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*ARCHAEOLOGICAL SURVEY OF INDIA.*

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(NEW SERIES.)

# EPIGRAPHIA INDICA.

VOLUME I.

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ARCHÆOLOGICAL SURVEY OF INDIA.

# EPIGRAPHIA INDICA:

A COLLECTION OF INSCRIPTIONS

SUPPLEMENTARY TO

THE CORPUS INSCRIPTIONUM INDICARUM

OF THE

ARCHÆOLOGICAL SURVEY,

TRANSLATED BY SEVERAL ORIENTAL SCHOLARS.

58388

EDITED BY

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## PREFACE.

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THE *Epigraphia Indica* originated in a proposal, submitted to the Government of India in February 1887, for the printing of a *Record* to include not only translations of inscriptions—Sanskrit, Persian, Arabic, and other—but lists of them and other miscellaneous antiquarian information, including such materials as had been published for the Archaeological Survey of Western India in the *Memoranda* issued by the Bombay Government from time to time between 1874 and 1885. On the 17th October following, information was asked by Government and submitted, giving details for a quarterly issue of fasciculi. After further correspondence the publication was sanctioned, and the first part was published in October 1888. After the third part, however, owing primarily to unavoidable delays by the press, it was found impossible to keep the publication up to the quarterly date, and the volume has consequently extended over a longer term than was contemplated; this however is really of little consequence. The materials other than inscriptions, sent to me during the first year, were of little general and permanent interest, while the partial breaking up of the surveys, and my leaving India in 1889, prevented any special effort on behalf of the subsidiary features of the original prospectus. Hence the work has come to be devoted entirely to palæography, which was, indeed, from the first its main purpose.

Indian inscriptions—more so even than those of any other country—are the real archives of the annals of its ancient history, the contemporaneous witnesses of the events and of the men whose deeds they hand down; and their authenticity renders them most valuable for the historian and deserving of careful record. They supply important data bearing on the chronology, geography, religious systems, affiliations of families and dynasties, taxes, land tenures, magistrates, customs, manners, organization of societies, language, and systems of writing of ancient times. Hence the great need for collecting and publishing them with the best translations and comments that modern scholarship can supply. The early pioneers of Indian research fully recognized this, and men like Wilkins, Colin Mackenzie, Colebrooke, Babington, Drs. Mill and Stevenson, Wathen, W. Elliot, and J. Prinsep, laid the foundation of, and made important contributions to, Indian palæographic study. So early as 1835, M. Jacquet of Paris projected a *Corpus Inscriptionum*, and made arrangements to include in it the collections formed by Colonel Colin Mackenzie; but an early death prevented this young French Orientalist from realizing his purpose. The Bombay Temple Commission, in 1851, recalled attention to the inscriptions, and, in 1856, they reported on “the extreme

“desirableness of the publication, under the auspices of Government, of facsimiles or copies, with decipherments and translations.” The report added that “the publication of such a *Corpus Inscriptionum* appeared to be an object of such importance in an antiquarian and historical point of view (for it would embrace the most important *documenta* of Indian history), that it well merited the combined attention of Government, of learned societies, and of individual orientalists.” This project also remained unfulfilled, and it was not till 1877 that Major-General (now General Sir) A. Cunningham, C.S.I., issued the first volume of his *Corpus Inscriptionum Indicarum*, the object of which was “to bring together in a few handy and accessible volumes all the inscriptions of India which now lie scattered about in the Journals of our different Asiatic Societies.” This volume (in demy quarto) contained the Aśoka inscriptions on twenty-six lithographed plates of reductions, made by a native draftsman, from the impressions available. The second volume has not appeared; but the third, containing the inscriptions of the early Gupta kings and their successors, was prepared by Mr. J. F. Fleet, C.I.E., Bo.C.S., and published in 1887 in a large super-royal quarto volume,—the plates being photo-lithographic reductions from mechanical impressions taken from the originals, and the whole edited with Mr. Fleet’s usual care and scholarship.

To attempt collecting the ancient and mediæval inscriptions of India, however, in separate volumes, arranged by dynasties or even periods, would necessitate indefinite delays and would still be imperfect; and therefore it seems altogether better to publish them as they are found in the fasciculi of the *Epigraphia Indica*, and trust to the index of the volume to facilitate references. This volume is thus to be regarded as properly one of the series of the *Corpus Inscriptionum Indicarum*, and practically may stand as the fourth volume of that publication.

The contents of this volume speak for themselves. The newly discovered twelfth Aśoka edict from Shâhbâzgarhî, the great Sîyaḍoṇî inscription found by me in the Lalitpur District, the new inscription of Toramâṇa Shâha, the ancient Hîrahaḍagalli copper-plate grant, the complete text of the Lakkhâ Maṇḍal inscription, and the important series of Jaina inscriptions found by Dr. Führer in the excavations at Mathurâ,—are only part of the important fresh contributions to epigraphy included in it. Facsimiles of the more important inscriptions are also given.

With the numerous epigraphs that have not been published before, it supplies also corrected editions from facsimile impressions of others that had been quite inadequately edited. The scholarship and special experience of the various translators,—Professors G. Bühler, Ph.D., LL.D., C.I.E., of Vienna, F. Kielhorn, Ph.D., C.I.E., of Göttingen, and J. Eggeling, Ph.D., of Edinburgh, E. Hultzsch, Ph. D., and J. F. Fleet, C.I.E., Bo C.S.—are a

sufficient guarantee for their notes and versions To all of them my best thanks are due for the care and attention they have given to the work submitted to them ; and specially to Dr. E. Hultzsch, who has givenun flagging aid in revising the proofs for the press. Dr. Führer, also, has contributed many most valuable impressions for translation, including the whole of the Jaina inscriptions from Mathurâ.

The paper by Professor H. Jacobi, Ph.D., of Bonn University, on the computation of Hindu dates, is one of special and permanent value to all students of Indian chronology.

The Government of India has sanctioned the continuance of the work in a second volume, and much progress has already been made in preparing the materials for it. It will contain a revised edition, with facsimiles, of the great inscriptions of Aśoka by Professor G. Bühler, who will also supply other papers on further Jaina inscriptions from Mathurâ, on the Sâñchi inscriptions, etc. At my request the Government of India has kindly secured an impression of the Badal pillar inscription, and through the favour of Colonel S. S. Jacob, C.I.E., of Jaypur, *estampages* of the Harsha inscription have been obtained, which, together with others, have been edited by Professor F. Kielhorn. Then Muhammadan inscriptions have hitherto been overlooked or but sparingly edited ; and it is intended to give them a place in the next volume, for which two series of considerable length have been already prepared.

JAS. BURGESS.

22, SETON PLACE, EDINBURGH

5th October 1891.





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# EPIGRAPHIA INDICA.

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## SANSKRIT AND PRAKRIT INSCRIPTIONS.

The great importance of Indian Inscriptions as a means of illustrating and completing our knowledge of the history of the country, fixing the eras of its dynasties, the character of its peculiar land tenures, the derivation and developement of its various alphabets, and other subjects of like importance, has been long since recognised by Colebrooke, Prinsep, Lassen, and all orientalists. Of late years, increasing attention has been given to the study of these ancient records—preserved on stone and copper-plates, and which primarily served as the title-deeds of grants and endowments made by kings or chiefs to temples and religious personages or communities. Most of the earlier collections of transcripts made from these documents<sup>1</sup> were only eye-copies, and, however carefully prepared, were but very rarely sufficiently correct and reliable for purposes of critical translation. The late Sir Walter Elliot, K.C.S.I., LL.D., when in the Madras Civil Service, was the first to employ, to any large extent, the system of taking direct ink impressions from copper-plate grants. Many of these were afterwards published by me in *The Indian Antiquary*. This method, like photography, provided the means of supplying to scholars facsimiles of the documents free from clerical errors or modification of the alphabets. Methods of taking direct inked impressions from stone, also, have been devised; and *estampages* can thus be taken, having the advantages of presenting a direct reading of the inscription on the inked face and a mould from it on the back, so that the slightest scratch on the stone is retained on a carefully-taken impression. With such a copy before him, the epigraphist can leisurely decipher the inscription in his study with about the same accuracy and facility as if he had the lithic record before him.

The inscriptions in the following pages have been prepared from such impressions and edited by most competent scholars, with comments, texts, and translations. The publication of them will thus place in the hands of European and other students of Indian history and antiquities, trustworthy texts and versions of the inscriptions collected by the Archaeological Surveys,<sup>2</sup> and will be a reliable source from which to obtain the materials required in the prosecution of their studies in the historical, antiquarian, philological, or other branches of Oriental research. Selected facsimiles of the more notable inscriptions, on a reduced scale, accompany the texts.

J. B.

<sup>1</sup> For some account of the collections made and the work done in this department of research previous to 1878, see my remarks in the Introduction to *Pāli Sanskrit and Old Cansero Inscriptions*, arranged by Mr. J. F. Fleet, B.C.S.

<sup>2</sup> The Inscriptions of the Madras Survey will be published separately by Dr. E. Hultzsch.

I.—A PRÂKRIT GRANT OF THE PALLAVA KING ŚIVASKANDAVARMAN,  
By G. BÜHLER, Ph.D., LL.D., C.I.E., VIENNA.

For the edition of the subjoined grant I have used a photograph and two rubbings (A and B), made over to me by Dr. J. Burgess, C.I.E., Director General of the Archaeological Survey of India. The original plates were purchased from Chennappa, a merchant of Hiraṇḍagalli in the Bellāri district. They are eight in number and measure each 8 inches by 3 $\frac{3}{4}$ . They are numbered with the ancient numeral signs of the *akṣharapallī*; but, contrary to the ordinary usage, the figures are found on the first side of each sheet.<sup>1</sup> The plates are held together by a single ring which passes through holes in the upper right-hand corners.

The technical execution is extremely rude and so careless that the holes for the ring have been cut, after the engraving had been done. Portions of several *akṣaras*, e.g., of the second on plate IIa, l. 1, have thus been destroyed. The preservation is good. Only in the last line of plate IIa one important word has become illegible. The characters closely resemble those used in Sir W. Elliot's grant of Vijayabuddhavarman's queen.<sup>2</sup> The letters *ṭa ḍa* and *da* look frequently much alike, and the same remark applies in some cases to *ta* and *na* as well as to *ṭa* and *bha*. The *anusvāra* is indicated by a small cross. Among the numeral signs there are several remarkable forms. Thus the figure 2 is expressed by a dot and a slanting straight line, the figure 3 by a peculiar combination of three straight lines. On the other hand the figure 1 is expressed by a curved stroke, as in the grant edited by Mr. Fleet.

With the exception of the last line, which contains a final *maṅgala* in good Sanskrit, the grant is written in a Prākṛit dialect, which comes close to the literary Pāli, but shows also a number of peculiarities and divergent forms. The majority of the latter is traceable partly in the edicts of Aśoka and partly in the inscriptions of the caves of Western India and of the Amarāvati Stūpa, while a few occur only in other literary Prākṛits. The points which here deserve special mention are the following:

1. The palatal *ja* is used frequently for *ya*. It appears throughout in the names, which in Sanskrit end in *ārya*, e.g., *Golasamajasa* (l. 12), *Ayisamajasa* (l. 13), i.e., in Sanskrit *Agnīśarmāryasya*, &c. In other words, the change is less constant. Thus we have

<sup>1</sup> The same anomaly is observable in Mr. Fleet's edition of Sir W. Elliot's grant of Vijayabuddhavarman's queen, where, besides, plate IIb bears the figure 3, while plate III is not marked at all.

<sup>2</sup> *Indian Antiquary*, Vol. IX, pp. 101-102. Unfortunately the greater part of the text of this grant makes no sense in Mr. Fleet's edition. I at first suspected that his facsimile was not exact. But a comparison of the original plates, which were presented to the British Museum by Sir Walter Elliot, has convinced me that it is absolutely trustworthy. A repeated examination of the document and a comparison with our grant have led me, however, to differ from Mr. Fleet with respect to the reading of a number of words. I read—

l. 1. *Bhāradḍyaśa* instead of *Bhāradḍyaśa*.

l. 8. *Aṃḥa* for *abūm* (?)

l. 9. *Nivattand* and *aṃḥki*, for *nisattane*, *aḥḥ* (?) &c.

l. 10. *Sampadattā tam nātūpa gāmeṣikā dyuttā* for *samya dattā tam tātūpa-gāme yekā* 300 (?) 40 (?) *ṭara*.

l. 11. *Savvapariḥārāhi pariḥārādhā pariḥārāyāṃ* for *samya pariḥārāhi pariḥārādhāparihāya*. If the last two words are changed to *parihārānta* and *parihārāyānta* [cha], a translation of lines 8—11 is possible, and it will be “(To the temple) of divine Nārāyaṇa (a piece of) land, four *nivartana*s &c. has been given by us, (the gift) having (been) made a means of increasing our length of life and power. Knowing that (our) officials living in the village, should exempt it (and) cause it to be exempted with all exemptions.”

In l. 15 I read *piṇṇi* instead of *devati*, because here, as also in *gāmeṣikā* (l. 10) the curved line to the right of the consonant which itself comes closer to *pa* than to *da*, is meant—as often in another class of inscriptions, for *i*. I am unable to decipher lines 4—7, which remain utterly unintelligible.

*kareyya* (l. 40) and *kareyyāma* (l. 41) against *kāravejja* (l. 40), *vatteja* (l. 46), and *koja* (l. 48); *yo* (l. 46) against *ju* (l. 44); *°ppayutte* (l. 6) against *°samjutto* (l. 47). A great many other words, like *°yāji* (l. 1), *visayesa* (l. 3), show only *ya*. The occasional change of *ya* to *ja* separates the language of the inscription from the literary Pāli and the dialects used in Aśoka's inscriptions, while it agrees with the practice followed in the cave-inscriptions. An instance of the change, which in literary Pāli is very rare, of *ja* to *ya*, occurs in *Bhāradāya* (l. 2, 16, 19) for Sanskrit *Bhāradvāja*.

2. A very peculiar principle is observed in the change of *na* to *ṇa*. It almost invariably takes place in the affixes of inflection, *Pallavāṇa* (l. 2), *°manusāṇa* (l. 7), *°vatthavāṇa* (l. 8), *°bamhanāṇam* (l. 8, 27, 30, 38), *bhātukāṇa* (l. 18), *°pamukkhāṇam* (l. 27, 38), *°likhiteṇa* (l. 51), *kātūṇam*, (l. 10, 29), *nātūṇam*, the only counter-instance being *°madena* (l. 40). In other cases frequently, though not invariably, a single medial *na* suffers the same change, while initial *na* and medial *ṇa* always remain unchanged. On the whole the lingual *ṇa* occurs more frequently than in Pāli, in the Gīrnār redaction of Aśoka's edicts and the cave-inscriptions, but more rarely than in the Prākṛit of the Jains, where it has nearly supplanted the dental nasal.

3. Some cases in which hard consonants are softened likewise come nearer to the usage of the Jaina and Mahārāṣṭrī dialects, than to that of the Pāli and of the older inscriptions. Thus we find *Kassava* (l. 18) for *Kāśyapa*, *kāravejja* (l. 40), *anuvattāveti* (l. 45), and *vi* (l. 6, 29), while the original consonant is preserved in *parihāpetavva* (l. 37), and *api* (l. 37). With these instances may be compared *°bhaḍa* for *bhaṭa* (l. 7, 43), and *kada* or *kaḍa* (l. 51) against *°adhikata* (l. 4). An exceptional case of hardening occurs in *majātāye* for Sanskrit *maryādayā*. The representation of Sanskrit *varsha* by *vāsa* (l. 48, 49) and *varisa* (l. 42) is against the usage in Pāli and in most of Aśoka's edicts, but is found in the cave-inscriptions.

4. Some peculiar forms, in the declension especially of pronouns and numerals, which deserve to be noted, are: the masculine *sammo* (l. 46) instead of the neuter *sammaṃ*, Sanskrit *śarma*, the nominative plural masculine *chattāri* (l. 18, 39) instead of *chattāro*, the instrumental singular *°majātāye* (l. 43), the form *be* (l. 14, 20, 39) for *dve* or *duve*, the genitive plural *amhām* (l. 3, 42) instead of *amhākaṃ*, the genitive plural *etesi* (l. 27) for *etesaṃ*, and *chasi* (l. 46), i.e., *cha esi*,<sup>3</sup> for *cha esaṃ*, the genitive plural *chatuṇṇam* (l. 16) instead of *chatuṇṇam*. Analogies for the first three forms occur already in Aśoka's edicts. The last five are known from the cave-inscriptions and the later Prākṛits. Most remarkable is the inflection of the Dvandva compound in the phrase *Kumārāṇamdi-Kumārāsama-Koṭṭāsama-Sattissa cha chatuṇṇam bhātukāṇa chattāri pattibhāgā* (l. 17), where we should expect the termination of the plural instead of that of the singular. The preceding adjective *Kosikasagotasa* and the following *cha* show that we have not to deal with an accidental mistake. Analogies are found in the Sanskrit *Sūtras*.<sup>4</sup> Thus we find in Āpastamba's *Dharmasūtra*, I. 31, 21, *prāyatyabrahmacharyakālecharyayā cha*.

5. There are further several cases, which exhibit a curious disregard of the rules of concord:—L. 10-11 the adjectives *appatihatasaṇasa* and *anekahi[raṇa]kodigo-kalasatasahasappaddāyino*, standing in the genitive singular, have to be taken with the

<sup>3</sup> With respect to the elision of the second vowel compare Pāli *chattārome* instead of *chattāro ime* and other instances mentioned by Kuhn, *Beiträge zur Pali Grammatik*, p. 60.

<sup>4</sup> See also my remarks in the *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, vol. XLI, p. 250.



substantive *mahārāja-Bappasāmīhi*, which stands in the instrumental plural. Again, the names of the officials in l. 3-6, *visayesa—adhikatādīke* and so forth, stand in the accusative plural, but the last noun of the series, which must have been governed by the same omitted verb as the others, *bhādamasūdaṇa* (l. 7), shows the genitive plural. The explanation of these two anomalies seems to be that two constructions, either of which would be permissible in itself, have been mixed up. In the first case the word which governs the three nouns is *puvvadattaṃ* (l. 12), and this might in Prākṛit be construed either with the genitive or with the instrumental. Moreover, as the substantive is the name of a royal personage, the use of the plural instead of the singular is also permissible. The construction, which the passage shows, has, I think, been caused thereby, that the writer first intended to use the genitive singular throughout and then changed his mind, preferring the construction with the instrumental and the plural. Want of care, or the idea that constructions, differing in form but identical in sense, may be used indiscriminately, made a correction appear unnecessary. The same remarks apply to the second case, where either the accusative or the genitive used throughout would be correct.<sup>4</sup> More difficult is the explanation of the construction of the masculine *sampadatto* (l. 30) with the neuter *puvvadattaṃ*, which latter agrees with the omitted substantive *edḍakaṃ*. If the anomaly has not been caused by a mere *lapsus styli*, it seems to point to an utter loss of feeling for the differences of gender. The fact that the neuter *chattāri* is used as a masculine, speaks in favour of the second alternative.

6. Finally, the spelling of the inscription calls also for a few remarks. It shows throughout a mingling of two different methods, the abbreviated of the official and commercial classes and the etymological of the Paṇḍita. According to the former, which is used nearly throughout, as might be expected, in the edicts of Aśoka and mostly in the cave-inscriptions, and which was until a short time ago universally prevalent in government and merchants' offices, each single consonant may also be read double. Hence we find *Sivakkamlavamo* (l. 2) for *'vammo*, *gumike* (l. 5) for *gummike*, *dhamḍ* (l. 9) for *dhammḍ*, *Aggiamajasa* for *Aggiammajassa*, and numerous similar instances, while the spelling of *aggiṭṭhema* and *dhamma* (l. 1), and of a great many other words, follows the etymological principle. In some cases the latter is adopted, though it violates the phonetic laws of the Prākṛit. Thus *Atteya* (l. 13) is a close transliteration of *Ātreya*, but the Prākṛit dialects admit only the forms *Āteya* and *Atteya*. A word in which both principles of spelling seem to be blended, is *Vatsasagotassa* (l. 22), which corresponds to Sanskrit *Vātsyasagotrasya*. The correct Prākṛit spelling would be *Vachchhasagottassa*. It may, however, be that the writer put *ssa* because he was accustomed to pronounce it like *chha*.

The historical information, which the grant conveys, is scanty, and in the present state of our knowledge of the history of Southern India not particularly useful. The Pallava king Śivaśkandavarman of Kāñchi, who was affiliated to the Brahmanical *gotra* of the Bhāradvājas, confirmed and enlarged, in the eighth year of his reign, a donation, made formerly by the great king, the lord Bappa (*i.e.*, probably by his father), to certain Brahmans, who resided at Āpiṭṭi or Āpiṭṭi, and were *bhojaka*s, *i.e.*, probably freeholders of the village Chillarekakodumka or Chillerekakodumka. The latter village was included in the Sātāhani district (*raṭṭha*). The gift consisted of

<sup>4</sup> See also my remarks on similarly lax construction in the Sanskrit *Sūtras*, in the *Zeitschrift der Deutsch-Morgenländischen Gelehrten*, volume XL, page 532f.

a garden in Chillarekakoḍumka, the income from which was to be divided in the manner specified, of two pieces of land in Āpiṭṭi, and of some serfs. The writer of the grant was the privy councillor (*rahasādāikata*) Bhaṭṭiśarman, who is called *Kolivālabhojaka*, i.e., the Ināmdār of Kolivāla. It is for the present impossible to say how the donor is connected with the other Pallava kings, known from the *śāsanas* as yet published, or to fix the period when he reigned. With respect to the latter point I am, however, inclined to assume with Mr. Fleet (*Indian Antiquary*, vol. IX, p. 101), that the kings, named in the Prākṛit grants, belong to an earlier time than those who issued the Sanskrit *śāsanas*. The want of accurate maps makes it impossible for me to identify the villages and the district named.

In spite of these drawbacks our grant possesses a very great importance. Like the great Nānāghaṭ inscription of Sātakanni's widow Nāyanikā and like the Elliot grant of Vijayabuddhavarman's queen, it shows that the use of Prākṛit in the older inscriptions is not due to the influence of Buddhism, but that in early times Prākṛit was the official language of the Indian kings, while the use of Sanskrit was still confined to the Brahmanical schools. Our grant and the other two documents mentioned were issued by adherents of the Brahmanical faith. The use of Sanskrit in the comminatory verses, included in the Elliot grant, and in the *maṅgala* at the end of our grant, show that the said language was not unknown to the persons who composed the text. If, nevertheless, the chief portions of the grants are written in Prākṛit, some reason, not of a religious nature, must have dictated the use of the vulgar idiom. This reason, I think, can only have been official usage. The results of the recent epigraphic and linguistic studies are most unfavourable to the theory that there was in India once a golden age during which kings, priests, and peasants spoke the language of Pāṇini. They rather tend to show that the classical Sanskrit is a Brahmanical modification of *the*, or *a*, northern dialect, elaborated by the grammatical schools, which very slowly and in historical times gained ascendancy throughout the whole of India and among all the educated classes. Our inscription is an important link in a long chain of arguments supporting this view. Its full importance can, however, only be made apparent in a comprehensive discussion of the history of the Aryan languages of India.

## TRANSCRIPT.

## PLATE I.

Siddham]<sup>6</sup>

- 1 Kānchīpurā aggitthomavājapeyassamedhayāḥ dhammamahā  
2 rājādhirājo Bhāraddāyo Pallavāḥ Sivakhaṇḍavamo  
3 amhaṁ viṣṇuśaṭṭharājakumārassanāpati-

## PLATE II.

- 4 raṭṭhikamāḍabhinudatādhikādhikā gāṁgānabhojaka  
5 vallave govallave amachche āṇadāhikate gumike tāthike  
6 neyike aṇṇe vi cā amhapemāpappayutte saṁcharamāṭaka-  
7 bhāḍamaṇḍapa [kaḍh....] pāribhāṇa vitarāma chattha dāṇi

<sup>6</sup> This word stands on the margin, on a level with the second line.

L. 1. One would have expected *aggitthoma*.

L. 2. The *tha* of *raṭṭhika* looks exactly like that of *aggitthoma*.

L. 4. The *i* of *raṭṭhika* is very faint; read *māḍadika*.

L. 5. Read *amāḍadika*.

L. 6. Only the right side of *ya* in "perhaps" is preserved.

L. 7. The letters placed between brackets are very doubtful, with the exception of the last vowel; *pāribhāṇa* is particularly plain.

## PLATE IIb.

- 8 Āpittirattavāṇa Chillarekakodumkabhojakabamhaṇṇaṇa appa-  
 9 na kulagottasa dhamāyubalayasovadkanike vijayavejyike  
 10 cha kātūṇaṇ appatthasāsanassa anekabiregakoḍi-  
 11 gohalasatasahassappadāyino mahārāja-Bappasāṃhi

## PLATE IIIa.

- 12 vātaka Chillarekakodumke puvvadattarṇ Golasamajasa patibhāgo 1  
 13 Ātteyasagotasa Agisamajassa patibhāgā 4  
 14 Mādharasa patibhāgā be 2 jāmātukasa Agillasa pati-  
 15 bhāgo 1 Hāritasagotasa Kālasamasa patibhāgā 3

## PLATE IIIb.

- 16 Bhāradāyasagottasa Kumārasamasa patibhāgā 2 Kosika-  
 17 sagotasa Kumārasāṇḍi-Kumārasama-Koṭṭasama-Suttisa cha  
 18 chatunharṇ bhātukāṇa chattāri patibhāgā 4 Kassavasagotta-  
 19 sa Bhaṭṭisa patibhāgo 1 Bhāradāyasa Khamdakomḍisa

## PLATE IVa.

- 20 patibhāgā be 2 Khamladhasa patibhāgo 1 Bappasa  
 21 patibhāgo 1 Pattajasa patibhāgā be 2 Nandijasa  
 22 patibhāgā 3 Vatsasagotasa Rudasamasa pati-  
 23 bhāgo 1 Dāmajasa patibhāgo 1 Sālasamajasa pati-  
 24 bhāgo 1

## PLATE IVb.

- 25 Parimitasa patibhāgo 1 Nāgaṇṇalīsa patibhāgo 1 Golisa  
 26 patibhāgo 1 Khamdasamasa patibhāgo 1 Sāmijasa patibhāgo 1  
 27 etesi lamhaṇṇaṇa Agisamajapamukkhāṇaṇa Sātāhanirattābe  
 28 gāme Chillarekakodumke dakhinasiṇaṇa puvvadattarṇ

## PLATE Va.

- 29 amhehi vi āchandatārakālīka kātūṇaṇ ulakādim sampa-  
 30 datto etarṇ bamhaṇṇaṇa Chilerekakodumkavātakaṇ  
 31 akarayollakavinesikkhattāvāsarṇ adūdhadadhiṇhaṇṇaṇ  
 32 arattasamvinayikaṇ alonagulahebbhaharṇ akaravettāhi-

## PLATE Vb.

- 33 korhjalharṇ apāramperahavaddagahanaṇ atāṇakatthagaha-  
 34 ṇaṇ aharitakasākapuphagahanaṇ evamālikehi attā-  
 35 rasajātiparihārehi visayavāsīhi Api-  
 36 ttiyāsīhi Chilerekakodumkavāsīhi cha pariharitavāṇ

## PLATE VIa.

- 37 parihāpetavva cha tti api cha Āpittiyarṇ Agisamaja-  
 38 pamukkhāṇa bahmanāṇaṇa khalasa nivataṇṇaṇa gharassa nivata-  
 39 ṇaṇ addhikā chāttāri 4 kolikā be tti 2 eva nātūṇaṇ  
 40 ettha kochi vallabhamaḍena pilā bādhaṇa kareyya kāravejja

L. 10. Read "Araṇa."

L. 12. Possibly *edḍakam* and *Golasamajasa*.

L. 13. The proper Pāli form of *Ātteya* is not *Ātteya*,  
 but *Ātteyya*.

L. 15. Read *Hārīta*.

L. 16. The figure is doubtful.

L. 31. Perhaps "*khaddāvaṇṇa*" to be read; a peculiar  
 curve is attached to the right limb of *ka* in *akarayollaka*.  
 and *akarayollaka* may be intended.

L. 30. Read *chattāri*, or *chāttāri*.

## PLATE VII.

41 vā tassa kha amhe nigahavāraṇa kareyyāma ti lūyo cha  
 42 varasatasaḥessātirekasasakāle amham Pallava-  
 43 kulamāsaṇṭe bhavissasahaje aare cha no

## PLATE VIIa.

44 vasadhābhīḥa bhaye abhatthemi jo sakakāle upari-  
 45 lkhitamajātāye anuvattāveti tassa  
 46 vo satama ti yo chasi vigghe vatṭeja

## PLATE VIIb.

47 sa cha kha paṣṣamabāpātakaṣamijutto sarādhama  
 48 hoja ti dattā pattikā vāsasatasaḥessāya  
 49 saṇva 8 vāsa 6 diva 5 sayamānataṁ

## PLATE VIII.

50 Kulivalabbajakasa rāhasālikakata-Bhāṭṭisa-  
 51 mmasa sahatthahkhithena pattikā kula tti  
 52 svasti gobrahmanalekhahavāchakaśretriḥya iti [E]

## TRANSLATION.

"Success! From Kāmeḥipura—the righteous' supreme king of great kings of the Pallavas Sivakhaṇḍavama (Śivaskandavarman), a Bhāradḍya (Bhāradvāja) an offerer of Agniśtoma, Vājapeya and Aśvamedha (sacrifices) [issues the following orders]:

"[We send greeting]<sup>9</sup> to our lords of provinces, *vattas*,<sup>10</sup> royal princes, generals, rulers of districts, custom-house officers,<sup>11</sup> prefects of countries and others, to the freeholder of various villages,<sup>12</sup> to herdsmen, cowherds, ministers, foresters, *gumikas*, *tūthikas*,

L. 41: The photograph seems to give *kareyyāmeti*.

L. 42: Read *mahakāle*.

L. 44: *Bhaye* looks nearly like *taye*.

L. 45: Stands for *anuvattāveti*, which perhaps should be restored.

L. 51: Perhaps *kula* is to be read.

<sup>9</sup> Compare Mr. Fleet's grant, *Indian Antiquary*, vol. V, p. 153, line 17 of the transcript.

<sup>10</sup> Compare Mr. Fleet's grants, *Indian Antiquary*, vol. V, p. 51, line 15 of the transcript, and *ibidem*, page 155, line 14 of the transcript, as well as vol. IX, p. 101, line 2 of the transcript, where *Bhāradḍya* has to be read for *Bhāradvāja*.

<sup>11</sup> Two verbs have been left out, one in the third person singular after *Sivakhaṇḍavama*, and one in the first person plural, or in the absolute at the end of the list of officials. For the pronoun *amham* 'our' shows that a new sentence begins with line 3, and the words *vidadma chattika dāpi* prove that it must have stood in the first person plural or in the absolute. The first verb was probably *āpādeti* or some equivalent. The second may either have been a word expressing command, or, what I consider more likely, some expression implying greeting, such as are found in many other inscriptions.

<sup>12</sup> *Vattika* would correspond to Sanskrit *vāṭika* or *vāṭra*, the sense of which does not fit. Possibly it may be a mistake for *vattika* or *vandika*, which both are explained in Hemachandra's *Deśikosa* by *bhṛitya*, 'servant'.

<sup>13</sup> I consider the correction *māṇḍabika* as certain and take the word *māṇḍaba* or *māṇḍapa*, from which it has been derived, in the sense of the modern *māṇḍavā*, 'custom house'—see Molesworth, *Mardāhi Dictionary*, sub voce. The *saṅkikas* are frequently mentioned in Sanskrit inscriptions.

<sup>14</sup> That *dhajaka* does not mean 'temple priest,' but 'ināmdār,' or 'freeholder,' seems to follow from its use in line 8, where the donees are called *Chillarebakkabakkajaka*, who lived in *Āpiṭṭi*, and in line 50, where the privy councillor Bhāṭṭisamma receives the title *Kulvalabbajaka*. Such a despised personage as a temple priest could hardly become a minister. Professor Fanabill points out to me that *gāṇḍavāṭhika* may be rendered as above, as repetitions of the same word with a lengthening of the final vowel of the first are commonly used in Pāli in order to indicate the *vīpa*.

*neyikas*,<sup>12</sup> and all others employed in our service, to roaming (*spies*) and warriors,<sup>14</sup> and we grant here an immunity (*vis.*) the garden in Chillarekakodumka, which was formerly given by the great king, the lord Bappa,<sup>15</sup> a giver of many *krors* of gold and of one hundred thousand ox-ploughs,<sup>16</sup>—while he made (*the gift*) a means of the increase of the merit, longevity, power and fame of (*his*) own family and race—to the Brāhmana, freeholders of Chillarekakodumka (*and*) inhabitants of Āpitti, (*vis.*) to Golāsamaja (Golāsarmārya) one share of the produce,<sup>17</sup> to Agisamaja (Agnisarmārya) of the Ātteya (Ātreya) gotra four shares of the produce, to Mād̐hara (Mādhara) two shares of the produce, to (*his*) son-in-law (?) Agilla (Agnila) one share of the produce, to Kālasama (Kālasarman) of the Hārita gotra two (?) shares of the produce, to Kumārasama (Kumārasarman) of the Bhāradāya (Bhāradvāja) gotra two shares of the produce, to the four brothers Kumāranandī, (Kumāranandin), Kumārasama, (Kumārasarman), Koṭṭasama (Koṭṭasarman) and Satti (Śakti) of the Kosika (Kauśika) gotra four (4) shares of the produce, to Bhaṭi (Bhaṭṭi) of the Kassava (Kāśyapa) gotra one share of the produce, to Khamdakomḍi (Skandakoṭi ?) the Bhāradāya (Bhāradvāja) two shares of the produce, to Khamdaḍha (Skanda-riddha) one share of the produce, to Bappa one share of the produce, to Dattaja (Dattārya) two shares of the produce,<sup>17</sup> to Namdiya (Nandārya) three shares of the produce, to Rudasama (Rudāsarman) of the Vātsya gotra one share of the produce, to Dāmaja (Dāmārya) one share of the produce, to Sālasama (Śyālasarman ?) one share of the produce, to Parimita<sup>18</sup> (?) one share of the produce, to Nāganandī one share of the produce, to Goli (?) one share of the produce, to Khamdasama (Skandasarman) one share of the produce, to Sāmija (Svāmārya) one share of the produce.

“By Us also the formerly-given (*garden*)” (situated) on the southern *śma*, in the village of Chillarekakodumka (*and*) in the province (*raṭṭha*) of Sātāhani, has been granted to the above-mentioned Brāhmana, chief among whom is Agisamaja (Agnisarmārya), (*the gift*) being confirmed by a libation of water and being made (*valid*) as long as the moon and stars endure.

This garden in Chillarekakodumka, which belongs to the Brāhmana, (*is to be*) free from taxes ....., free from the taking of sweet and sour milk,<sup>19</sup> .....<sup>21</sup> free

<sup>12</sup> The first of the three words left untranslated corresponds to Sanskrit *gaulmika*. *Angulima* means both ‘a thicket’ and ‘a picket of soldiers,’ the derivative may denote either a kind of forest-official or the leader of a gurma of warriors. *Tūṭhika* may be connected with Prakrit *tāka* ‘a Tirtha,’ and mean ‘overseers of fords’ or ‘of bathing places.’ With *neyika* compare *neigokḍḍ* in Mr. Fleet and Elliot’s grant, *Indian Antiquary*, vol. V, p. 83, line 28 of the text. Mr. Fleet changes it to *niyokḍḍ*, which now seems a rather doubtful emendation. I suspect that *neigokḍḍ* is a mistake for *neigokḍḍ*, which would exactly correspond to *neyika*, and that both words are corruptions of Sanskrit *adyaka*, commonly pronounced *ndik*. If this is correct, the term denotes a military officer of the rank of a corporal or a sergeant.

<sup>13</sup> *Santharantaka* occurs also in Mr. Fleet’s grant, *loc. cit.*, line 29 of the text, and Mr. Fleet has translated it by ‘travellers.’ I believe that royal servants are meant, and that the word refers to the spies whom the Indian kings sent into the provinces to explore the behaviour of their officials.—see *Maas*, VII, 122.

<sup>14</sup> The great king Bappa is probably the donor’s father.—see Mr. Fleet’s article, *Indian Antiquary*, vol. XV, p. 372B. This may, of course, mean also ‘one hundred thousand cows and (the same number) of ploughs (of land).’ Regarding the various kinds of the measure of land, called ‘a plough,’ see Kullūka on *Maas*, VII, 119.

<sup>15</sup> *Paṭṭi*, *paṭṭi*, *paṭi*, and *paṭi* I take to be the representatives of Sanskrit *prāpṭi*, which means *āya*, ‘produce,’ or ‘income.’ It is, of course, possible that the garden was let and the rent divided among the donors.

<sup>16</sup> This name does not seem to be correct; perhaps it should be *Harimita*, i.e.; *Harimitra*.

<sup>17</sup> The word *śāḍaka* has been left out by mistake.

<sup>18</sup> Milk, grass, firewood, vegetables, and so forth had to be furnished gratis by the villagers to royal officers and their servants. The custom still prevails in many native states.

<sup>19</sup> I do not venture to translate *araṭṭhakarānagika*. The phrase is, of course, identical with that used in the Andhra inscriptions (*Archæological Report, West. Ind.*, vol. IV, pp. 104-106, Nos. 13, 14)—*araṭṭhakarānagika*, my former explanation of which cannot stand.

from troubles about salt and sugar,<sup>22</sup> free from taxes, forced labour....., free from the taking of the oxen in succession,<sup>23</sup> free from the taking of grass and wood, free from the taking of vegetables and flowers; with these and other immunities of the eighteen kinds it must be exempted and caused to be exempted by the inhabitants of the province, by the inhabitants of Âpitṭi and by the inhabitants of Chillerekakoḍumka.

"Moreover, in Âpitṭi (one) *nivartana* (has been given) to the Brāhmana, chief among whom is Agisamaja (Agniśarmāya), for a threshing-floor, (one) *nivartana* for a house, four labourers<sup>24</sup> receiving half the produce (*addhikā*), two Kolikas.<sup>25</sup>

"Now (if) anybody, knowing this, proud of (being) a favourite (of the king), should cause or cause to be caused a small obstacle (to the doings) him, forsooth, we shall restrain by punishment. And further I pray both the future great warriors of our Pallava race, (who may rule) within a period exceeding one hundred thousand years, as well as kings, differing from us (in descent), saying (unto them): 'To him among you blessings, who in his time makes (the people) act according to the rule, written above.' But he who acts contrary to it shall be the lowest of men, loaded with (the guilt of) the five mortal sins.' A charter (valid) for one hundred thousand years has been given on the fifth day, in the sixth (fortnight) of the rainy season, in the year eight. (My) own order. 'The charter has been prepared in his own handwriting by the privy councillor Bhaṭṭisama (Bhaṭṭisarma), the Kolivāla freeholder.' 'Welfare to cows, Brāhmana, the writer, the readers and the hearers.'"

#### POSTSCRIPT.

After writing the article printed above, I have received from Dr. J. Burgess the original plates of the grant for inspection and am now able to give the following additions.

The plates are still held together by a single ring to which a nearly circular, somewhat battered, seal about an inch in diameter is attached. This seal shows as emblem an animal, facing the proper right, which may be intended for a deer or a horse. Below there stands the word Śivaskandavarmanah, the last three *akṣaras* of which are much defaced and doubtful. The first four *akṣaras* are perfectly plain and leave no doubt that this part of the grant was in Sanskrit, just like the *maṅgala* at the end.

On the otherwise blank outside of the first plate the word *diṣṭam* is inscribed in very large letters. It is obviously the equivalent of Sanskrit *drishṭam*, which according to Dr. Bhagvānlāl and Mr. Fleet occurs in the beginning of the Chammak and Sivani grants of the Vākāṭaka king Pravarasena II. I have formerly tried to show that, though the resemblance of the letters in the latter two documents to *drishṭam* is indisputable, they must be read *om om* or *o om*. In face of the plain reading on our plate, it is no longer possible to uphold the latter view. The existence of the word *drishṭam* must be acknowledged. As regards its meaning, I think that we may take it in its literal sense and translate it by 'SEEN,' the note indicating that the copy of the grant

<sup>22</sup> In Sanskrit *alasaṃyagūḍakṣobham*. Digging for salt was a royal monopoly.

<sup>23</sup> I suppose this refers to the obligation of furnishing by turns draught-cattle for the progress of the royal officers.

<sup>24</sup> The *addhikā* i.e., *ardhikā*, appear to have been slaves,—see also Âpastamba's *Dharmasūtra*, II, 23, 1.

<sup>25</sup> *Kolika* corresponds to Sanskrit *kauṣṭhikā*, and may mean 'weavers.' But it is also possible to think of the well-known tribe of the Kolis, who were slaves.

<sup>26</sup> I transliterate and complete this,—“*yaḥ evaḥkṛdā uparilikhitaṃyādāya (janda) anuśrayatāya vaḥ śarmati*.”

given to the donees had been *seen*, and was acknowledged to be correct by the minister or by the keeper of the records. This explanation is suggested by the position of *dīkham* in our grant, where it occupies much the same place as the *Vide* or *Visum* in certain modern official documents. If *drishṭam*—*dīkham* were to be taken as a *maṅgala*, as might be supposed on account of its position in the two Vākāṭaka grants, it would be difficult to say how it came to be used in that sense.

## II.—THE PRĀŚASTI OF THE TEMPLE OF LAKKHĀ MAṆḌAL AT MAḌHĀ, IN JAUNSĀR BĀWAR,

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of the Prāśasti of the temple of Lakkhā Maṇḍal at Maḍhā in the Jaunsār Bāwar district on the Upper Jamnā, has been prepared according to an impression supplied by Dr. J. Burgess.<sup>1</sup> The inscription seems to be incised with great skill and neatness and to be in an almost perfect state of preservation. The letters are very closely allied to the *Brāhma aksharas* of the Horiuzi palm-leaves and to the characters of Dr. Bhagvānlāl's Nepāl inscriptions Nos. 9-15, as well as of those of Kāmavana and Jhālrapātan.<sup>2</sup> With the latter it shares one striking peculiarity—the superscribed and often highly ornamental *kāpās* and *mātrās*. Our document is, however, not quite regular in this respect. *Prishṭhamātrās* and *ā*-strokes, marked by a horizontal line, occur likewise. Archaic is the form of *ṭa* which consists of a semi-circle, inclining towards the right or placed horizontally with the round back upwards. In two cases, l. 13 *Bhaṭṭa-Kshemaśiva* and l. 14 *Bhaṭṭa-Skanda*, the top of the upper *ṭa* is flattened. The subscribed palatal *ṣa* has also an archaic shape, differing only by the curves in the left-hand vertical from the form of the Gupta inscriptions. The older form of *ya* consisting of a loop and two verticals occurs l. 6 and 11, in *gena*.

The language is good and pure Sanskrit, offering only a few irregularities in the spelling, which, however, are very common in the older inscriptions. Instead of the *anusāra* we have invariably *na* before *śa*, and also before *sa*, with one exception, where the dental *na* stands. For *kṛitavān* the inscription has, l. 4, *kṛitavān*; for *kṛitāś*, l. 7, *kṛitāś*; and for *śimha*, l. 1 and 5, *śimha*. No distinction is made between *va* and *ba*, a certain indication that then as now the letter *va* was always pronounced *ba* in Northern India. Above the inscription there are in the centre some irregular letters of later date which seem to read *Śrī-Haṭṭādhīśvarebhyuḥ*. Further towards the right stand five indistinct *aksharas* of the same alphabet in which the inscription is written, perhaps *nāratanī-śyaḥ* || and finally nearly in the corner above a diagram [*rā?*] *jaśrīśādhukenah* ||.

As regards the contents of the inscription, it offers (verse 22) a so-called *Prāśasti*, —a eulogy or panegyric, composed by Bhaṭṭa Vasudeva, son of Bhaṭṭa Skanda and grandson of Bhaṭṭa Kshemaśiva, and incised in the stone (verse 23) by the mason Śīvaranāga, son of Nāgadatta.

<sup>1</sup> The stone is now in the modern temple of Lakkhā Maṇḍal, where it has recently been placed for safe custody; another shorter and almost obliterated inscription is built into a wall. The Tahsildar of Kāsi brought both to my notice.—J. B.

<sup>2</sup> *Ind. Ant.*, vol. IX, pp. 163 seqq.; vol. X, p. 34; and vol. V, p. 180. Compare also *Anecdota Oxoniensia*, vol. I, part 3, p. 72, note 2.

period during which the alphabet of our inscription was in use, and it is only reasonable to allow a margin of about fifty years either way. Hiuen Tsiang's remarks concerning the government of Singhapura make it, I think, likely that it was written near the remoter limit of this period. He says (*loc. cit.*, p. 143) that, at the time of his visit, "the country had no king or rulers, but was in dependence on Kaśmir." As our inscription distinctly asserts that kings of the Yadu race ruled the realm of Singhapura since the beginning of the Yuga and enumerates those of eleven generations by name, its date probably falls before the Kaśmirian conquest. For even if we assumed, though there is no foundation for such an assumption, that Singhapura again became free shortly after Hiuen Tsiang's visit in 631 A.D., and if we assigned the inscription to the remotest limit, the end of the eighth century, its contents would clash with Hiuen Tsiang's statement. For the eleven generations of kings enumerated we require at least 275 years, which we can in no way get, if we suppose the inscription to have been written after Hiuen Tsiang's visit and after the hypothetical liberation of Singhapura from the Kaśmirian yoke, say between 650 and 1700 A.D. If we assume that it was incised before those two events, say about 600, the assertion that the Yādavas ruled Singhapura since the beginning of the Yuga, *i.e.*, since time immemorial, and that eleven princes ruled it in a direct line of succession, offers no difficulties. The accession of Senavarman will thus have to be placed in the beginning of the fourth century A.D.

In conclusion I may add that this inscription very forcibly inculcates the necessity of our abstaining from identifying every Chandragupta who may turn up in literary or epigraphic documents with the Maurya or the Gupta king of that name.

## TRANSCRIPT.

Line 1. ची<sup>a</sup>

सर्वस्वितिसवहेतोर्विष्णुस्य [ब्रह्म]विष्णुवहावा ।

मूर्तिर्जयं प्रदत्तते संसारमिदं नमो विभवे ॥ [१]

बहुवक्ष्यसुवां राज्ञां सेवपुरं राज्यमा बुनाहयताम् ।

L. 2. श्रीसेनवक्ष्यनामा राजर्षिः प्रक्रमेणासीत् ॥ [२]<sup>b</sup>

तनयस्य श्रीमातृपतिरभूदार्धवर्षनामैव ।

चार्यव्रततां प्रथमं स्थापितवाङ्मदनु यस्मिन्नेति ॥ [३]

श्री[दत्त]वर्ष<sup>c</sup>

L. 3. नामा दत्ताभयविभवविजयविष्णु[ह]मः [४]

श्रीतार्क्षिकुसारिणो बभूव तस्मात्तज्जो नृपतिः ॥ [५]

सुनुरभूतस्य महान्भूपासम् श्रीप्रदीप्तवर्षेति ।

दक्षार्थवक्ष्यपुतना -

L. 4. पतङ्गपटश्रीप्रदीप्ताभिः ॥ [६]

श्रीशरवर्षेति सुतस्यसाम्भूदभूयति<sup>d</sup> प्रदामेन ।ऐक्यं च × क्षितवान्भव इव निचये [मवा]र्त्तना ॥ [७]<sup>e</sup>

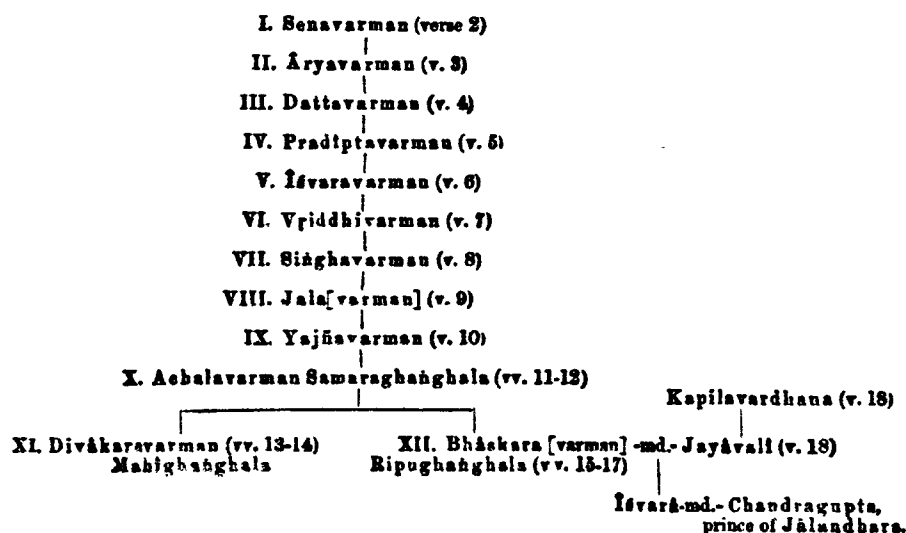
श्रीपुत्रिवर्षसंज्ञस्य बभूवात्मजः

<sup>a</sup> L. 1. Read ची. —The word *brahmas* is indistinct.<sup>b</sup> Metre of verses 1-22, Āryā.<sup>c</sup> L. 2. The syllable द् in श्री [दत्त]वर्षे is faintly visible. The restoration is certain, on account of the word दत्तात्मजः in line 3.<sup>d</sup> L. 4. Read शरवत्. —The first two syllables of शरवत् are indistinct.



Scale 0.375 of original.

The Prāsaṣṭi records the dedication of a temple of Śiva (verse 20) by a princess, Īśvarā, who belonged to the royal race of Śiṅhapura, for the spiritual welfare of her deceased husband. The latter, called Śrī-Chandragupta, was (verse 19) the son of a king of Jālandhara,—apparently himself not a reigning king, but either a younger son or possibly an elder son who died during his father's lifetime. The greater part of the inscription (verses 2–18) is taken up by an account of the ancestors of the *dedicatrix*, and gives us the following pedigree of the kings of Śiṅhapura,<sup>3</sup> who, according to verse 2, belonged to the line of Yadu,—the Yādavas of the lunar race,—which had ruled over the country “since the beginning of the Yuga.”



Though one or even several verses are devoted to each royal personage, not a single historical fact is mentioned regarding them. Only with respect to Jayāvalī the statement that “she obtained the title *devi* through her virtues,” permits us to infer that she was of comparatively speaking low extraction. As her father Kapilavardhana receives only the epithet *Śrī* ‘the illustrious,’ he probably was nothing more than a common Rajput. The fact that Īśvarā was married to a scion of the royal family of Jālandhara, the modern Jallandhar in the Panjāb, makes it very probable that the district over which her ancestors ruled lay in the same province. Hence the *Saiṅghapura rājya* of our inscription may be safely identified with the kingdom of Sang-hopu-lo, *i.e.*, Śiṅhapura,<sup>4</sup> described by Hiuen Tsiang.<sup>5</sup> This identification gives us perhaps a clue to the probable date of the inscription and to the period during which the twelve kings of Śiṅhapura ruled. If the palaeographical facts mentioned above are alone taken into consideration, the inscription will have to be placed between about 600 and 800 A.D. For the earliest of the dated cognate inscriptions was written in Śrīharshasamvat 48 or 654-55 A.D., and the latest in Śrīharshasamvat 153 or 759-60 A.D. It would, of course, be unsafe to assume that these dates are exactly the beginning and the end of the

<sup>3</sup> A not quite correct analysis of the contents of this inscription has been given in Prinsep's *Essays*, vol. II, *Useful Tables*, p. 245, note 2. According to Mr. Fleet's letter in *The Academy* of January 7, 1888, it was also discussed or translated many years ago by Bābe Śivaprasāda in the *Simla Akber*, a publication not accessible to me.

<sup>4</sup> This is the usual way of rendering the Chinese syllables. The latter agree, however, more closely with the form of our inscription, Śiṅhapura, and I believe that this was the one known to Hiuen Tsiang.

<sup>5</sup> *Si-yu-ti*, vol. I, pp. 143-147 (Beal).



L. 5.

प्रवृत्तयोः ।

चन्द्र इव तापहारी नयनानां नन्दनो राजा ॥ [७]  
 क्षुभुजार्जितशौर्यवशा दानवतामुपरि दृष्टसामर्थ्यः ॥ [८]  
 त्रिसिङ्गवर्धनामा तप्तनयो राजसिङ्गोभूत् ॥ [८]

L. 6.

तस्य सुतोभूदाशापूरुषकर्मा जनस्य तापच्छित् ।  
 श्रीजलनामा नृपतिः कलियुगदावाग्निजलवर्धः ॥ [९]  
 त्रियम्बवर्धनामा तदङ्गजोभूत्क्षीपतिर्येन ।  
 यज्ञाज -

L. 7.

धूमजलदेर्चित्योत्थेका × क्रिताश्च शिखिनः ॥ [१०]<sup>10</sup>

पुत्रस्तस्य वभूव श्रीमान्नाजर्विरचलवर्धेति ।  
 कृतयुगचरितेष्वचलो यस्य स्वेर्यादिगुणसाध्यात् ॥ [११]  
 यम्सम -

L. 8.

रघुञ्जलाख्यामन्वर्वतोन्धधार रत्नरौद्रः [१]  
 अपरामगन्धितमङ्गरकरिरदनाभाङ्कितोरस्कः ॥ [१२]  
 तस्य दिवाकरवर्ध्या श्रीमान्स्तनयो वभूव नृपतीशः [१]  
 यस्य दिवाकरता -

L. 9.

मृत्परतेजीभिभवधर्म्म ॥ [१३]

वारचविषाचसङ्कटसङ्गरचलचारिणश्च नृता यस्य ।  
 चकरोदरीनशस्त्रासपदि मञ्जीवज्जलभटाख्या ॥ [१४]  
 तस्य कनीयान्धाता

L. 10.

श्रीभास्कर इत्यभून्नृपतिपालः ।

रिपुवञ्जलाभिधानं योवहदाजी विजयमन्त्रं ॥ [१५]  
 क्षुभुजार्जितपरराज्यद्रविषसदादानकर्म्मणः पात्रेः [१]  
 यस्यासीद्विज्जामो नत -

L. 11.

रिपुपृष्ठचक्षितियु ॥ [१६]

येनाभिहन्त पद्मगन्धतन्निगमगानि शैलदुर्गाणि ।  
 आक्क्रम्य युवश्रीका हस्तिकरं दापिताः क्षितिपाः ॥ [१७]  
 तस्य गुणार्जितदेवीशब्दा श्रीकपिलवर्धन -

L. 12.

सुतामूत् ।

राज्ञी प्राप्तेया श्रीजयावलीत्वेकपत्नी च ॥ [१८]  
 तस्यास्तनया साध्वी सावित्रीवन्द्यरेति नाम्नासीत् ।  
 जालन्धरनृपसूनोर्जाया ओचन्द्रगुप्तस्य ॥ [१९]  
 भर्त्तरि नतवति नाकं करि -

L. 13.

चस्त्रन्धावाक्यदमिदं सा ।<sup>11</sup>

तत्पुत्रायाकारयदार्चायानुगतसत्त्वेन ॥ [२०]

<sup>10</sup> L. 7. Read जगज्ज-

|

<sup>11</sup> L. 13. Read करिष्यन्त्या.

यावन्महीमहीधरजलनिधयो यावदिन्द्रविताराः ।  
तावदिदमस्तु कीर्त्तिस्थानं श्रीचन्द्रगुप्तस्य ॥ [२१]  
महर्षेण -

L. 14. शिवात्मजमहस्कन्दाद्वासयुभजम्भा ।  
महर्षेण देव एताम्यशस्त्रिमकरोदयो[धे]शः ॥ [२२]<sup>12</sup>  
अस्मन्नीश्वरप्रागेन नागदत्तस्य स्रुतना ।  
उल्लोकां सुवधारेण रौहीतकनिवासिना ॥ ४ ॥ [२३]<sup>13</sup>

## TRANSLATION.

Om.

1. Obeisance to the supreme Lord,<sup>14</sup> who destroys the circle of births and assumes the three forms of Brahman, Vishṇu, and Rudra for the sake of the creation, continuance, and dissolution of the universe !

2. Among the kings, sprung from the race of Yadu, who govern the kingdom of Singhapura since (*the beginning of*) the (*Kali*) Yuga, arose in the course (*of time*) a royal sage, named the illustrious Senavarman.

3. His son was an illustrious king with the name Āryavarman, who first after him (*his father*) proclaimed by his deeds the fact that he kept the vow of an Ārya.

4. The king, named the illustrious Dattavarman, who secured safety, riches, victory, and destruction (*respectively*) to the fearful, to beggars, to his race and to his enemies, was his son.

5. His son was a great protector of the earth, called the illustrious Pradiptavarman, a blazing fire for (*that*) multitude of moths, the armies of his foes, who were blinded by pride.

6. His son, called the illustrious Īśvaravarman, became king through his great liberality, he who ruled, like Bhava, over a multitude of objects of existence (*bhava*).

7. His son was he who was denominated the illustrious Vṛiddhivarman, a king whose good fortune was much increased, who, like the moon, removed torments<sup>15</sup> and gladdened the eyes (*of men*).

8. His son was the illustrious Singhavarman, a lion-like king who earned by (*the strength of*) his arms a reputation for bravery and whose power was seen (*to be*) above (*that of*) those having *dāna* (*i.e.*, of merely liberal not heroic princes and of rutting elephants).<sup>16</sup>

9. His son was he who is named the illustrious Jala, a prince whose peculiar action was the filling of the regions (*with his fame*), who removed the torments of his people, and who rained water (*as it were*) for (*quenching*) the forest-fire of the Kaliyuga.<sup>17</sup>

10. His son was the king named the illustrious Yajñavarman, by whom the peacocks were ever made to cry aloud on account of the smoke-clouds (*arising*) from the sacrificial butter.

<sup>12</sup> L. 14. धे in दधीधेः is not quite distinct.

<sup>13</sup> Metre of verse 23 Anuṣṭubh.

<sup>14</sup> The deity meant is Śiva.

The moon removes the torments of the heat of the day, and the king those inflicted by wicked men.

<sup>16</sup> Here we have the time-honoured pun on *dāna* 'liberality' and 'the ichor of the rutting elephant.'

<sup>17</sup> *i.e.*, who by his virtues counteracted the wickedness of the Kali-yuga, which on account of its destructiveness may be compared to a forest-fire. The other epithets, too, have a double sense, one applicable to water, *jala*, and the other to the king called *Jala*.

11. His son was the illustrious royal sage called Achalavarman, who was constant in (*following*) the holy practices of the Kṛitayuga, because (*his*) virtues, firmness, and so forth, (*were*) the same (*as those prevailing in the golden age*);

12. Who bore the second name Samaraghaṅghala,<sup>19</sup> suitable (*for him*) on account of its meaning, (*because he was*) terrible in battle and his chest had been marked in countless fights by the points of elephants' tusks.

13. His son was the illustrious lord of kings, Divākaravarman, whose sun-like nature (*divākaratā*) was shown by a characteristic (*of his*), the humbling of his enemies' <sup>20</sup> fiery courage (*paratejōbhikṛta*), just as the sun causes to pale all other lights (*paratejōbhikṛta*);

14. Whose famed appellation 'the Mahighaṅghala' warrior made his foes weaponless, when he nimbly strode over the battle(-field) that was impassable on account of the elephants' tusks.

15. His younger brother was the protector of kings, called the illustrious Bhāskara, who (*also*) bore the name Ripughaṅghala, a charm ensuring victory in battle;

16. Whose hand that was constantly occupied in giving away the wealth of hostile kingdoms won by (*the strength of*) his arms, (*found*) repose by resting for a moment on the backs of bending foes;

17. By whom, scaling on foot mountain-fortresses, accessible (*only*) to birds, kings expert in fighting were attacked and made to pay a tribute of elephants.

18. His queen, mistress of his life and his sole consort, was the illustrious Jayāvalī, the daughter of the illustrious Kapilavardhana, (*a lady*) who won the title of queen (*devī*) through her virtues.

19. Her daughter was (*a lady*) faithful like Sāvitrī,<sup>21</sup> Īśvarā by name, the wife of the illustrious Chandragupta, son of the king of Jālandhara.

20. When her husband had ascended to heaven from the shoulder of his elephant,<sup>22</sup> she caused to be built for his spiritual merit this temple of Bhava in consequence of a vow which was (*made*) in accordance with (*the instructions of*) her spiritual teacher.

21. As long as the mountains, the oceans, the moon, the sun and the stars exist, so long may this location of the fame of illustrious Chandragupta endure.<sup>23</sup>

22. Bhaṭṭa Vasudeva, the lord of Ayodhyā,<sup>24</sup> who owed his happy birth to Bhaṭṭa Skanda, the son of Bhaṭṭa Kshemasīva, composed this panegyric.

23. By the mason Īśvaraṇāga, an inhabitant of Rauhītaka<sup>25</sup> (*and*) son of Nāgadatta, has it been incised in the stone.

<sup>19</sup> I am unable to find in the *Kaśhas* and dictionaries accessible to me the word *ghaṅghala*, which occurs here and below in verses 14 and 15. A comparison of the three compounds, *samaraghaṅghala*, *mahighaṅghala*, and *ripughaṅghala*, makes it probable that its meaning is 'the conqueror': very likely it is a Deśī word, allied to *ghaṅghola*.

<sup>20</sup> Of course the heroine of the *Sāvitrīyugākhyaṇa*, *Mahābhārata*, III, 293-299, is meant.

<sup>21</sup> This may either mean that he fell from his elephant and broke his neck, or merely that he exchanged his princely pomp for a residence in heaven.

<sup>22</sup> In case *kīrtisthānam* might be taken as a synonym of *kīrtanam*, 'temple' (*Indian Antiquary*, vol. XII, pp. 228-229), the latter portion of the verse might be translated, "so long may this temple (*sacred to the memory*) of the illustrious Chandragupta endure."

<sup>23</sup> *Ayodhyasāh*, 'the lord of Ayodhyā,' means, I suppose, only that Vasudeva was the owner of some village called Ayodhyā.

<sup>24</sup> Rauhītaka is the name of a town and district in Northern India, as may be gathered from *Rājatarāṅgi*, IV, 11-12. It probably corresponds, as Dr. Burgess suggests to me, to the modern town or district of Rohtak, or its homonymous capital, 43 miles north-east of Delhi.

### III.—ĀŚOKA'S TWELFTH ROCK-EDICT ACCORDING TO THE SHĀHBĀZGARHĪ VERSION,

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the lately discovered twelfth edict of the Shāhbāzgarhī series is based on (1) a heliotype facsimile taken from an impression; (2) a slightly mutilated paper impression taken by Captain Deane, Assistant Commissioner of Yusufzai, and (3) a direct photograph of the right half of the inscription, taken from the rock.

The inscription is incised in 9½ unequal lines on a granitic boulder, and is about 2 feet 6 inches broad and 9 feet 8 inches long. The rock appears to be full of large and small fissures, exfoliations, and holes. Some of these seem to have existed before the inscription was engraved, as the mason has avoided them in cutting the letters. Thus the last two syllables of the word *dharmamahamatra* in l. 9, stand more than an inch apart from the preceding ones, and the impression clearly shows the traces of flaws in the intervening portion of the stone. But in most cases the fissures and holes are of later origin and have destroyed smaller or larger portions of the letters. This circumstance makes a certain proportion of the vowel signs, *anustāras* and subscribed *ra-kāras* doubtful. In a very few cases the consonants too are not clearly distinguishable.

The alphabet of the inscription is the so-called Baktrō-Pāli or North-Indian, which according to Sir A. Cunningham was current in Indian Kābul and in the Panjāb from the beginning of the historical period to the third century A.D. The letters are mostly 1½ to 2 inches high. Owing to the want of perfectly readable impressions and trustworthy facsimiles of the inscriptions in this character, and specially of the edicts of Āśoka, a good many minor details in the reading of these characters have still to be settled. Though this is not the place for the discussion of all the doubtful or disputed points, I must refer to a few of them in explanation of my transcript.

1. I have in general adopted the new interpretations of some signs, *e.g.*, of  $\dagger$  and  $\ddagger$  which Dr. Bhagvānlāl Indrājī and Dr. Hoernle have given in their articles on the first rock-edict of the Shāhbāzgarhī version, and of the Suibihārā inscription, *Indian Antiquary*, vol. X, pp. 105 & 324, and vol. XI, p. 128.

2. I am however not able to agree as yet with Dr. Bhagvānlāl's remark in the last article, that the short line slanting upwards, which is sometimes found on the left side of the lower end of consonants and *a*, denotes the long *ā*. In our edict it occurs distinctly in the first sign of *bahucidha*, l. 2, where the reading *bāhucidha* is impossible. It is further found in the *va* of *devanam*, l. 1, where the reading *devānam* is required. In a third word, *ataprashadavaḍhi*, l. 8, it perhaps occurs in the initial letter, and the reading *āta* is possible. But I do not dare to put these two lengths in the transcript, as none of the numerous other letters after which *ā* must have been read, such as *ḍa* in *\*prashandani*, *tha* in *grahoṭhani*, show a similar contrivance. Moreover, neither Dr. Bhagvānlāl's facsimile of the rock-edict nor the photograph of the Shāhbāzgarhī version which I owe to the kindness of Sir A. Cunningham, nor the facsimile and photograph of the Mānsahra version, which I have likewise received from him, confirm the assertion that the distinction between *a* and *ā* is clearly marked in the Āśoka inscriptions. Hence I have noticed these slight peculiarities of the letters merely in the notes to the transcript.







3. With respect to the spelling I have scrupulously adhered to the position of the letters in the original. I transliterate *priyadrasī*, *dharmo*, *savva*, though I have not the slightest doubt that the words were pronounced in the Panjāb, as elsewhere, *priyadarśī*, *dharmo*, and *sarva*. To everybody who is acquainted with manuscripts of works in the modern Prākritis of India, or who has had to do with official correspondence in these Prākritis, the carelessness which the old inscriptions show with respect to the position of the letter *ra* will be nothing new or wonderful. A Hindu who is neither a Paṇḍit nor a pupil of the Government schools, will write for *sovarṇa*, *sovarṇ* or *srovarṇ*, for *sarva* sometimes *sraava* and sometimes *satra*, just as his fancy may direct.<sup>1</sup> As long as the *ra* appears in the word, he is quite contented. He, of course, pronounces invariably *dhar'm*, *sar'o*, *sovar'n*, and so forth. There is, I think, no reason to suppose that Aśoka's Rajukas were better scholars than the Karkuns of the British Government offices before the introduction of the European system of education, and I therefore believe that the abnormalities in their spelling may be attributed to the same causes which operated in the case of the modern office writers. Still, in a transcript, it is as well to render the peculiarities of the text as accurately as possible.

## TRANSCRIPT.

L. 1—De(va)naṁ (p)riyo (P)riyadrasī raya<sup>2</sup> savrapraśamḍani graha[ṭha]ni cha puje(ti) danena vividhaye cha pujay(e) [.] N[o]<sup>3</sup> chu (tatha) [da]na[m]<sup>4</sup> va puja va

L. 2—devanaṁ<sup>5</sup> priyo m(a)ñati yatha kiti [?] sa(la)vaḍhi siy(a) savrapraśamḍana[m]<sup>6</sup> [.] Salavaḍhi tu bahuvidha<sup>7</sup> [.] Tasa tu iyo mula ya(m)<sup>8</sup> vach(a) guti [.]

L. 3—kiti [?] ataprashamḍapuja (va) pa[rapa]sha[m]ḍagarana<sup>9</sup> va no s(i)ya [apra]-karaṇasi<sup>10</sup> [.] lahuka va siya ta(sī ta)si prakara[n]e<sup>11</sup> [.] Puje[ta]v[a]<sup>12</sup> [e]va<sup>13</sup> (chu) parapra(śam)(.)

L. 4—[da tena tena prakaraṇena [.] Ev]am<sup>14</sup> karaṁtaṁ [ata]praśamḍam vaḍheti

<sup>1</sup> See e.g. Mr. Narmadāshankar's remarks on this point in the preface to his edition of Premānand's *Duśamśandha* of the *Bhāgavatapurāṇa*, p. 8, l. 10.

The sign ( ) used in the transcript indicates that the letters are slightly injured, the sign [ ] that they are very much defaced but just recognisable.

<sup>2</sup> There is a straight line on the right side of the lower end of *ra* and a slanting one on the right of *ya*, faintly visible on the facsimile. I believe that both are accidental.

<sup>3</sup> The vowel *o* is very faint on the facsimile, but plain, though shallow, on the impression.

<sup>4</sup> The *anuvada* is doubtful.

<sup>5</sup> The *va* of *devanaṁ* shows a short upward stroke at the lower end of *va*. The little semicircle on the right of *ma* which on the facsimile is connected with the letter, appears detached from it on the impression.

<sup>6</sup> The last *anuvada* is doubtful.

<sup>7</sup> A short line, slanting upwards, is attached to the lower end of *ba*.

<sup>8</sup> Only one half of the *anuvada* is visible on the impression to the right of *ya*. The other, which was attached to the left limb, has disappeared in a great rent.

<sup>9</sup> The *anuvada* is doubtful. *Garana* is probably a mistake for *garaka*. The *ra* of this word shows below on the right horizontal line, which I believe to be accidental.

<sup>10</sup> *Pras* is tolerably plain on the impression.

<sup>11</sup> *Na* is better recognisable on the impression.

<sup>12</sup> The vertical line above *va* seems to be accidental, just as that below.

<sup>13</sup> On the facsimile the first letter looks like *ya* with a wrongly placed *e*-stroke. According to the impression *eva* is probable.

<sup>14</sup> The first twelve letters are with difficulty recognisable. Only the last two are almost entirely gone.

paraprasham<sup>16</sup> pi cha upakaroti [.] Ta(da) añiatha ka[rata]<sup>18</sup> [cha]<sup>17</sup> a(ta)pra-  
[sham<sup>16</sup>dam]

L. 5—chhanati parap(ra)shad<sup>18</sup> cha apakaroti [.] Yo hi kochi<sup>19</sup> ataprash(a)dam  
pujetti (para)p(ra)sh(a)ḍ(a)<sup>20</sup> [ga]rahati savr(a)<sup>21</sup> atap(ra)shadabhatiyeva<sup>22</sup> kiti [?]

L. 6—(a)taprasham<sup>16</sup> dipaya(mi) ti [.] so cha puna tatha karam<sup>23</sup> so cha puna  
tatha kar(am<sup>23</sup>am) ba(dha)tara(m)<sup>24</sup> upakamti atapra(sha)dam [.] So sayamo vo<sup>25</sup>  
s(a)dhu [.] kiti [?] añam(a)ñasa dhramo<sup>26</sup>

L. 7—ś(r)uṇeyu<sup>27</sup> cha su(ś)rus(e)yu<sup>28</sup> clia ti [.] Evam (li) d(e)vanam priyasa ichh  
[.] kiti [?] savraprasham<sup>16</sup> bahuśruta cha kala[na]gama<sup>29</sup> cha siy(a)su (.) Ye cha tatra  
tatra<sup>30</sup>

L. 8—prasana tesham<sup>31</sup> vatavo<sup>32</sup> [.] de(va)nam<sup>33</sup> pri[yo] n(a tatha da)nam va (pu)ja  
va m(a)ñati ya(tha) kiti [?] salavaḍhi siya ti savraprashadanam bahuka cha[.] Etaye  
a \* \* \*

L. 9—vapaṭa [dhra]mamahamatra<sup>35</sup> (i) \* \* yachhama(hama)tra<sup>36</sup> v(a)chabhumika  
añe cha nikay(a)<sup>37</sup> [.] Ima(m)<sup>38</sup> cha etisa (pha)lam yam ataprashadavadhi<sup>39</sup>

L. 10—dhrama(sa) cha dipana<sup>40</sup> [.]

#### IN DEVANĀGARĪ.

1. देवमं प्रियो प्रियद्रुमि रय सव्रपंचडनि बहूठनि च पुजति दमेन विविधये च पुजये । नो पु तव दमं  
व पुज व

2. देवमं प्रियो भजति यव किति । सखवडि सिय सव्रपंचडनं । सखवडि तु बहुविध । तव तु इयो  
मुख वं वचमुति ।

<sup>16</sup> The *ra* of *para* shows a small slanting line attached below to the right of the letter. The apparent anusvāra under *ra* is shown by the impression to be an accidental scratch.

<sup>18</sup> The last sign of *karata* is almost entirely gone. The reading may have been *karamtam*.

<sup>19</sup> The letter is very doubtful. One would expect *cha* or *sa*. In the following word the two *anuvāras* are doubtful.

<sup>20</sup> Possibly \**pushadana*.

<sup>21</sup> The *o* of *koche* is visible on the reverse of the impression.

<sup>22</sup> Possibly \**pushamdam*.

<sup>23</sup> Possibly *care*.

<sup>24</sup> The *s*-stroke to the left of *ga*, where its proper position is, seems a little abnormal, and may be an accidental scratch.

<sup>25</sup> The participial phrase has been repeated by mistake. The first anusvāra of the second *karamtam* is doubtful.

<sup>26</sup> The *anuvāra* seems certain from the impression.

<sup>27</sup> This seems plain on the impression, but is a mistake for *va*. It looks as if a *ra*-stroke were attached to *sa* of *sa dhu*.

<sup>28</sup> *Dhra* is perfectly distinct on the impression.

<sup>29</sup> This might be read also *anuvāra*. But there are some other cases where a diagonal stroke passes through the inside of the circle at the top of *ga*.

<sup>30</sup> The top line of *ru* is not distinct owing to a large fissure.

<sup>31</sup> As the top of *ga* has been destroyed, it may have been dental.

<sup>32</sup> The last three syllables are not visible on the impression.

<sup>33</sup> The *anuvāra* is distinct on the impression.

<sup>34</sup> The final vowel is distinct on the impression.

<sup>35</sup> *Ta* looks on the facsimile like *rga*. The impression shows that the lower lines are scratches.

<sup>36</sup> Read *utkaye*. The last three letters on the facsimile are not visible on the impression.

<sup>37</sup> *Dhra* is mutilated. *Ia* is perfectly distinct on the photograph; *tra* on the same and on the impression.

<sup>38</sup> Probably *ithidhupakha* to be restored.

<sup>39</sup> The apparent *s*-stroke to the left of *ga* is, I think, an accidental scratch.

<sup>40</sup> Possibly *imo*.

<sup>41</sup> A line slanting upwards seems to be attached to the left of the lower end of the initial *u*. But it may be due to a fissure, the prolongation of which is plain on the impression.

<sup>42</sup> This line is not on the impression.

3. किति । अतप्रषंडपुज व परप्रषंडगरन व नो सिय अपकरसि लहुक व सिय तसि तसि प्रकरणे ।  
पुजेतव एव च पु परप्रषंड -
4. उ तेन तेन प्रकरेण । एवं करंतं अतप्रषंडं वदेति परप्रषंडम पि च उपकरोति । तद् अजय  
करत च अतप्रषंडं
5. क्वचति परप्रषंडस च अपकरोति । यो हि कोचि अतप्रषंडं पुजेति परप्रषंडं गरहति सन्न  
अतप्रषंडमतिथेव । किति ।
6. अतप्रषंडं दिपयमि ति । सो च पुन तथ करंतं सो च पुन तथ करंतं वटतरं उपहंति अतप्रषंडं ।  
सो सयमो वो सधु । किति । अजमजस भ्रमो
7. जुषेधु च सुजुषेधु च ति । एवं हि देवनं प्रियम इह । किति । सन्नप्रषंडं बहुजुत च कललगम च  
सियसु । ये च तत्र तत्र
8. प्रसन्न तेषं वतवो । देवनं प्रियो न तथ दनं व पुज व मजति यथ किति । सन्नवटि सिय ति  
सन्नप्रषंडनं बहुक च । एतथे च —
9. वपट भ्रममहमत्र इ — यक्षमहमत्र वचभुमिक अजे च निकय । इमं च एतिस फलं यं अतप्रषंडवटि
10. भ्रमस च दिपना ॥

## TRANSLATION.

The Beloved of the gods, king Priyadrasī, honours men of all creeds<sup>11</sup> both [ascetics] and householders,<sup>12</sup> by (showing them) liberality and by honouring them in various ways. But the Beloved of the gods thinks not so (much) of liberality and honour—as of what?—that an increase of essentials<sup>13</sup> may take place among men of all creeds. But the increase of essentials (may happen) in various ways. But this is its root, viz., guarding one's speech—how so?—“honouring one's own creed and blaming other creeds shall not be in unimportant points, or, it shall be moderate with respect to this or that important point? But other creeds must even be honoured for this or that important point. Acting thus, one exalts one's own creed and benefits also the other creeds. Acting differently, one hurts one's own creed and injures the other creeds. For he who honours his own creed and blames all other creeds out of reverence for his own creed—how so?—(thinking) “I promote (thereby the interests of) my own

<sup>11</sup> The forms *prashada* and *prashanda*, which appear both here and in edicts VII and XII of the unpublished Mānsahra version instead of the *pāshada*, *pāshanda*, *pāśa*, or *pāśanda* of the Gīrṇār, Kālsī, Jaugada, and Dhāuli inscriptions, fully confirm Professor Kern's conjecture, who derives them from the Sanskrit *pārshada*, ‘a member of a (religious) assembly or school. For as *ra* may be taken as equivalent to *ar*, *prashada* may stand for *parshada*, and this form differs from the Sanskrit original only by the shortening of the first *a* and by the lingualisation of the final *da*, both of which changes are required or sanctioned by the phonetic laws of the Prakṛit dialects. My rendering of the word by ‘adherent of a creed, or creed’ is based on the assumption that in Aśoka's times it was free from the *mala nota* which adheres to it later. Its import, I think, corresponded exactly to the English term ‘denomination’ and the German ‘*Glaubensgenossenschaft*.’ Owing to its ponderous length ‘denomination’ is not fit to be used in the translation of a document where *prashada* recurs more than a dozen times.

<sup>12</sup> I insert the word ‘ascetics’ according to the Kālsī version, where the text offers *pāshamādāni pavajitāni gahvathāni vā*. The Gīrṇār version has *pavajitāni* too, but places before it a superfluous *cha*. For it reads *pavapāshamādāni cha pravajitāni cha gahvathāni vā*. The constitution of the Indian religious communities was in Aśoka's times, as the correct reading of this and several other passages shows, throughout the same as in the present day. The heads were ascetics or monks who taught, and in return were supported by, a number of laymen, here and elsewhere called ‘the householders.’

<sup>13</sup> ‘The essentials’ are, of course, self-restraint and the purification of one's disposition, *sāyama* and *bhāvanā*, as the seventh edict lays.

creed"—he, however, acting thus injures his own creed exceedingly. Hence self-restraint alone" (*is*) commendable—how so? "They shall hear each other's law and love to hear it." For this is the desire of the Beloved of the gods—what?—"that men of all creeds shall have heard much and possess holy doctrines." And to those "who adhere to this or that (*faith*) it must be said: "The Beloved of the gods thinks not so (*much*) of liberality and honour as of what?—that an increase of essentials "may take place among men of all creeds; and a large one." For this end are working the superintendents of the law, the superintendents of women, the *vachadhūmikas* " and other bodies (*of officials*). And this is its result (*viz.*) the exaltation of one's own creed and the promotion (*of the interests*) of the law."

#### IV.—AN INSCRIPTION FROM DABHOI.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

On a large stone slab, 3' broad and 2' 10" long, which is fixed in the inner side-wall of the Hira Bhāgola gate at Dabhoi or Darbhavati, are found the remnants of a very large metrical Sanskrit inscription, originally consisting of 59 lines of neatly-incised Nāgarī characters which closely resemble those of the ancient Jaina palm-leaf MSS. The lower portion of the stone is broken in several places. The breaks have destroyed lines 44-46, and have more or less seriously injured the centre portions of lines 47-59. Nevertheless the lower portion, especially lines 52-59, is in a better condition than the upper one, which has suffered from the effects of the weather or from rough treatment to such an extent that nowhere is an entire line readable. On the right hand, pieces containing from 20 to 35 letters have been almost entirely obliterated in each of the first 52 lines. The first five or six letters on the left are likewise gone nearly everywhere, and in the centre portions of lines 16-40 not much more can be made out with certainty than single words and letters here and there. Under these circumstances it would be a waste of time and paper to transcribe all the small fragments. I shall confine myself to a description of the contents of the document and to giving transcripts of those pieces where at least a whole *pāda* of a verse is readable. The materials on which I work, a photograph and a paper impression, have been furnished to me by Dr. J. Burgess.

" I translate in accordance with the emendation proposed in the notes to the transcript, *so sayamo va sadhu*, as *so* 'for you' gives no good sense, and the Kāśī version has distinctly *samādhye va*, i.e., *samādhye eva*. The *varia lectio samādhye* 'concord, harmony,' found also in the Girnār inscription, is better than *sayamo*.

" *Safrucya*, 'they shall love to hear it,' may possibly mean 'they shall obey' (*it, as far as it is worthy to be obeyed*). For both in Sanskrit and in the Prakṛits the desiderative *safrdek* has almost lost its etymological meaning. In Aśoka's inscriptions, too, it is regularly used in the sense of 'to obey.' The nominative *dhrāmo* stands for *dhrāmaḥ*, as it is governed by the two verbs *frucya* and *safrucya*. The same interchange of the two cases occurs, as is well known, regularly in the modern Prakṛits, and occasionally in the Vedic dialects.

" The various reading *tesak* confirms the explanation of the corresponding *taki*, as a dative plural, which I have proposed in the notes to my German translation, *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, vol. XXXVIII, 586.

" If *satavo* is not simply a clerical mistake for *satava*, it must be considered as an instance of the utter loss of feeling for the distinction between the genders. The readings of Girnār and Kāśī, *satayava* and *sataviya*, show that it represents the Sanskrit *satavyam*.

" I leave the word untranslated, as I do not believe that the *vachadhūmika*, the inspectors of the latrines, can be meant, and as I am unable to find any other explanation.

" The law to which Aśoka refers here is the body of those moral doctrines which he has fully particularised in the third rock-edict, and constantly inculcates as the one needful thing.

The inscription belongs to the class of the *Prasasti* or panegyrics, a large number of which have come to light during recent years. As has already been pointed out by Professor V. A. Kāthvāte,<sup>1</sup> it is the composition of Someśvara-deva, the well-known Purohita of the Rānakas of Dholkā, who wrote the *Kīrtikaumudī* in honour of his spiritual client and master Vīradhavalā and of his friend the famous Jaina minister Vastupāla. The *Prasasti* is dated (l. 59) Vikrama Samvat 1311 Jyeshtha Śudi 15, Vudhadine, or May 14, 1253,<sup>2</sup> and belongs therefore to a time when Vīradhavalā and Vastupāla had passed away.<sup>3</sup> On the throne of the former sat his second son Visaladeva, who in Vikrama Samvat 1300 or 1302 extended his sway over the whole of Gujarāt.<sup>4</sup> As might be expected, it is the latter to whom Someśvara devotes the greater portion of his poem. Vīradhavalā and his ancestors occupy a secondary place, and Vastupāla is, it would seem, not even mentioned. The immediate cause which led to the composition of the *Prasasti*, was the building or restoration of a temple of Śiva-Vaidyanātha at Dabhoi-Darbhavati, ordered by Visaladeva.

Turning to the details, it would seem that the first three verses contained a *maṅgala* or invocation addressed to Śiva-Vaidyanātha. A fragment of verse 2 says, "May glorious Vaidyanātha himself with his eight bodies grant their desires to the creatures." In verse 4 the description of Visaladeva's ancestors begins; for the end of *pāda* 2 and *pādas* 3-4 speak of "the line of the progeny of that (*man*), the good deeds of which (*line*) . . . (*cannot be described*—) even by eloquent men." As the name of the first ancestor is lost, and verse 5, too, is gone entirely, full certainty as to the point at which the genealogy begins is not obtainable. But verse 6 makes it probable that it included the name of the first Chaulukya of Gujarāt. For the fragments of verse 6 point clearly to its identity with *Kīrtikaumudī*, II, 2—"Won over by the eminent qualities of this conqueror of his foes, the guardian goddess (Śrī) of the Gūrjara princes became of her own choice his bride, just as (the goddess Śrī became the bride) of (Viṣṇu), the foe of Bāṇa (at the churning of the ocean)." In the *Kīrtikaumudī* these lines refer to Mūlarāja, the founder of the Chaulukya dynasty of Anhilvād. I do not believe that they can refer here to anybody else. For if they had been applied to Dhavalā, the first member of the Vyāghrapalliya or Vāghelā branch of the Chaulukyas, known to us, Someśvara would be guilty of uttering a deliberate falsehood. Dhavalā was according to all accounts not even a minor chief of any consequence. The next verse 7 begins with the word *yasmin* and hence refers likewise to Mūlarāja. Its sense seems to be that the wives of his enemies tremble or fly into the jungles, "when he, an embodied stream of the sentiment of heroism, stands on the back of . . . with the intention of fighting." In the lost verse 8 the poet seems to have turned to the Vāghelās and, just as in the *Kīrtikaumudī*, to have begun with Arṇorāja. This is evident from verse 9, "By whom, even the son of Dhavalā, an imitator of Kṛishṇa, this realm of famous Gūrjara land was made free from thorns." Here we have a new version of *Kīrtikaumudī*.

<sup>1</sup> *Kīrtikaumudī*, pp. viii-x. Professor Kāthvāte has also correctly transcribed the passage containing the date, and has recognised that the Dabhoi *Prasasti* contains several verses from the *Kīrtikaumudī* and one from the *Prasasti* in Tejapāla's temple at Ābu.

<sup>2</sup> This is according to Dr. Schram's calculation, who informs me that in V. S. 1311 (current), corresponding to 1253, the full moon of Jyeshtha fell on May 14th, 10 P.M., a Wednesday, in V.S. 1311 elapsed, or 1254 A.D., on June 2nd, 10 P.M., a Tuesday.

<sup>3</sup> *Indian Antiquary*, vol. VI, p. 190.

<sup>4</sup> *Indian Antiquary*, vol. VI, p. 190; and Bhāṇḍārkar, *Report* for 1883-84, p. 12.

*mudī*, II, 63, "By that good warrior who imitated Kṛishṇa, even by the son of Dhavala, was begun the clearance of the kingdom from thorns." The fragment of verse 10 informs us further that Arṇorāja "slew on the battle-field Raṇasimha who resembled Rāvaṇa"—a deed which is not mentioned elsewhere. Verse 11 finally confirms the statement of *Kīrtikaumudī*, II, 66, according to which he himself met his death in battle. It says, "Now when his son valiant Lavaṇaprasāda [*was able to sustain*] the load of Gūrjara land, he (Arṇorāja) offered, his heart being averse to the world, a battle-sacrifice at which he gave his life as fee."

Next follows the eulogy of Lavaṇaprasāda, verses 12-24, which besides known events contains some new historical facts. Verse 12 declares that owing to some deeds of his, the particulars of which are lost, "the kingdom of the Gūrjaras was even greater than that of Rāma." Verse 13 mentions a fight near Vardhamāna, the modern town of Vādhvāṇ in north-eastern Kāthiāvāḍ, with some unnamed powerful foes, regarding which the chronicles are silent. Verse 14—"By whom the chief of Naḍūla was deeply wounded with his mighty sword; owing to this (*severe stroke*), yon kings quake even to-day, just as the mountains at a thunder-clap"—is identical with *Kīrtikaumudī*, II, 69, and reiterates the defeat of the Thākur of Nāṇḍol in southern Mārvāḍ. Verses 15-17 refer to a victory over a Muhammadan king, whose name is not given.

15. How many godlike kings are there not on earth? But even all of them became troubled by the mere mention of the king of the Turushkas. When that (*Turushka king*), excessively angry, approached in order to fight, [*it was Lavaṇaprasāda*] who placed only . . . . .

16. By whom (*Lavaṇaprasāda*), the king of the Turushkas . . . . . who had spattered the earth with the blood flowing from the cut-off heads of numerous kings—when he came in front, with dry lips, full of doubt,—was conquered at Stambha with his arm (*strong*) like a post (*stambha*) and terrible through the sword."

17. . . . . If he (*Lavaṇaprasāda*) is a mortal, how is it that he conquered the lord of the Mlechchhas?"

This encounter of Lavaṇaprasāda with a king of the Turushkas causes a difficulty, especially because Stambha<sup>5</sup> is named as the place where it happened. In Lavaṇaprasāda's time fall three attacks of the Muhammadans on Gujarāt: (1) the unsuccessful expedition of Shāhabu'd-dīn Ghori in 1178 A.D.; (2) the first expedition of Quṭbu'd-dīn in 1194 A.D., during which Anhilvāḍ was sacked; (3) the second expedition of Quṭbu'd-dīn in 1196, which was at first unsuccessful, but finally led to the temporary conquest of Gujarāt and to the temporary occupation of Anhilvāḍ by a Muhammadan garrison.<sup>6</sup> It is very probable that he fought against the invaders on all three occasions. But I do not think that any of the engagements which then took

<sup>5</sup> The square brackets between which the syllable *Stamb* has been placed in the transcript merely indicate that it is badly damaged. In my opinion it is not really doubtful. A portion of the left limb of *St*, the ends of the vertical strokes of *ta* and the *anusvāra* are distinguishable.

<sup>6</sup> K. Forbes, *Rās Māld* (second edition), pp. 160, 180-181. Regarding the duration of Lavaṇaprasāda's career we only know that he was the *Ādyachintādhari* or *major domus* of Bhlma II., who ruled over Gujarāt from Vikrama Saṃvat 1235 or 1179 A.D., and that he was alive and took part in the war against Siṅghana of Devagiri which happened after the appointment of Vastupāla to the post of prime minister in Vikrama Saṃvat 1276 or 1220 A.D. (*Kīrtikaumudī*, pp. xiv-xv; *Indian Antiquary*, vol. VI, p. 188), and ended with a treaty in Vikrama Saṃvat 1288 (Bhāṇḍārkar, *Early History of the Dekkan*, p. 84).

place can be referred to in our passage. Both according to the accounts of the Muhammadans and according to those of the Gujarâtî chronicles and bards, the decisive battles were fought in southern Rājputānā. On the other hand Stambha, the scene of the battle mentioned in our inscription, can be, it seems to me, only Stambhapura or Stambhatirtha, the modern Khambhāyat—Cambay,—which lies much further south. For Stambha is the regular abbreviation of these two names, made *bhīmavat*, and no other town has hitherto become known in Gujarât from the name of which it could be derived. If we have then to look out for some other period during which Lavaṇaprasāda may have gained his victory, the most probable conjecture seems to me that it happened after the occupation of Anhilvād in 1196. Some time later the Muhammadans did suffer a defeat in Gujarât and the province shook their yoke off.<sup>7</sup> The details of these events are not given either by the Muhammadan or the Hindu authors; but our passage probably contains an allusion to them, and it may be that Lavaṇaprasāda was the liberator of his country.

The fragments of verse 18 inform us that Lavaṇaprasāda, “a repository of medicine-like valour, cured [*his country* . . .] when the crowd of the princes of Dhārā, of the Dekhan and of Maru, who resembled diseases [*attacked it*].”

His success against the kings of Mālvā and of the Dekhan are mentioned also in the *Kīrtikaumudī*, II, 74-75. As I have pointed out in the *Indian Antiquary*, vol. VI, page 188, note, the first-mentioned foe is probably Subhatavarman and the second Singhana (1209-10—1247-48 A.D.), whose inscriptions record several expeditions against Gujarât. The kings of Maru or Mārvād, who are added here, may possibly be the four princes referred to, *Kīrtikaumudī*, IV, 55-65, who attacked Gujarât at the same time as Singhana's army.

Verse 19 is purely laudatory: “He (Lavaṇaprasāda) who raises his race, seems to me of greater fame than Yudhisṭhira, whose relatives were all destroyed, though their power to remove a Śalya is equal.”<sup>8</sup> Verse 20 seems to have been of the same import. Verse 21 refers to the erection of a temple of Kumāra near Vadhvān. “Who (Lavaṇaprasāda) caused to be erected in the neighbourhood of Vardhamāna, a (*temple of*) Kumāra rivalling the ocean (*in the possession of treasures*) and surpassing the moon (*in brilliancy*).” The sense of the next three verses I am unable to make out from the scanty remnants. With verse 25 begins the praise of Vīradhavaḷa. Its complete restoration is easily possible, as it agrees literally with verse 27 of the *Prasasti* in Tejaḥpāla's temple at Ābu.<sup>9</sup> “From him sprang a son, who was the image of Daśaratha and Kakutstha (*spelt kakutstha*), who swallowed like a mouthful the armies of hostile kings,—Vīradhavaḷa. When the flood of his fame spread, the cleverness of faithless women,—whose minds are distressed with the longing after enjoyments,—in the art of approaching (*their lovers*) was destroyed.”

Of the remaining verses referring to Vīradhavaḷa, 26-51, little more than single letters or words are legible, except in verse 45, where an unsuccessful combined attack of the lord of Dhārā and of the ruler of the Dekhan is mentioned. The portion of the *Prasasti* which celebrates Visaladeva's great deeds and virtues, verses 52-108, is likewise in a very bad condition. The only political events traceable are fights with the kings

<sup>7</sup> K. Forbes, *Ras Mālā*, p. 181.

<sup>8</sup> In the case of Yudhisṭhira *Śalya* must be taken as the name of the well-known hero; in the case of Lavaṇaprasāda it means simply ‘thorn,’ i.e., foe.

<sup>9</sup> *Kīrtikaumudī*, App. A, p. 4.



of Málvā and of the Dekhan (L. 29, verse 58?) which his grant of V.S. 1317 mentions too, and a hitherto unknown expedition on which "Visaladeva kept the hero's vow on the shore of the Sindhu," *i.e.*, either of the ocean or of the Indus (L. 30, verse 59). In verse 77 and in those immediately preceding the manner in which Visaladeva gained the throne of Gujarāt seems to have been described. But the name of the opponent whom he overcame has been lost. All that remains is: 77. "Visala [*made . . . . . undergo*] the fate of a moth in the fire of his valour."

78. "Then that moon among princes, Visaladeva, after obtaining sway over the world," . . . . .

A little further on, with verse 80, begins apparently the account of Visaladeva's building operations. We hear of the erection of one or several temples of Śiva, (verses 81 and 91), of the restoration of a temple of the sun, called Mūlasthāna (verse 92), of another "temple which resembled a peak of the mountain of Hara," *i.e.*, of Kailāsa (verse 93), and that "he who in form resembled Cupid renovated the *prākāra*," *i.e.*, the enclosure, probably of some other temple. Verses 99—108 praise the king's liberality. According to verse 100 he gave annually "a kalpalatā of always increasing value, the cause of the wealth of the Brāhmaṇas." Verse 102 says that "in his country the sound of the *Vedas*, uttered by untired Brāhmaṇas who were gladdened by fees given at great sacrifices, [ever] meets one's ears." The other verses are of a more general import. In the concluding portion of the poem, which opens with the words *itāś cha*, Someśvara speaks of the official and architects connected with the building of the temple, of himself, of the writer and the engraver of the *Prāśasti*.

109. In the Prāgvāṭa race<sup>10</sup> was ... ga, the son of illustrious Chaṇḍasimha, who was appointed by the king on account of his confidence (*in him*) to the post (*of guardian*) of the fort of Vaidyeśitṛi.

110. What description shall (*I*) give of that minister the flood of whose pure fame filled the earth, erected by whom, the excellent line of ramparts, free from interstices, dived into the abode of the gods."

111. There was a mason, called Sādeva, a store of all good qualities; from him sprang Vāmadeva, famous for having built the temple of the Sun, called Mūlasthāna. As his son was born he who is called Madana, a scion of (*the race of*) Viśvakarman, the builder of the wall of (*glorious*) Vaidyeśa, of the extensive temple, of the gates, of the wings and of the foundations.<sup>11</sup>

112. The son of Āhlādana, called Devāditya, who (*became*) the firm architect of Vaidyeśitṛi, is famous in the first rank of masons.

113. Glorious Vaidyanātha, worshipful sole protector of the world, I address a prayer to thee—"May God, through thy favour, that Visaladeva, free from cares caused by foes, and united with his sons, be victorious during ten thousand Kalpas!"

114. The chief domestic priest of the kings, born . . . , who is called Someśvara, made this panegyric, producing the great composition in half a watch of the night.

<sup>10</sup> This is the same tribe to which Vastupāla and Tejapāla, the ministers of Viradhavala, belonged. At present it bears the name Porvāl. The Porvāl Vāṇiās are well known in Northern Gujarāt and in Rājputāna. In an analysis of this inscription prepared from another facsimile by Mr. Cousens, Dr. Bhagvānlāl Indrāji gave the first name as Sāṅga.

<sup>11</sup> The last *pāda* of this verse may also be taken very differently, "the builder of the wall of glorious Vaidyeśa, of the gate-posts of the extensive temple and of the foundations." The translation of *dhā* by 'foundations' is purely conjectural. Dr. Bhagvānlāl read the second name here as Rāmadeva.

115. And the excellent Brāhman Prahlādana, the son of Śrīyāmanda(?), born in the *gotra* of famous Nandipura, wrote this panegyric.<sup>12</sup>

116. By skilful Padmasimha, foremost among masons,<sup>13</sup> the son of the mason Sajjana, was this panegyric incised.—Samvat 1311, on the 15th day of the bright half of Jyeshtha, a Wednesday. May it be well!

TRANSCRIPT.

L 2. . . पाद . . .  
 . . . शु . . . तप्राणि [ना] -  
 मष्टाभिस्तनुभिस्तनोत्वभि[मत] श्रीवैद्य[नाथः स्वयम् ॥ २] <sup>14</sup>  
 . . . विधेर्वि [दधत्] किल के . . .  
 . . . . .

L 3. . प्रसिद्धा ॥ ३  
 . . . शु . . .  
 . . . तदपत्नपरंपरासी ।  
 शक्यानि वाक्पनिपुणैरपि — रि — —  
 — — ◡ [म]त्तसुहृदः सुहृत्तानि यस्याः ॥ [४] <sup>15</sup>  
 . . . . .  
 . . . . . [५]  
 [भाव-]

L 4. . . जिता जितारा[तिगुणैर्वाच]रि[पीरिव]  
 गूर्जरेश्वर[राज्य]श्रीर्यस्य जज्ञे स्वयंवरा ॥ ६ <sup>16</sup>  
 यस्मिन् शरीरवति वीररस[प्रव]रहे  
 [म]हे[द्र]पुष्टमधितिष्ठति बुधबुधरा ।  
 अंतःपुराणि ◡ ◡ राणि क — ◡ — —  
 — — ◡ — ◡ ◡ — ◡ ◡ — ◡ — — [७] <sup>17</sup>  
 . . . . .

L 5. . . गुणरत्नराजि . . . गंभीरता जगति ॥ ८ <sup>18</sup>  
 धवसस्य सुतेनापि येन ह्यन्धानुकारिणा ।

<sup>12</sup> Dr. Bhagvānāl Indrāji read the second name as Śrīyā-  
 nanda.

<sup>13</sup> Regarding the use of *sātra* for *sātradhāra*, see *Vienna*  
*Oriental Journal*, vol. II, No. 4.

<sup>14</sup> Metre, Śārdūlavikrīḍita.

<sup>15</sup> Metre, Vasantatilakā.

<sup>16</sup> Metre, Anuṣṭubh.

<sup>17</sup> Metre, Vasantatilakā.

<sup>18</sup> Metre, Āryā (?).

श्रीगूर्जरधराराज्यमेतन्निष्कण्टकीकृतं ॥ ८<sup>19</sup>

रावणमिव रत्न[सिं]हं संह[त्त] र[त्न]गणे . . . . . [1]

. . . . .

L 6.

. . . [१०]

अथात्मजे गूर्जरभूमिभार-

७ — ७ धी[रे लवणप्र]सादे

चकार संसारविरक्तबुद्धि -

युद्धक्रतुं जीवितदक्षिणं सः ॥ ११<sup>21</sup>

तस्मिन्विषयनीयविक्रमगुणे श्रीश्रीमिमां रक्षति

श्रीणा — ७ ७ — ७ — ७ ७ ७ — — — ७ — — ७ ७ ।

— — — ७ ७ — ७ — ७ ७ ७ — — —

L 7.

७ — — पि ते -

मासीद्वर्जराराज्यमेतदधिकं श्री[राम]राज्यादपि ॥ १२<sup>22</sup>

दोर्हर्षदुर्हरविरोधिशिरोधिरत्नः

श्रीवर्द्धमानसविधे वसुधां विलिप्य ।

सुक्ताफलैर्दलितकुंजरकुंभसुतै -

र्यो वर्द्धमानमभिमानमधि ७ — — ॥ [१३<sup>23</sup>

[अत्र येनासिदंडेन गाढं नहुल]नायक [ः । ] [नि]

L 8.

धर्तिनेव तेनामी कपंतेद्यापि भूयतः ॥ १४<sup>24</sup>

राजानः कति नाम नामरसमाः संति चमायां परं

ते सर्वेपि सुखराजक[थ]याप्यस्त्रतां विभ्रति ।

तस्मिन्विषयनीयविक्रमगुणे श्रीश्रीमिमां रक्षति

— — — ७ ७ — ७ — ७ ७ ७ — — — ७ — — कतां ॥ १५

— — —

L 9.

हिरदो मदीकट ७ — — — ७ — — ७ कः

क्षत्तानेकनरेंद्रमौलिविगलद्रक्ताभिषिक्तावनिः ।

श्रीपि प्राप्य पुरस्तुखकृपतिः शुष्काधरः शंकया

साकं येन क्षपाणभीषणभुजसंभेन [सं]भे जि[तः ॥ १]६

— — — ७ ७ — ७ — ७ ७ ७ — — — ७ — — ७ —

— — — ७ धृयक — ७

<sup>19</sup> Metre, Anushtubh.

<sup>20</sup> Metre, Āryā.

<sup>21</sup> Metre, Upajāti.

<sup>22</sup> Metre, Śārdūlavikrīḍita.

<sup>23</sup> Metre, Vasantatilakā.

<sup>24</sup> Metre, Anushtubh.

L 10.

— — — — —  
 — — — — — दशमासीत्तदित्यं कथं  
 मर्त्येभ्यः नृजैरजियमज[य]न् स्नेच्छाधिनाथं कथं ॥ १७  
 धाराधीश्वरदक्षिणेश्वरमन्त्रोन्नीश्वराणां गणे  
 योगात्माभि[व] संनिष ७ ७ ल — — — ७ — — ७ — ।  
 — — — ७ ७ विक्रमोषध [नि]-

L 11.

धिसक्ते चिकित्सामसौ  
 — — — ७ ७ — ७ — स्वर ७ — — — कधन्वतरिः ॥ १८<sup>25</sup>  
 तुल्येपि शस्त्रोद्धारप्रभावे  
 सुधिष्ठिराणुस्तसमस्तबंधोः ।  
 समुत्थयन्नेष कुलं स्वकीय-  
 सुल्लूष्टकीर्तिः प्रतिभासते मे ॥ १९<sup>26</sup>  
 हे वि — ७ ७ — ७ — ७ ७ — — — ७ — — ७ —  
 — — — ७ ७ — ७ — ७ ७ — — —

L 12.

पाणि — ७ ७ — ७ — ७ ७ — — — ७ पार्थस्य या  
 चारित्रं च तदत्र याद[व]पतेस्त्रीलुक्चंद्र — ७ — ॥ २०<sup>27</sup>  
 सविधे वर्षमान[स्व] स्पर्धमानं पयोधिना ।  
 अधःकृतसुधासारं यः कुमारमकारयत् ॥ २१<sup>28</sup>  
 . . . . .  
 . . . . .

L 13.

राजस्य ॥ २२  
 — — : परि ७ ७ ७ — ७ ७ — पवित्रमते ऽर्जनस्य  
 — — धर्मार्थजनजं ७ ७ — ७ — —  
 — — ७ — ७ ७ ७ — ७ ७ — ७ — —  
 — — ७ — ७ ७ ७ — ७ ७ — प्रयत्नः ॥ २३<sup>29</sup>  
 नर्मदातटनिविष्टविष्टपा  
 नंदिनं ७ ७ ७ — ७ ७ — [ । ]  
 — ७ — ७ ७ ७ — ७ ७ —  
 — ७ — ७ ७ ७ — ७ ७ — ७ ७ — ॥ २४<sup>30</sup>  
 स [त - ]

L 14.

[स्तस्मादासी]ह्यरथककुत्सप्रतिष्ठतिः  
 [प्र]तिष्ठापात्तानां कवलितवली वीरधवलः  
 यशःपूरे यस्य [प्रसरति रतिक्लांतमनसा-]

<sup>25</sup> Metre of verses 15-18, Śārdūlavikrīḍita.

<sup>26</sup> Metre, Upajāti.

<sup>27</sup> Metre, Śārdūlavikrīḍita.

<sup>28</sup> Metre, Anuṣṭubh.

<sup>29</sup> Metre, Vasantatilakā.

<sup>30</sup> Metre, Rathoddhātā.

[मसाध्वीनां भस्माभिसरत्क]सायां कुशलता ॥ २५<sup>31</sup>

ते — — — किमपि . . . . .

. . . . .

L 23. . . . . ॥ [४

धारापतिर्दक्षिण ७ — —

७ — ७ — — युगप[त्स]मितौ ।

धीरस्तयोरेव समानतंत्रं

निका ७ — — ७ ७ धसकार ॥ [४५]<sup>32</sup>

. . . . .

L 25. . . . .

. . . . .

. . . . ॥ ५१ — — — वीरश्वरेण श्रीवीसली . . . . .

. . . . .

. . . . .

L 29. . . . .

. . . . .

श्रीवीमलः क्षापतिर्हाराधीश्वरदक्षिणेश्वरा . . . . .

. . . . .

. . . . .

L 30. . . . .

— — ७ — ७ ७ ७ — ७ — —

— — ७ — ७ ७ ७ — ७ — — [१]

— — ७ — ७ ७ ७ — ७ ७ सिंधुतीरे

वीरव्रतं चरति वीसलदेव एव ॥ ५८<sup>33</sup>

. . . . .

L 39. . . . .

— — — ७ ७ — ७ — ७ ७ — प्रजानां च तत् ।

सा येन स्थितिरध्यगामि — ति तः पूर्वं ययातिर्यया

— — — ७ ७ — ७ ७ ७ — — ७ — — [॥ ७६]<sup>34</sup>

— — — ७ ७ — ७ ७ ७ — — ७ — —

L 40. — — — ७ ७ — ७ ७ ७ — — ७ — — ।

— — — ७ ७ — ७ ७ ७ — — ७ — —

— — — ७ ७ वीसलः शलभता[मात्र]प्रतापानले ॥ ७७

आधिपत्यमधि[म]त्स्र जगत्याः

पार्थिवेदुरथ वीसलदेवः ।

<sup>31</sup> Metre, Śikharīṇī.

<sup>32</sup> Metre, Upajāti.

<sup>33</sup> Metre, Vasantatilakā.

<sup>34</sup> Metre of verses 76-77, Śārdūlavikrīṭa. Read सा येन स्थितिः

- स ७ कार [स]धर्म - - -  
 - ७ - ७ ७ ७ - ७ ७ - - [॥ ७८ ॥]<sup>36</sup>  
 . . . . .  
 L 41. . . . .  
 मिंद्र षव विश्वमन - - - ॥ ७९  
 श्रीमूलराजकुलजेषु मृगाकमौलि-  
 भक्षेषु भूपतिषु तेषु दिवं गतेषु ।  
 यत्ने ७ संप्रति समं ७ तिपक्षवित्त-  
 वित्ते ७ वेद्यभिर - ७ ७ - ७ ७ - ७ [॥ ८० ॥]<sup>37</sup>  
 - - ७ - ७ ७ ७ - ७ ७ - ७ ७ -  
 - - ७ - ७ ७ ७ - ७ ७ - ७ ७ - ।  
 L 42. - - ७ - ७ ७ ७ - ७ ७ - ७ ७ -  
 दु - ७ मंथकरिषुः सुरभीकरोति ॥ ८१  
 हे रत्नाकर रत्नसंपदमिमासुषेः क्षयि - ७ -  
 [स्त्र] नीचैर्भव कांक्षनायस [यथा] केनापि नासौक्यसि ।  
 - - स्व्यं जगतोऽ [पि] निर्हसयितुं - - ७ - - ७ -  
 - - - ७ ७ - ७ - ७ ७ ७ - - - ७ - - - ७ - [॥ ८२ ॥]<sup>38</sup>  
 ७ - ७ - - ७ ७ - ७ - -  
 L 43. ७ - ७ - - तिविजृम्भिताणि ।  
 करोति व - रधिकाधिकैर्यः  
 पूर्व्याणि पूज्यान्धराधराणि ॥ ८३<sup>39</sup>  
 आत्मा यत्करपाकः पी[त्वा] मातंगकुंभकीलासं ।  
 जलुतापीव व्रतयति रिपुदुपतीनां ७ - - - [॥ ८४ ॥]<sup>40</sup>  
 . . . . .  
 . . . . .  
 . . . . .  
 L 47. . . . . त्वोक्त - स्तं त्व - दास्यायव यः प्राकरं कारयति  
 - - - ॥ ८ [०] . . . . .  
 . . . . .  
 . . . . .  
 L 48. - - - - - श्रीमूलस्थानमंदिरं ।  
 - - - पुष्पां - न पुराणं पुनश्चतुर्तं ॥ ८ [२]<sup>41</sup>  
 हराद्विजिह्वराकारं प्रासादं कारय - ७ - ।  
 . . . . ७ - - ७ . . . . ७ - ७ ७ [॥ ८३ ॥  
 . . . . .  
 - - - - ७ - - ७

<sup>36</sup> Metre, Rathoddhatā.<sup>37</sup> Metre of verses 80-81, Vasantatilakā.<sup>38</sup> Metre, Śārdūlavikrīḍita.<sup>39</sup> Metre, Upajāti.<sup>40</sup> Metre, Āryā.<sup>41</sup> Metre of verses 92-96, Anuṣṭubh.

— — — — — U — U U [1]

• • • • • 5-1-11 • • • • • 5-1-11 23

— — महाभाष्यगुणः . [॥ ८७]

— — — — —

— — — — —

\_\_\_\_\_

स्ततः आद्यं लोके तमश्मवल्लोके नृपवरं ॥ १०६ ॥

\* **Metre Śikharinī**

वरोचने र[चितवत्त्व]मरेशमैत्री -  
मेकत्र नागनगरं च गते द्वितीये  
दीनाननं भुवनमूर्ध्वमधश्च पश्य -  
दास्यासितं पुनरुदारकरेण येन ॥ १०७<sup>40</sup>  
धर्मस्थानं विधिना विधा — —

L 55. — — — तिलको यः ।

धर्मस्थानैः स्वकृतेः सुकृती सोयं चिरं जयतु ॥ १०८<sup>50</sup> इतश्च  
प्राग्वाटवग्ने ॐ ॐ — गनामा  
त्रीचंडसिंहस्व सुतो वभूव ।  
यः क्षीपिपालेन निजप्रतीत्वा  
वैद्येशितुर्दुर्मपदेऽधिचक्रे ॥ १०९<sup>51</sup>  
किं वर्धनीयमधुना सचिवस्व तस्व  
सत्कोर्त्ति[पु]

L 56. रपरिपूरितभूतसस्व ।

यत्कारितोड्डमरनिर्विवरप्रकार -  
प्रकारपद्धतिरगाहृत नाकिलोकं ॥ ११०<sup>52</sup>  
[आ]सीत्सादेवनामा सकलगुणनिधिः सुवभूततोऽभु-  
म्बूलस्थानास्थभानोर्भवनविरचनास्थातिभू[द्वा]मदेवः ।  
तस्योत्पन्नस्तनूजो मदनसमभिधो वि[ष्णु]

L 57. र्धौ]प्रसूनः

श्रीमद्देव्येयवप्रप्रविततसदनहारशास्त्राधिकर्त्ता ॥ १११<sup>53</sup>  
षाह्वादनस्व तन[यो भूतो] वैद्येशितुः स्मिन् स्वपतिः ।  
देवादिस्वसमाख्यः स्थातो धुरि सुवधाराणां ॥ ११२<sup>54</sup>  
श्रीवैद्यनाथ भगवन् भुवनैकनाथ  
त्वामर्थये किमपि देव तव प्रसादात् ।  
नि[त्वं प-]

L 58. राधिरहितः सहितश्च पुत्रैः

कल्याणुतं जयतु वीरसदेव एव ॥ ११३<sup>55</sup>  
प्रशस्तिमेता[म] ॐ — ॐ — —  
संभूतभूपासपुरोहितेन्द्रः ।  
चकार सोमेश्वरदेवनामा  
यामार्चनिष्पन्नमहाप्रबंधः ॥ ११४<sup>56</sup>  
त्रियामंदस्व तनयः श्रीनंदिपुरगो[त्र]जः ।

<sup>40</sup> Metre, Śārdūlavikrīṭita.

<sup>50</sup> Metre, Āryā.

<sup>51</sup> Metre, Indravajrā.

<sup>52</sup> Metre, Vasantatilakā.

<sup>53</sup> Metre, Śārdūlavikrīṭita.

<sup>54</sup> Metre, Āryā.

<sup>55</sup> Metre, Vasantatilakā.

<sup>56</sup> Metre, Upajāti.



L 59. प्रजादगो ऽ लिख[तां च] प्रगलिं विजयुंभवः ॥ ११५<sup>१७</sup>  
 स्रमसज्जनपुत्रेण पद्मसिंहेन मिथिना ।  
 स्रमधारधुरीणेन [प्रगलिद]कीर्यत ॥ ११६  
 संवत् १३११ वर्षे ज्येष्ठ शुदि १५ बुधदिने ॥ ॥ — ॥ — ॥  
 शु [भ] भवतु ॥ ॥ ॥ ॥

V.—RATNAPUR STONE INSCRIPTION OF JAJALLADEVA,  
 OF THE (CHÊDI) YEAR 866.

By PROF. F. KIELHORN, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a reddish-brown stone which was found at Ratnapur, in the Central Provinces, and is now in the Nagpur Museum.

The inscription consists of 31 lines. The writing originally covered a space of about 2' 2½" broad by 2' 2" high. At present, a small portion of the upper proper left corner and a large portion of the lower right corner of the stone are broken away, so that from 4 to 9 *aksharas* are missing at the end of the first five lines, and from 2 to about 25 *aksharas* at the beginning of the last thirteen lines. Small portions of the stone appear to have broken away also at the upper right and lower left corners, and by the peeling off of the surface some *aksharas* have become illegible, especially in the last three lines of the inscription, as will appear from my transcript of the text.—The size of the letters generally varies from ¼" to ⅝", and is somewhat less in the five or six bottom lines. The characters are Dēvanāgarī. The language is Sanskrit, and, except for the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 34. The names of the composer, of the writer, and of the engraver appear to have been given in the concluding verses, but they are now illegible.—In respect of orthography we have to note the very frequent employment of the dental for the palatal sibilant (in *sapharī*, line 1; *sirasi*, line 2; *vamsē*, line 4; *visva*, lines 4 and 16; *satru*, line 6; *kōsam*, line 7; *sōbhām*, line 9; *srutā*, line 13; *saurya*, lines 14 twice, 23, and 25; *śītāmēu*, line 19; *sōchiḥ*, line 19; *Sōmēsvarō*, line 20; *sirō*, line 23; *asēsham*, line 24; *sāsanaṁ*, line 28; *sāsvalaṁ*, line 28; *sāstra*, line 29; *prasasti*, lines 30 twice, and 31); the employment of the palatal for the dental sibilant in *tamiśra*, line 9, *śitam*, line 19, and *śarasaḥ*, line 26; and the non-observance of the rules of Saṁdhi in *samubhavaḥ śrī-*, line 3, *śrī śēshāmś=cha*, line 6, and *mitravat=śrīyā*, line 20. The consonant *b* is denoted by the sign for *v* everywhere except in *abdhi*, line 18, where the proper sign for *b* has been employed.

The inscription refers itself to the reign of a prince Jājalladēva of Ratnapura, a distant descendant of the Chêdi ruler Kōkalla; and it is dated in the year 866, expressed by decimal figures only, on the 9th day of the bright half of Mārgaśīrṣha, on Ravi or Sunday. And the inscription records (verses 27-31) certain religious benefactions,—the establishment of a monastery for ascetics, the making of a garden and of a lake, probably also the foundation of, or the establishment of a temple at, Jājallapura, and the grant of the village of Sirulī, and of Arjunakōṇasaraṇa (?), &c., by the prince Jājalladēva. Elsewhere I have tried to show that the epoch of the Chêdi era is A.D. 248-49, and assuming the date of the present inscription to be recorded in that era, I

<sup>17</sup> Metre of verses 115-116, Anuṣṭubh.

have found by Professor Jacobi's tables that the 9th day of the bright fortnight of the month Mārgaśīrsha, 866, corresponds to the 8th November, A.D. 1114, which *was* a Sunday, as required. On that day, at sunrise, the 9th *tithi* of the bright half of the month was current, and it ended 19 h. 54 m. after mean sunrise.<sup>1</sup>

By way of introduction, the inscription gives the following account of the prince Jājalladēva and his ancestors:—

In the lunar race there was Kārtavīrya (v. 2), the ancestor of Haihaya, from whom were born the Haihayas (v. 3). In the race of these princes was born the Chēdi ruler Kōkalla, whose residence or country appears to be called Tritasaurya (v. 4). Kōkalla had eighteen sons, of whom the first-born was ruler of Tripurī, while the others became lords of *maṇḍalas* (v. 5). A descendant of one of these younger sons was Kalingarāja, who left Tritasaurya and acquired Dakṣiṇakōśala (v. 6), where he settled at Turmāṇa (v. 7). His son was Kamalarāja (v. 8), and his son again Ratnarāja (v. 9) or Ratnēśa, who ornamented Turmāṇa with temples, gardens, &c. (v. 10), and founded Ratnapura (v. 11-12). He married Nōnallā, a daughter of Vajjūka, the prince of the Kōmō *maṇḍala* (v. 13), who bore to him a son, Prithvidēva or Prithvīśa, who succeeded Ratnarāja (v. 14-16), and built temples at Turmāṇa and a tank at Ratnapura (v. 17). He married Rājallā (v. 18), who bore to him Jājalladēva (v. 19). Jājalla was allied with the ruler of Chēdi (v. 20), and honoured by the princes of Kanyakubja and Jējābhuktika (v. 21); he defeated and captured in battle one Sōmēśvara (v. 22); and he had either annual tribute paid or presents given to him by the chiefs of the *maṇḍalas* of...[Dakṣiṇa]-kōśala, Andhra, Khimīḍī, Vairāgara, Laṇjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvalī, and Kukkuṭa (v. 23).

I am not at present able to give a satisfactory account of the countries and places mentioned in the preceding. The name Turmāṇa we shall meet again in the two following inscriptions, where it denotes a country or district, not a town. Perhaps it may have been the original name of the "Junā Shahr," which is mentioned as being close to Ratnapur in *Archæological Survey of India Reports*, vol. VII, p. 216. Vairāgara and Laṇjikā may be readily identified with Wairagarh and Lānji on the map, plate I, appended to vol. XVII of the *Archæological Survey of India*. The 'Talahāri *maṇḍala*' is mentioned in lines 6 and 20 of a Ratnapur inscription of [Chēdi-] Samvat 915, which has suffered in the most deplorable manner, since it was first drawn attention to by Sir R. Jenkins in the *Asiatic Researches*, vol. XV, p. 504. Both

<sup>1</sup> With Sir A. Cunningham's epoch of A.D. 249-50, the corresponding date would be *Saturday*, November 27, A.D. 1115. On the other hand, with the epoch A.D. 248-49, and a year beginning with either the month Bhādrapada or Āśvina, the week-days of the ten inscriptions mentioned in the *Book of Indian Eras*, page 61, come out as follows:—

Chēdi 793, Phalguṇa ba-di 9, Sōmē=Monday, January 18, A.D. 1043.
" 866, Mārga śu-di 9, Ravau=Sunday, November 8, A.D. 1114.
" 896, Māgha śukla 8, Budha=Wednesday, January 3, A.D. 1145.
" 898, Āśvina śu-di 2, Sōmē=Monday, September 9, A.D. 1146.
" 902, Āṣāḍha śu-di 1, Sunday=Sunday, June 17, A.D. 1151.
" 907, Mārga śu-di 10, Ravau=Sunday, November 6, A.D. 1155.
" 909, Śrāvaṇa śu-di 5, Budhē=Wednesday, July 2, A.D. 1158.
" 923, Māgha ba-di 10, Sōmē=Monday, December 27, A.D. 1176.
" 928, Śrāvaṇa śu-di 6, Ravau=Sunday, July 3, A.D. 1177.
" 934, Kārtika śu-di 15, Budhē=Wednesday, October 13, A.D. 1182.

For a full account of the epoch of the Chēdi era, see *Nachrichten d. Ges. d. Wissenschaften*, Göttingen, 1898, pp. 31, 41, and especially a paper in the *Indian Antiquary*.

Talahâri and Kômô occur in the inscription from Râjîm which has been edited in the same volume of the *Asiatic Researches*; and the name Komo is found, in 'Komo Pass' and 'Komo Choki,' on the maps, about 30 miles to the north of Ratnapur. A place, Kimeḍi or Khimiḍe in Ganjâm, is mentioned in the *Indian Antiquary*, vol. XVI, p. 131; and as we there have the name Parlâ-Kimeḍi, we may possibly have to read in the present inscription Andhra-Khimiḍi, not Andhra and Khimiḍi.

The prince of Kanyakubja alluded to in our inscription probably was Gôvinda-chandra (*Indian Antiquary*, vol. XV, p. 6); the prince of Jêjâbhuktika (or Bundelkhand—see Hultzsch in *Zeitsch. Deutsch. Morg. Ges.*, vol. XL, p. 49, note), the Chandêlla king Kirtivarmadêva (*Indian Antiquary*, vol. XVI, p. 202; and *Archæological Survey of India*, vol. XXI, page 85); and the ruler of Chêdi, Yaśahkarna or Gayakarna of Tripurî. Sômêśvara I had thought of identifying with the prince of that name, the father of the Châhumâna prince Prithvirâja (*Archæological Survey of India*, vol. XXI, p. 174); but as that Sômêśvara appears to have died in A.D. 1169 (*Journal As. Soc. of Bengal*, vol. LV, pt. I, p. 15), he could hardly have been defeated by Jâjalladêva before A.D. 1114.

### TEXT.<sup>1</sup>

1. [Ôm . . . . . || Śasi ?]-śakala-kalâ [k]i[m - ∪ - n]-āmṛit-âmbhaḥ-plava-va(ba)hālita-nîra-svarnna[di-tira]-vrittiḥ | kim=u va(ba)ta sa(śa)phar=îti svaḥ-śri-  
[tâ ?] - ∪ - ∪ ∪ ∪ ∪
2. si(śi)rasi yasya syât sa Îśaḥ śivâya || 1<sup>2</sup> || Êtad-yat=paramaṁ vihamṭri timiram trailôkya-nêtra-dyuti jyôtiḥ=tat-purusham(shâh)<sup>4</sup> sudh-âkara iti prâhus=tam=antar∪∪ |  
-----∪∪-----
3. [jô] na charamaḥ sâmrâjya-sû[tra]m yataḥ [kshâ]trasy=âdi-tad-anvayê samabhavat śri-Kârttaviryah kshita || 2<sup>5</sup> || Tad -vaṁśyô Haihaya âsid-yatô-jâyanta Haihayâḥ | . . . . .<sup>7</sup>
4. tyasênapiyâ satî || 3<sup>6</sup> || Têshâm Haihaya-bhûbhujân sa[mabha]vad = vaṁśê(śê) sa Chêd-iśvaraḥ śri-Kô[ka]lla<sup>7</sup> iti Smara-pratikṛitir=vvisva(śva)-pramôdô yataḥ | yên=âyam Tritasau[rya ?] - ∪ ∪ ∪ - -
5. mēna mâtur yaśaḥ sviyam prêshi[ta u]<sup>8</sup>chchakaiḥ kiyad=iti vra(bra)hmâṁdam-antaḥ-kshiti || 4<sup>9</sup> || Aśtâdaś=âśya ripu-kumbhi-vibhaṁga-simbhâḥ putrâ va(ba)bhûvur=abhivarddhita - ∪ - ∪
6. ḥ | têshâm=ath=âgraja-sutas=Tripur-Îśa âsit śêshamś = cha maṁḍala-patî=sa chakâra va(ba)mdhûn || 5<sup>10</sup> || Prâpat=têshu Kalîṁgarâjam = asamam vaṁśaḥ kramâd = ânujaḥ putram sa(śa)tru-kalatra-nêtra-salila-sphî-
7. ta[m] pratâpa-drumaḥ(m)<sup>11</sup> | yên=âyam Tritasaurya-kôśa(śa)m = akṛiṣikartum vihay=âuvaya-kshôṇim Dakshîṇa-kôśalô janapadô vâ(bâ)hu-dvayên=ârjjitah || 6<sup>12</sup> || Râjadhâni sa Tummanah pûrvvajaiḥ kṛita ity = a-

<sup>1</sup> From an impression supplied to me by Dr. Burgess, Director of the Archaeological Survey of India.

<sup>2</sup> Metre, Mâlini.

<sup>4</sup> I believe that this correction has been made already in the original.

<sup>5</sup> Metre, Śârdûla-ikṛidita.

<sup>6</sup> Metre, Śiôka (Anushtubh).

<sup>7</sup> The *akṣara* in brackets might possibly be *kka*.

<sup>8</sup> The *akṣaras* in brackets may be *ta u*, or *tamu*.

<sup>9</sup> Metre, Śârdûlavikṛidita.

<sup>10</sup> Metre, Vasantatilakâ.

<sup>11</sup> Possibly this correction has been made already in the original.

<sup>12</sup> Metre, Śârdûlavikṛidita.





8. taḥ | tatra-sthō 'ri-kshayaṁ kurvvan = varddhayām-āsa sa śriyam || 7<sup>15</sup> || Jātas-  
tataḥ pratata-nirmala-kirtti-kāntaḥ śitāṁśu-vat = Kamalarāja it = iha simdhōḥ |  
nṛpān manah-kumudaskandam = adhiśri-  
9. sō(sō)bham yasmād=abhūd=arijan-āndhatamiśra(sra)-nāśaḥ || 8<sup>14</sup> || Mahābhartṭri-  
vibhūṣh-ārtham payōdhir = iva kaustubham | jita-śūra-pratāpam hi Ratnarājam-asūta  
saḥ || 9<sup>15</sup> || Śrī-Vamkēśa-surālaya-prabhṛitayō [Ra ?].  
10. [tnē ?]śvar-ādyās = tathā yatr = ōdyānam = asaṁkhyā-pushpa-suphalam chār-  
ūchham = āmvrāṇ<sup>16</sup> vanam | Ratnēśēna [sa]-saudha-sadma-nichitaś = chāru-śriyā  
bhūshitas-Tum māṇaḥ samakāri lōchana-sukhaḥ samvikshyamā-  
11. [nō] janaiḥ || 10<sup>17</sup> || Ētad = yad = vipulam Dhanēśvara-pura-prakhyam mahēś-  
ānvitam nānāvārṇa-vichitra-ratna-nichitam ratnālay-ābham yataḥ | nānā-dēvakulais-  
cha bhūshitam=iti svargg-ābham = ālakshyatō śrīma-  
12. [d=Ra]tnapuram diśi śruta-yaśō Ratnēśvarō yad=vyadhāt || 11 || Vyadhā-  
payan=mām bluvi Ratnarājāḥ śrēṣṭhi yaśās=chēd=adhitishṭhati sma | vakt =  
ity=adō Ratnapuram samantān = mattō 'nayōr = yātu ya[śa].  
13. s = trilōkam || 12<sup>18</sup> || Kōmō-maṇḍala-bhūbharttur=V vajjūkasya [sru(śru)]tā  
sutā|Nōnallā Ratnarājēna pariṇitā nṛpa-śriyā || 13 || Tasyām = ajani Prithviśam(sō)<sup>19</sup>  
dharmma-śaurya-guṇ-ānvitam(h)<sup>20</sup> | svar = nninyē  
14. [dha]rmmatō vamsyān sau(śau)ryāch = cha yudhi vidvishah || 14<sup>20</sup> || Sau(śau)[ry-  
ādyai ?] Ratnarājē yudhi ripu-jayini svar-ggatō svargga-kṛityāt = Prithvidēvah,  
kshitiśas = tad=anu samabHAVat = tat-sutaḥ kshātra-śūrah |  
15. aiśya-śridatva-śaurya-pramukha-guṇa-bharair=llōka-pālāḥ sa ē[va] mkskhātram  
trastam hi tasmai kuruta iti namō yēna prithvyāḥ sa dēvaḥ || 15<sup>21</sup> || Prithvidēva-samā-  
śritā bhavati cha sva-  
16. rggō hi [lō]ka-sthitiś = chitram ch=aitad=ataḥ sphuṭam sphurati yat=sarvvatra  
śūr-āśritā | bhūri-śrī-vitatā śata-kratu-vṛitā bhāsvan-mahēś-āchyutā visv(śv)-ānamdi-vu-  
(bu)dhā prasarpita-sudhāsadm-āśritā  
17. [ni]r-dvidhā || 16<sup>22</sup> || Tum māṇē dharmma-kirtty-artham Prithvidēvśvar-  
ādayaḥ | Ratnapurē samudr-ābhas=tēn=ākāri cha sāgarah || 17<sup>23</sup> || Upayēmē sa Rājallām  
yā kānty=ēv=ēndu-saprabhā | Lakshmīr = iv = āchyuta-  
18. pritiḥ saubhāgyēn=ēva Pārsvatī || 18 || Aimdrir=Aimdryām=iv=Ēmdrēna svah-  
śriyām=abdhin=ēndu-vat | Prithvidēvēna tasyām tu Jājallō 'jani kirttimān || 19 || Chi-  
tram yasya yaśō vyadhāt = anu-  
19. [diśa ?]m si(śi)tānśu-sō(sō)chih-prabham raktam straiṇa-śatam śi(si)tam jagad-  
idam kurvvach=cha kṛishṇān=arīn | śrī-Jājalla udēti yaḥ prati-dinam śūrah pratāpa-  
rddhi-tas = Chēd-īśēna sa aina-sam[gra ?]<sup>24</sup> ha-kritā maitrya-  
20. ◡--◡ [ta]h || 20<sup>25</sup> || Kanyakuv(b)ja-mahipēna Jējābhuktika-bhūbhujā |  
śūra iti pratāpitvād = arhitō mitravat = śriyā || 21<sup>26</sup> || Lakshmih saptavidh=āpi yasya  
jagṛihē yuddhē cha Sōmēsva(śva)rō

<sup>14</sup> Metre, Śloka (Anuṣṭubh).<sup>15</sup> Metre, Vasantatilakā.<sup>16</sup> Metre, Śloka (Anuṣṭubh).<sup>17</sup> Read āmvrāṇ.<sup>18</sup> Metre, Śārdūlavikrīḍita; and of the next verse.<sup>19</sup> Metre, Upajāti.<sup>20</sup> I am almost certain that these two corrections have been made already in the original.<sup>21</sup> Metre, Śloka (Anuṣṭubh); and of the next verse.<sup>22</sup> Metre, Śragdhara.<sup>23</sup> Metre, Śārdūlavikrīḍita.<sup>24</sup> Metre, Śloka (Anuṣṭubh); and of the next two verses.<sup>25</sup> I am very doubtful about this *akshara*; it looks rather like *agra*, or perhaps *gyra*.<sup>26</sup> Metre, Śārdūlavikrīḍita.<sup>27</sup> Metre, Śloka (Anuṣṭubh).

21. --- ◡ ◡ ◡ [da]gva(gdha)m-amitam sainyam nihaty-āmunā | va(ba)ddham  
mamtri-kalatra-sātham-anu tan-mātur-ggirā mōchitam yēna v(b)rūta sa idrīṣaḥ kṣhiti-  
patir = dṛiṣṭaḥ kṣhitaḥ vā śrutah
22. [|| 22<sup>27</sup> ] --- ◡ [ṇa]kō[śa]l-Āmdhra-Khimidi-Vai[rāga]ram Lamjikā  
Bhāṇāras = Talahāri Damḍakapuram Namdāvali Kukkuṭaḥ | yasy = aishām hi  
mahīpa-maṇḍala-bhṛitō maitrēṇa kēchin = mudē kēchi-
23. --- ◡ ◡ ◡ kāny=anvav(b)da-k[li]ptam daduḥ || 23 || Yatra pratāpini  
chchhat[t<sup>28</sup>]ram-ēkam=ēva si(śi)rō-dhṛitam | chitram kurvaj = janē śaityam kuryāt =  
tāpam hṛidi dvishām || 24<sup>29</sup> || Udāratā-sau(śau)rya-gabhīrāmā-
24. ◡ ◡ ◡ ◡ --- ◡ ◡ ō 'sya varttatē | bhuv=ēty=abhāshi pratatam samuch-  
chritair-yaśaḥ su-śubhraiḥ surasādma-sadbhujaiḥ || 25<sup>30</sup> || Kim Kāmō=yam-asāv-asē(śē)-  
[sham-a]tanus = Tryakṣh-ākṣhi-dṛiṣṭō na yaḥ kim Vaikumta(ṭha)-
25. ◡ --- ◡ --- ◡ --- ◡ --- ◡ --- śriyā | śūrah sau(śau)ryata imdur- imdita-ruchā  
Śrīdaḥ kim-arthi-priya ēvam ma[rahayat ?]ā janēna viditō Jājalladēvaś-chirāt || 26<sup>31</sup> ||  
Śrī-Jājallapuram
26. ◡ --- ◡ ◡ --- ◡ --- ◡ --- ◡ --- [śivaś=cha ?] tāpasa-maṭhaḥ s-ōdyānam=  
āmvrām<sup>32</sup> vanam | tulyam svaḥ-śa(sa)rasaḥ sarō-pi ruchiram yat-kāritam śrīmatā  
Jājallēna tad = astu kīrtti-ruchira[m]
27. --- ◡ --- ◡ ◡ [|| 27 ||] . . . . . [pa-Dignā ?]g-ādi-pramāṇa-vit | [sv-ā]-  
nya-siddhānta-vich-ch-āsa śrīmān Rudraśivō guruḥ || 28<sup>33</sup> || Sāmdhivigrahikō-py-  
asya Vīra[ha]rāja ity = abhūt |
28. . . . . [|| 29 ||] Dadau dēvāya Jājallaḥ Sirull-  
grāmam-u[ttā]mam | maṭhāya pāṭalā-sātham sā(śā)sana[m] sā(śā)sva(śva)[ta]m  
nripaḥ || 30 || Arjunakōṇasara[ṇa]m sa dē-
29. . . . . | . . . . . vē || 31 || Śrī[ma]-r ◡ ◡ -  
◡ - r ◡ ◡ guru-prasparddhi-mamtr-āgrāṇiḥ kāyasthō 'sama-sā(śā)stra-sāra-[suma]tiḥ  
śrīmā[n = sa Saud-ānvayē] | śrī-
30. --- ◡ ◡ --- ◡ --- ◡ --- ◡ --- ◡ --- [prasa(śa)stim=a]samām  
Jāja[lladē]vē vyadhāt || 32<sup>34</sup> || Chakrē prasa(śa)stisāt = tasya—rbhēśō vimalān = guṇān |  
uttamam hala[di]-
31. . . . . [ || 33<sup>35</sup> || ] . . . . . dharō vu(bu)-  
dhah | prasa(śa)stim prāpta-[avarvā]sām vāsta . . [nu]jō = likhat || 34 || [Sa]mvat 866  
Mārga su di 9 Ravau | [Jāja(?)]<sup>36</sup>-ā-?

## TRANSLATION.

Om!

(Verse 1.)—May that Īśa grant prosperity!—he on whose head . . . . . is it the crescent portion [of the moon], abiding by the shore of the celestial river, the waters of which are augmented by the flood of the nectar fluid . . . . .? or is it, oh, a carp, . . . . thus gone to heaven . . . . .!

(V. 2.)—This highest light dispelling darkness, having the lustre of the eye of the three worlds, which men call 'the mine of nectar,' . . . , not the last, whence (*there is*)

<sup>27</sup> Metre, Śārdūlavikṛīḍita; and of the next verse.

<sup>28</sup> Metre, Ślōka (Anuṣṭubh).

<sup>29</sup> Metre, Vamāsthā.

<sup>30</sup> Metre, Śārdūlavikṛīḍita; and of the next verse.

<sup>31</sup> Read *amrah*.

<sup>32</sup> Metre, Ślōka (Anuṣṭubh); and of the next three verses.

<sup>33</sup> Metre, Śārdūlavikṛīḍita.

<sup>34</sup> Metre, Ślōka (Anuṣṭubh); and of the next verse.

<sup>35</sup> Originally *jē*, corrected to *je* (?).

the line of universal sovereignty of the regal order,—in his (*the moon's*) primeval race there was born on earth the illustrious Kārtavīrya.

(V. 3.)—Of his race was Haihaya, from whom were born the Haihayas . . . . . (?).

(V. 4.)—In the race of these Haihaya princes was born that ruler of Chêdi, the illustrious Kôkalla, an image of the god of love, whence all derived delight; by whom, (*being*) on earth, in order to measure his own fame, how much it might be, this . . . . of (?) Trītasaurya was sent up high into the universe.

(V. 5.)—He had eighteen sons, who destroyed the enemies as lions do elephants, (*and*) who increased . . . . . The first-born son among them afterwards was ruler of Tripurī, and he made the remaining brothers lords of *maṇḍalas*.

(V. 6.)—The race of one among these younger brothers in the course of time obtained an unequalled son, Kalingarāja, a tree of prowess grown large by the water of the eyes of the wives of enemies; who, in order not to impoverish the treasury of Trītasaurya, abandoned the ancestral land and acquired by his two arms this country Dakṣiṇakôśala.

(V. 7.)—Since Tum̐māṇa had been made a royal residence by his ancestors, therefore residing there, he increased his fortune, causing the destruction of his enemies.

(V. 8.)—As the cool-rayed (*moon*) from the ocean, so was born here from him Kamalarāja, lovely by his expanding spotless fame; through whom the lotus-group of the minds of men received exceeding lustre, (*and*) who dispelled, like blinding darkness, the hostile people.

(V. 9.)—As the ocean (*produced*) the Kaustubha for the decoration of the supporter of the earth (Vishṇu), so he begat Ratnarāja, who verily conquered the prowess of heroes, to be an ornament of princes.

(V. 10.)—Tum̐māṇa with its temples of the holy Vaṅkêśa and other (*gods*) and also (*of*) Ratnêśvara and the rest, with a garden containing innumerable flowers and beautiful fruit, (*and*) a charming high mango grove, (*and*) crowded with palatial dwellings, decorated with charming beauty, was made by Ratnêśa pleasant to the eyes, when viewed by the people.

(V. 11.)—This extensive glorious Ratnapura, which Ratnêśvara built, has its fame listened to in (*every*) quarter; held by a great lord, it is like the city of (Kuvêra) the lord of riches; it is full of many-coloured sparkling jewels and hence like (the ocean) the abode of jewels; and since it is decorated with many temples, it looks like heaven, (*with the many families of gods*).

(V. 12.)—On all sides Ratnapura there says: If Ratnarāja ordered me to be built on the earth, (*and*) if the foreman of the guild acquired fame, may the fame of these two proceed from me to the three worlds! (?).

(V. 13.)—Nôṇallâ, the famous daughter of Vajjûka, the prince of the Kômô *maṇḍala*, was married by Ratnarāja, together with the majesty of princes.

(V. 14.)—From her was born Prithvîśa, endowed with the qualities of righteousness and bravery. He led to heaven his kinsmen through his righteousness, and his enemies through his bravery in battle.

(V. 15.)—When Ratnarāja, who by his bravery and other (*qualities*) conquered the enemies in battle, had gone to heaven through his action (*worthy*) of heaven, his son Prithvîdêva, the royal hero, became ruler of the earth after him. He was (*really*) a



god on earth (*Prithvī-dēva*), inasmuch as the frightened tribe of kings verily offered adoration to him, regarding him to be a guardian of the world in consequence of his many excellent qualities, among which lordly nature, bestowing of prosperity, and bravery were foremost.

(V. 16.)—And ruled over by *Prithvidēva*, the earth verily was heaven (*itself*). And this marvel was strikingly manifest from the fact, that (*the earth*) everywhere was dwelled on by heroes, spread over with abundant fortune, (*and*) covered with hundred sacrifices; that it had a splendid great lord, and was (*in consequence*) unshaken; that the learned on it caused joy to everybody; that it was built over with extensive stuccoed buildings, (*and*) was without a second.<sup>36</sup>

(V. 17.)—For the glory of religion (*shrines of*) *Prithvidēvēśvara* and others (*were established*) at *Tummāṇa*, and a tank resembling the ocean was built by him at *Ratnapura*.

(V. 18.)—He married *Rājallā*, who by her loveliness shone like the moon, who was like *Lakshmi* (the beloved of *Achyuta*) inasmuch as her love was unshaken, (*and*) like *Pārvatī* by her beauty.

(V. 19.)—As *Indra* (*begat*) *Jayanta* on *Aindri*, (*and*) the ocean the moon in the beauty of heaven, so *Prithvidēva* on her begat the famous *Jājalla*.

(V. 20.)—Strange (*to relate*), his fame, shining like the lustre of the cool-rayed (moon) in every direction, rendered a hundred women red (with affection), while it made this world white, and the enemies black. The illustrious *Jājalla*, who rises up a hero day by day on account of the abundance of his prowess, was by the ruler of *Chēdi*, forming an alliance of princes (?)<sup>37</sup> . . . . . friendship.

(V. 21.)—By the ruler of *Kanyakubja* (*and*) the prince of *Jējābhuktika*, considering him a hero on account of his prowess, he was like a friend honoured with fortune.

(V. 22.)—He who is possessed of even sevenfold fortune; and (*by whom?*) was seized in battle *Sômēśvara* . . . . . having slain an immense army; (*and*) by whom was captured, and afterwards at his mother's request released, the group<sup>38</sup> of counsellors and wives;—tell me, have you seen or heard of such (*another*) prince on earth?

(V. 23.)—To whom verily the princely rulers of these *maṇḍalas*, (*viz.*) . . . . [*Dakṣiṇakōśala*, *Andhra*, *Khimidi*, *Vairāgara*, *Laṅjikā*, *Bhāṇāra*, *Talahāri*, *Daṇḍakapura*, *Nandāvalī*, *Kukkuṭa*,—some out of friendship, some to delight (*hi.n*), gave . . . . fixed year by year.

(V. 24.)—Of whom, endowed with majesty, the unique umbrella held over his head, while causing coolness to (*his*) people, strange (*to relate*), may well cause heart-burning of enemies.

(V. 25.)—Nobility, bravery, depth . . . . . he possesses; thus (*his*) expanding fame was proclaimed by the earth with the uplifted very splendid excellent arms—the habitations of the gods.

(V. 26.)—Is this that entirely bodiless god of love, who has not been seen by the eye of the three-eyed (*Śiva*)? Is it *Vaikuṇṭha* . . . . . with fortune? Is he, a hero on

<sup>36</sup> I have taken the word *nirdvidha* in the sense of *advaya* or *adritiya*, but am unable to quote another passage in support of this meaning. When applied to heaven, some of the adjectives of the text have to be translated differently, thus: chosen by *Indra* (*Satakratu*); containing the splendid great lord (*Śiva*) and *Achyuta* (*Vishnu*); containing the planet *Mercury* (*Budha*) which causes joy to the universe, and the moon, the habitation of nectar, which moves about in heaven.

<sup>37</sup> I have taken *aina*, as an adjective, derived from *ina*, 'a lord, master, king,' &c.; but am doubtful about this passage

<sup>38</sup> The word *sārtha* is ordinarily masculine, not neuter.

account of his heroism, the moon by his mighty splendour, the bestower of fortune (Kuvêra), dear to supplicants? By the people, thus deliberating,<sup>39</sup> was he at last found out to be JĀjalladêva.

(V. 27.)—The glorious JĀjallapura . . . . . [and an auspicious] monastery (*maṭha*) for ascetics; a mango grove with a garden; a pleasant lake, too, equal to the lake of heaven, which was caused to be made by the illustrious JĀjalla, may that be, shining like fame, . . . . .

(V. 28.)—His religious adviser (*was*) the illustrious Rudraśiva, who knew the authoritative doctrines of . . . . . pa, Dignāga (?), and others, and knew his own and others' established truths.

(V. 29.)—His minister for peace and war also was Vighraharāja, . . . . .

(V. 30.)—The prince JĀjalla gave to the god the excellent village of Siruḷi, to the monastery a group of *pātālā* trees, as a perpetual grant.

(V. 31.)—Arjunakōṇasaraṇa (?) he . . . . .

(V. 32.)—The *Kāyastha*, the illustrious . . . . in the Sauda family . . . . the leader of those whose counsel rivals the preceptor . . . . illustrious . . . . who is an unequalled proficient in the essence of the Śāstras . . . . , has composed the unequalled eulogy on JĀjalladêva.

(V. 33.)— . rbhêsa has brought his spotless qualities into the eulogy, the excellent . . . . .

(V. 34.)— . . . . the learned . . . dhara, the younger brother . . . . , has written the eulogy which has obtained a dwelling in heaven.

The year 866; the 9th day of the bright half of Mārga[śīrsha]; on a Sunday. Jāja . . . . (?).

#### VI.—MALHAR STONE INSCRIPTION OF JAJALLADEVA, OF THE (CHEDI) YEAR 919.

By Prof. F. KIELHORN, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a black stone, now in the Nāgpur Museum, where it appears to have been brought from Malhār in the Central Provinces.

The inscription consists of 28 lines. The writing covers a space of from 2' 3½" to 2' 4½" broad by 1' 6½" high. At the upper proper right corner a small piece of the stone appears to have broken away, so that the first four *aksharas* of the first line are missing; otherwise the inscription is complete, and well preserved almost throughout. The size of the letters is ½".—The characters are Dēvanāgarī.—The language is Sanskrit, and, except for the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 26. They were composed by Ratnasimha, son of Māmê, of the Vāstavya race; and the inscription was written by the Kshatriya Kumārapāla, of the Sahasrārjuna race, and engraved by the sculptor Sāmpula (verses 23-26). In respect of orthography we have to note the employment of the dental for the palatal sibilant and *vice versâ* in *saurya*, line 8, and *vyāśakta*, line 25; the use of the dental *n* instead of the *anustāra* in *mimānsā*, line 16, and *anhri*, line 26; the exceptional denotation of *ñcha* by the sign for *noha* in *bhūtin=cha*,

<sup>39</sup> I take *mrish*, *marshayati*, to be used in the sense of *assess*, *weighs*.

line 13; and the non-observance of the rules of Saṁdhi in *āvahan Śubhra-*, line 4. The consonant *ḥ* is throughout denoted by the sign for *v*.

The inscription refers itself to the reign of a prince Jājalladêva, a ruler of Tummāṇa, of the Chêdi family; and it is dated, in figures only, in the year 919, which, taken as a year of the Chêdi era, would correspond to A.D. 1167-1168. And it records the erection, at the town of Mallāla, of a temple of the god Kêdāra (*i.e.*, Śiva) by the Brāhman Sômarāja, a younger son of Gaṅgādhara, who in turn was the son of Prithvidhara. In the introductory portion we are told that the prince Jājalladêva was preceded by his father Prithvidêva, who again was the son of the prince Ratnadêva, the vanquisher of Chôḍa and Gaṅga princes, of the lunar race (verses 4-7). And we are further informed that the Brāhman Prithvidhara had been settled at the village Kumbhaṭi in Madhyadêśa; and that his son Gaṅgādhara had come from there to the country Tummāṇa, and had been honoured by the prince Ratnadêva with the gift of the village Kôsambî. (Verses 9-13.)

Mallāla most probably is the modern Malhâr (or Malar), where the inscription is stated to have been found. The other places I am unable to identify.

#### TEXT.<sup>1</sup>

1. [Ôm ôṁ nama \* <sup>2</sup>][h Śi]vāya || Mûrddha-nyasta-jaṭ-âm(v)bupallava-chayô  
bhâla-sthali-mallikâ-târttiy-êkshaṇa-havyavâha-visaraj-jvâlâ-pradipa-dyutih saṁpûrṇaḥ  
surasindhu-tuṅga-laharî-vâri-pravâhair-asau Śambhu-
2. [r=ma]ṅgala-kumbha-vibhrama-padam-vi(bi)bhrat=sadâ pâtu vaḥ || 1 <sup>3</sup> || Ūrddhvi-  
kritaḥ surasarit-salil-âvagâhâd=uddaṇḍa-chaṇḍatara-châru-karô vibhâti(tê)<sup>4</sup> | vra(bra)-  
hmâṇḍa-maṇḍala-mahôṭpala-nâla-lilâm=vi(bi)bhrat=sa vô Gaṇapa-
3. têt=avatâd=ajasram || 2 <sup>5</sup> || Dêvaḥ pîyûsha-dhârâ-nikara-parigalad-vindu-sandôha-  
kîrṇa-vyôm-âśâ-chakravâlô Madana-nripa-chamû-darppaṇaḥ kairavânâṁ | va(ba)ndhuḥ  
sindhu-prasûtiḥ sa jayati bhu-
4. van-ânanda-saumbhâra-kandô lôlâkshi-mâna-mudrâ-vighaṭana-paṭutâm =āvahan  
Śubhrabhanuḥ || 3 <sup>6</sup> || Tad-vamśe nripa-Chôḍa-Gaṅga-visarat-prauḍha-pratâp-ânala-  
jvâlâ-santati-śânti-chaṇḍa-jala-
5. daḥ śrî-Ratnadêvô 'bhavat | bhûpâlô 'khila-vairi-vîra-vasudhâ'dhîs-ôru-dôr-  
vallari-darpp-aika-druma-dâha-dâva-dahanâḥ śrî-mandiraṁ suṇḍaraḥ || 4 <sup>7</sup> || Prithvi-  
dêvas=tatô 'bhûd=va(ba)lavad-ari-dharâ-
6. nâtha-nâgêndra-Târksyô <sup>8</sup> namrânâṁ mauli-ratna-dyuti-bhara-vilasan-mallikâ-  
mâlya-bhârâḥ | pûjy-âmhri-dvamdva-padmô nija-bhuja-vijaya-śrî-mahâ-kêli-śailaḥ  
putraḥ sat-kshâtra-kîrtti-
7. vratati-tarur-ilâ-maṇḍal-âbhôga-bharttâ || 5 <sup>9</sup> || Tasmâch=Chêd i-kul-âvalamv(b)a-  
na-yu(ju)<sup>10</sup>shâm = agrêsarô bhûbhujâṁ dôr-ddaṇḍa - dvaya-darppa-khaṇḍita - ripur=  
Jājalladêvô 'bhavat | Tummāṇ-âdhipatir=nnij-âmala-

<sup>1</sup> From an impression supplied to me by Dr. J. Burgess.

<sup>2</sup> The *akṣaras* in these brackets are broken away.

<sup>3</sup> Metre, Śârdûlavikrîḍita.

<sup>4</sup> This correction appears to have been made already in the original.

<sup>5</sup> Metre, Vasantatilakâ.

<sup>6</sup> Metre, Sragdharâ.

<sup>7</sup> Metre, Śârdûlavikrîḍita.

<sup>8</sup> Originally—*târksâh*.

<sup>9</sup> Metre, Sragdharâ.

<sup>10</sup> This correction appears to have been made already in the original.

8. kula-pradyôta-dîp-ôpamah sat-kshâtr-aika-nidhih pratâpa-taraṇih sau(śau)ry-ârjita-śrîr=nṛipah || 6<sup>11</sup> || Manyê yad-dâna-śamkâ-janita-bhaya-vaśâd=vallabhô nimnagânâm dugdh-âv(b)dhîr=bhîma-garbha-sphu-

9. rad-uru-salilê ratna-râsim=va(ba)bhâra | vâhân=Mârttaṇḍa-dêvas=tridaśa-parivṛidhah [sva]rnnadî-tôya-durggê svarggê dâna-âm(b)u dhâr-ôddhura-madhupa-vadhû-mâlam=Airâvaṇaṇ=cha || 7<sup>12</sup> || Râjyê malibhujas=tasya

10. naya-vartm-ânusârîṇi | kshîṇ-ôpasargga-samsarggê praj-ânanda-vidhâṇini || 8<sup>13</sup> || Âsich=chhri-Madhyadêśê vitata-surānadi-vâri-pûr-ôrmmi-mâlâ'laṅkârê hâra-bhûtê nikhila-janapad-ô-

11. ddâma-bhû-maṇḍalasya | grāmô ramy-ôru-bhûmir=dvijavara-vasatîh Kum bha-[tî]-nâmadhêyô yatnât=svargg-aika-khaṇḍa-pratinidhir=amalô nirmmitô yô vidhâtrâ || 9<sup>14</sup> || Âtrêyas=tâvad=â-

12. dyas=tad=anu cha veditô=pp(py)=Ârchchanânô dvitiyah Sasyâvâsas<sup>15</sup>=tṛitiyah pravara iha śubhais=tair=dvijô bhûshitô 'bhût | Kṛishṇâtrêyasya gôtrê prapata-vasuma-tipâla-mâl-ô-

13. ttamâṅga-tvaṅgad - ratn-ânkura-śrî-khachita-pada-yugas-tatra Prithvidhar-âkhyah || 10 || Yah prajñ-aika-viśâla-lôchana-putan = dhattê tṛitiyam sadâ sad-bhûtin-(ñ)=cha tanôti yô nija-tanau durvvâra-mâr-â-

14. pahah | durgg-âślêsha-karô = ri-vâdi-nivahê putras=tatô 'bhûd=asau vi(bi)-bhrânô dvijarâja-sundara-padam maulau sa Gaṅgâdharah || 11<sup>16</sup> || Tatah kâla-kramêṇ=âsau dêsam Tummaṇam = âgatah | guṇa-grâm-ârjji-

15. ta-praudha-lakshmir=dviya-śirômaniḥ || 12<sup>17</sup> || Prakshâlya charaṇ-âmbhøjê Ratnadêvô mahipatîh | Kôsamb(b)i-grâmam = êtasmâ udakikṛitya dattavân || 13 || Śrî-Gaṅgâdharatah sutô 'jani jagad-vandy-aika-pâdô=

16. nujah praudh-ânanda-karah kalaṅka-rahitah 'sphâyat-kalânâm nidhiḥ | vi(bi)-bhrânô dvijarâjatâm hata-jaḍa-ślêsh-ôru-bhûri-prabhô dhâtri-maṇḍala-maṇḍanô vidhura-asau śrî-Sômarâjô 'parah || 14<sup>18</sup> || Mîmân(m)sâ-

17. dvaya-pâragô gurur=asau yah Kâśyapîyê nayê sâmkhyê ch = âpratimallatâ-mada-nidhis = try-akshô 'kshapâd-ôkti-dṛik | yas = Chârvvâka-viśâla-mâna-malanô durvvâra-vau(bau)ddh-âm(b)udhêḥ pân-â-

18. nandita-Kumbhasambhava-munir=ddigvâsasâm=antakah || 15 || A-śrântam kratu-kunḍa-maṇḍala-chalad-dhûm-âvali-dhyâmala-vyôm-âśâ-valayam vilôkya vilasan-nîl-âm(b)ud-âli-bhramât | vipr-âsy-êri-

19. ta-vêda-râśi-vitat-ôdghôsh-ôddhuraṁ yad-gṛihê sat-paksha-prasarâ natanti paṭavô hrishṭâ muhuḥ kêkinah || 16 || Bhîtô durgga-padam dadhâti śikhari rukmasya vâram nidhê(dhî)ḥ pârê kaṇṭa-

20. ki-pâdap-âvṛita-vapur = bhîmaîś = cha simh-âdibhiḥ | yad-dânâd = iva tikshṇa-damshṭra-vadana-prô[dgî]ṛṇa-chañchad-visha-jvâlâ-jâla-karâla-[bhô]ga-paṭalê ratnâni Śêshô = py-adhât || 17 || Rûpam viśva-jay-aishi-

21. nô Rati-patê rukm-âchalâd=gauravam gâmbhîryam jaladheḥ sahasra-kiraṇâd=aśrântam=ôjasvitâm | aiśvaryam Smarasûdanasya paramam grâmam guṇânām=iva grâham grâham - asau didṛi-

<sup>11</sup> Metre, Śârdûlavikṛidita.

<sup>12</sup> Metre, Sragdharâ.

<sup>13</sup> Metre, Ślôka (Anushtubh).

<sup>14</sup> Metre, Sragdharâ; and of the next verse.

<sup>15</sup> See note 20 on the translation below.

<sup>16</sup> Metre, Śârdûlavikṛidita.

<sup>17</sup> Metre, Ślôka (Anushtubh); and of the next verse.

<sup>18</sup> Metre, Śârdûlavikṛidita; and of the next five verses.

22. kshur=asrijat=Padmôdbhavô yam bhuvi ||18|| Sapt-âmbhônidhi-tîra-vâriṇi  
bhṛīsam yat-kirtti-hamsi muhur=bhrâmtv=âsrântam=iyam sur-âlayam=agân=Mandâkinī-  
kâmkshi-

23. nī | bhuktvā vā(bā)la-mṛṇāla-nāla-śakalāny=uddāma-kām-ôtsukâ vra(bra)-  
hmāṇḍ-ôdara-bhāṇḍa-vârija-bhuvô rantum ma[dât=sam]yayau ||19|| Vât-âhati-chalat-  
tûla-taralam jîvitam nṛṇām | chañcha-

24. lāṁ = cha śriyam [ma]tvā dharmmê matim = adhâd=vu(bu)dhaḥ ||20<sup>19</sup>|| Tēna  
Kêdâra-dēvasya dhâma Mallâla-pattanê | dhîmata kâritam ramyam svayaśô-râsi-  
bhâ. am ||21|| Urvvim=âlingya pûrvvam guru-

25. jaghana-ghan-âślēsha-lav (b) dha-pramôdâm=état=kâshthâ-vadhûnām dhvaja-  
bhujâ-valanaiḥ ślēsha-daksham samantât | kâma-vyâsa(sa)kta-chêtâ iva vivu(bu)dha-  
puri-sundariṇām samakshê tyakta-vṛidam nikâmam gagana-parisarah Śri-

26. mukham chumv(b)at=iva ||22<sup>20</sup>|| Kâśyapîy-âkshapâdiya-naya-siddhanta-vêdinâ |  
vipaksha-vâdi-simbhêna Ratnasimbhêna dhîmatâ ||23<sup>21</sup>|| Śri-Râghav-ân(m)hri-kamal-  
âmv(b)udhar-âbhishêka-lav(b)dh-ôdaya-pratata-sâ-

27. kha-mahîruhêna | Vâstavya-vamśa-kamal-âkara-bhânun=ēyam | Mâmê-  
sutēna rachitâ ruchirâ prasastiḥ ||24<sup>22</sup>|| Iyam Sahasrârjjuna-vamśajēna kutûhalât=ksha-  
triya-puṅgavēna | Kumârapâ-

28. lēna guṇ-âbhirâma-râm=ēva ramyâ likhitâ prasastiḥ ||25<sup>23</sup>|| Anêka-silpar-  
nirmmāṇa-payôdhêḥ pâra-dṛisvanâ | utkîrṇâ rūpakârēṇa Sâmpulēn=ēyam=âdarât ||26<sup>24</sup>||  
Samvat 919[||\*].

#### TRANSLATION.

Ôm! Ôm!

Adoration to Śiva !

(Verse 1.)—May that Śambhu always protect you!—he who, wearing on his head, like water-lilies,<sup>25</sup> a mass of braided hair, (and) spreading around the lustre of a blazing lamp with the fire of his third eye which, as on a lamp-stand, is on his broad forehead, (and) covered with the streams of water of the high waves of the celestial river, possesses the beauty of an auspicious jar !

(V. 2.)—May that lovely trunk of Gaṇapati for ever guard you!—which at day-break, when lifted out of the waters of the celestial river into which it has been dipped, raised up and threatening, possesses a charm as if it were the stalk of the great lotus—the circle of the universe !

(V. 3.)—Triumphant is that god with white rays. (the moon), born from the ocean, (who is) the root of great joy to the world, (and) possesses skill in removing the haughty reserve that closes (the hearts of) tremulous-eyed women : who covers the circle of the regions of the sky with a mass of drops trickling down from a multitude of streams of nectar; (who is) the mirror of the army of the king Love, (and) the friend of the night-lotuses.

(V. 4.)—In his race there was, beautiful (and) an habitation of Fortune, the protector of the earth, the illustrious Ratnadeva; a fierce cloud to extinguish the

<sup>1</sup> Metre Śloka Anuṣṭubh, end of the next verse.

<sup>2</sup> Metre Śloka Anuṣṭubh.

<sup>3</sup> Metre Śloka Anuṣṭubh.

<sup>4</sup> Metre Vāṇīśvarī.

<sup>5</sup> Metre Upaniṣad.

<sup>6</sup> Metre Śloka (Anuṣṭubh).

<sup>7</sup> I cannot quote any other passage in which the word *ambhônidhi* is used in the sense assigned to it here.

continuously raging flames of the spreading mighty fire of the prowess of Chôḍa and Ganga princes,<sup>26</sup> (and) a blazing fire to consume the unique tree of the pride in their creeper-like long arms of all the hostile heroic rulers of the earth.

(V. 5.)—After him came his son Prithvîdêva, a master of the whole extent of the terrestrial globe, who to the mighty hostile lords of the earth was what Garuḍa is to the serpent-chiefs; whose two lotus-feet<sup>27</sup> were an object of worship for (*princes*) bent down with the weight of jasmine wreaths glittering with the great splendour of their crest-jewels; a high pleasure-mount for the glory of victory of his own arm; a tree for the creeping-plant fame of excellent royalty.

(V. 6.)—From him was born the prince Jâjalladêva, the leader of the princes who delight in keeping up the Chêdi family; who by the pride of his two massive arms annihilated the enemies; the ruler of Tummâṇa, illumining like a lamp his own spotless family, a unique treasury of excellent royalty, a sun of prowess, who has acquired fortune by his heroism.

(V. 7.)—I fancy that through fear, produced by the suspicion that they would have to give (*them*) to him, the ocean of milk, the husband of the rivers, kept (*his*) mass of jewels in the deep water agitated by the fear-inspiring (*beasts*) within it, and the sun-god (*his*) horses, and the lord of the gods (Indra) his elephant, who enlivens rows of female bees with streams of rutting-juice, in the heavens rendered impassable by the waters of the celestial river.

(V. 8.)—In the reign of this prince, which follows the path of good government, is free from the contact of troubles, (and) causes joy to the people.<sup>28</sup>

(V. 9.)—There was in the glorious Madhyadêśa, ornamented by the garland of the waves of the streams of water of the extended river of the gods, (*and itself*) as it were the necklace of the whole orb of the earth crowded with countries, a village named Kumbhañi, with pleasant broad lands, a dwelling-place of the best of the twice-born, which the creator had exerted himself to make the spotless counterpart of a part of heaven.

(V. 10.)—In that (*village*) there was a twice-born named Prithvîdhara, in the *gôtra* of Krishnâtrêya, ornamented with the (*three*) auspicious *pravaras*, Âtrêya the first, and after him the famous Ârchanâna the second, (and) Sasyâvâsa<sup>29</sup> the third; whose pair of feet was covered with the lustre of the jewels which like sprouts were trembling on the heads of rows of protectors of the earth bowing down (*before him*).

(V. 11.)—From him there was born a son, that Gaṅgâdhara who, bearing on his head the beautiful title of 'king of the twice-born,' always had knowledge as a third unique large eye; (and) who, warding off the irresistible passion of love, secured for himself excellent welfare; (*who*) in a crowd of hostile disputants resorted to (*arguments*) difficult to be met; (resembling Śiva Gaṅgâdhara, who, having on his

<sup>26</sup> In the original one would have expected *Chôḍa-Gaṅga-nripa*, instead of *nripa-Chôḍa-Gaṅga*, but that would not have suited the metre.

<sup>27</sup> Here, too, one would have expected *pūjy-âmhri-padma-dvandvô*, instead of *pūjy-âmhri-dvandva-padmo*, but that again would have offended against the metre.

<sup>28</sup> This verse defines the time when the temple, mentioned in verse 21, was built, and it has no reference to the verse immediately following here.

<sup>29</sup> I leave these names as they are given in the original. According to the *Āśvalāyana-śrauta-sūtra*, Calc. Ed., p. 883, and the *Dharma-sindhu*, Bo. Ed., p. 371, they really are Âtrêya, Ârchanâna, and Śyâvâśva. It is evident that the writer of the inscription, who undoubtedly took the second name to be Ârchanâna, understood the third name to be Sasyâvâsa, joining the syllable *sa*, which belongs to the second name, to the third.

crest a spot beautified by the moon, possesses a large third eye; who annihilated the irresistible god of love, spreads excellent ashes over his body, and embraces Durgā).

(V. 12.)—Then that crest-jewel of the twice-born, who had acquired great fortune by the collection of his good qualities, in the course of time came to the country Tummāṇa.

(V. 13.)—To him the lord of the earth Ratnadêva gave, after he had washed his lotus-feet, the village of Kôsambi, (*confirming his gift by the*) pouring out (*of*) water.

(V. 14.)—From the illustrious Gaṅgâdhara there was born, as a younger son, that illustrious Sômarâja whose unique feet are an object of adoration for the people, causing great joy, free from blemishes, a treasury-house of numerous arts; who holds the position of king of the twice-born, is possessed of wide and abundant splendour inasmuch as he avoids the company of the dull, (*and*) is an ornament of the orb of the earth; (*being*) freed from its spot, a second moon (whose rays are an object of adoration for the world, which causes great joy, is the receptacle of growing digits, bears the name of 'king of the twice-born;' which, united with miserable cold, is spreading its splendour far and wide, and is an ornament to the orb of the earth).

(V. 15.)—That venerable person, who is a treasury of the pride of having no rival in the doctrine of Kâśyapa and in the Sâmkhya, has completely mastered the two Mîmâṃsâs; (*like Śiva*) he is possessed of three eyes inasmuch as he has for his eye the teaching of Akshapâda. He crushed the great conceit of Chârvâka, delighted the pitcher-born sage (*Agastya*) by drinking up the difficult-to-be-restrained Bauddha ocean, (*and is*) a god of death to the Digambaras.<sup>30</sup>

(V. 16.)—At his house dexterous peacocks, delighted when they see the circle of the regions of the sky incessantly blackened by lines of smoke rising from groups of sacrificial fire-pits, which they mistake to be lines of black clouds moving about, dance again and again with spread-out wings, enlivened by the long-drawn sound of Vedic texts recited by the mouths of Brâhmans (*which they mistake for thunder*).

(V. 17.)—Afraid as it were of having to give (*their precious stones*) to him, the mountain of gold keeps an impervious place, the ocean has itself guarded at the shores by thorny trees and by lions and other terrific beasts, (*and*) Śéshta even places his jewels in the multitude of his hoods, terrible with the sheets of flickering poison-flames ejected by the mouth with sharp fangs.

(V. 18.)—Him that lotus-born (*Brahman*) created, desirous as it were of seeing on the earth the most excellent collection of good qualities, after he had severally taken, beauty from the lord of Rati desiring to conquer the universe, gravity from the mountain of gold, depth from the ocean, never-ceasing<sup>31</sup> splendour from the thousand-rayed (*sun*, *and*) the lordly nature of (Śiva) the destroyer of the god of love.

(V. 19.)—The swan of his fame, having frequently again and again roamed about by the water on the shores of the seven oceans, unweariedly went to the abode of the gods, longing for the heavenly Ganges; (*and*) having eaten (*there*) tender lotus-fibres and pieces of lotus-stalks, it has, pining with excessive longing, rapturously come, to enjoy itself, to the lotus-grounds of the interior of the vessel-like egg of Brahman.<sup>32</sup>

<sup>30</sup> On Kâśyapa, as another name of Kaṇâda, the founder of the Vaiśeṣika school of philosophy,—see Cowell's Translation of *The Aphorisms of Sâṅkhya*, Preface, p. v.—Akshapâda is Gôtama, the founder of the Nyâya system. The sage Agastya is fabled to have swallowed the ocean.

<sup>31</sup> In the original the adverb *âśrāntam* is made to qualify the substantive *ôjasvitām*, contrary to the rules of grammar. — in the original one would have expected *brahmâṇḍa-bhāṇḍ-ôdura*, instead of *brahmâṇḍ-ôdru-bhāṇḍa*.

(V. 20.)—Having reflected that the life of man is unsteady like a tuft of grass which moves when struck by the wind, and that fortune is fickle, he, the wise, set his mind on religion.

(V. 21.)—Possessed of intelligence, he caused to be built at the town of Mallāla a charming temple of the god Kēdāra, resplendent like the accumulation of his own fame.

(V. 22.)—Having first embraced the earth, which derived pleasure from the close embrace of his heavy thighs, the surrounding sky, having as it were the heart filled with love, void of bashfulness within sight of the beautiful damsels of the city of the gods eagerly kisses, as if it were the face of Fortune, this (*temple*) fit to be embraced on all sides by the encircling banner-like arms of the women of the regions.

(Verses 23 and 24.)—This pleasing eulogy has been composed by the son of Māmē, the intelligent Ratnasimha, who knows the established truths of the doctrines of Kāśyapa and of Akshapāda, (*and is*) a lion to opponent disputants; who owes his elevation, as a tree with wide-spread branches does its growth to showers from clouds, to the lotus-feet of the illustrious Rāghava; <sup>22</sup> (*and who is*) to the Vāstavya race (*what*) the sun (*is*) to a group of lotuses.

(V. 25.)—This eulogy, charming like a woman who is pleasing by her good qualities, has been eagerly written by the excellent Kshatriya Kumārapāla, born in the Sahasrārjuna race.

(V. 26.)—Engraved it has been with care by the sculptor Sāmpula, who has seen the opposite bank of the ocean of various mechanical arts.

The year 919.

#### VII.—RATNAPUR INSCRIPTION OF PRITHVIDEVA, OF THE (VIKRAMA) YEAR 1247 (?).

BY PROF. F. KIELHOEN, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a black stone, which was discovered within the fort of Ratnapur in the Central Provinces,<sup>1</sup> and is now in the Nāgpur Museum.

The inscription consists of 24 lines. The writing originally covered a space of about 2' 5½" broad by 1' 1" high; at present, a portion of the proper left side, all the way down, and the lower right corner of the stone, are broken away, so that altogether about ninety *aksharas* are missing. The stone evidently was less injured when Dr. Rājendralāl's rubbing was taken. What remains of the inscription is well preserved.—The size of the letters is about ¾".—The characters are Dēvanāgarī.—The language is Sanskrit, and, excepting the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 30. They were composed by Dēvagana, son of Ratnasimha; written by Kumārapāla, or, as he is called here, Kumārapāla; and engraved by Sāmpula (verses 26–28).—In respect of orthography we have to note the employment of the dental for the palatal sibilant in *suṇḍā*, line 2, *saurya*, line 6, *Sachi*, line 10, *adēvatē*, line 18, and *sikhara*, line 19;

<sup>22</sup> It will appear from the next inscription, that Rāghava was the younger brother of Māmē, and therefore the paternal uncle of Ratnasimha.

<sup>1</sup> Cunningham's *Arch. Sur. Reports*, Vol. VII, p. 216. It has been edited before, by Dr. Rājendralāl Mitra, in the *Journal As. Soc. of Bengal*, Vol. XXXII, pp. 277–279, 280–287.



the use of the dental *n* instead of the *anusvāra* in *avatansaḥ*, line 4; the employment of the *upadhāniya* in *puḥpācantaḥ*, line 17; the exceptional denotation of *ñcha* by the sign for *ncha* in *chancharikāḥ*, line 11, *kincha*, line 13, and *chakran=cha*, line 23; and the non-observance of the rules of Saṁdhi in *dhavalam=vilōkya*, line 12, and *idam=vidagdhō*, line 20. The consonant *ḥ* is throughout denoted by the sign for *v*.

The inscription refers itself to the reign of a prince Prithvidēva, son and successor of the Chēdi prince [Ratnadēva], the vanquisher of Chōḍa and Gaṅga champions, who was the son and successor of a prince Jājalladēva, of the lunar race (verses 4-6). And it records (in verse 24) the erection, at the village of Sāmbā, of a Śiva-temple by one Dēvagana, the glorification of whom and whose ancestors, wives, and children fills just half the number of verses of the inscription (verses 8-22). The great-grandfather of Dēvagana, Gōvinda, of the [Vāstavya] race, had come from the Chēdi *maṇḍala* to Tummāna, the country ruled over by the above-mentioned princes. Gōvinda had two sons, Māmē and Rāghava; and Māmē's son again was Ratnasimha, the father of Dēvagana. This Dēvagana, the founder of the temple, himself composed, as we have seen above, this very inscription; and his father Ratnasimha is the author of the preceding Malhār inscription, dated [Chēdi-] Saṁvat 919=A.D. 1167-1168.

According to Dr. Rājēndralāl Mitra, the inscription is dated in [Vikrama-] Saṁvat 1207=A.D. 1149-50. But, on the rubbing before me, the figures (scratched on the stone rather than properly engraved, and perhaps added some time after the inscription itself was engraved) look certainly more like 1247 than 1207. Besides, a comparison of the verses 3, 8, 12, 20, and 22 of the Malhār inscription of [Chēdi-] Saṁvat 919=A.D. 1167-68 with the verses 3, 7, 8, 23, and 25 of the present Ratnapur inscription, as well as some minor resemblances, show that the author of this inscription, Dēvagana, had his father's Malhār inscription before him when he wrote his own composition. Taking further into consideration that this inscription eulogizes five of the grandchildren of Ratnasimha, the composer of the Malhār inscription, I feel certain that it has been composed considerably later than A.D. 1167-68=Vikrama-Saṁvat 1225, and I think it probable that the figures at the end of it are really Vikrama-Saṁvat 1247=A.D. 1189-90, and that these figures, by whom and whensoever added, furnish a true date for the prince Prithvidēva, in whose reign the inscription was composed. How well this date agrees with the other known dates of the earlier rulers of Ratnapur, may be seen from the following list of those rulers, which has been compiled from the three inscriptions here published, and from the Rājim inscription of Jagapāla:—

- (1.) Kalingarāja.
- (2.) Kamalarāja.
- (3.) Ratnarāja (or Ratnēsa).
- (4.) Prithviśa (or Prithvidēva).
- (5.) Jājalla (or Jājalladēva); according to the first inscription here published, [Chēdi-] Saṁvat 866=A.D. 1114.
- (6.) Ratnadēva.
- (7.) Prithvidēva; according to the Rājim inscription, Kulachuri-saṁvatsarē 896=A.D. 1145; and, according to *Archæol. Survey of India*, Volume XVII, Plate xx, Kulachuri-saṁvatsara 910=A.D. 1158-59.
- (8.) Jājalladēva; according to the second inscription here published, [Chēdi-] Saṁvat 919=A.D. 1167-68.

(9.) Ratnadēva; according to *Archæol. Survey of India*, Volume XVII, page 43, line 4 from the bottom, and Plate XX, Chēdi-Samvat 933=A.D. 1181-82.

(10.) Prithvidēva; according to the present inscription, [Vikrama-]Samvat 1247 (?)=A.D. 1189-90 (?).

TEXT.<sup>2</sup>

1. [Ôm<sup>3</sup>] ôṃ namaḥ Śivāya || Bhôg-īndrô nayana-sru[ti]ḥ katham=asau drashtum kshamô nau bhavéd=ēshâ chandra-kala[=pi śaisava-daśam=āsadya nau ?]<sup>4</sup> — ◡ ◡ —  
— ◡ ◡ — ◡ ◡ — ◡ ◡ — ◡ ◡ — ◡ ◡ —
2. varṇ Śailasutâ-pravô(bô)dhana-parô Rudrô rate-pātu vah<sup>5</sup> || 1<sup>6</sup> || Sat-sindûra-viśala-pâmśu-paṭal-ābhyakt-aika-kumbha-sthalaḥ su(śu)ṇḍa-taṇḍava-maṇḍit-ākṣhila-nabhô-dīn-maṇḍa[p-ādamv(b)a]<sup>7</sup> ◡ — ◡ ◡ — ◡ ◡ — ◡ ◡ — ◡ ◡ —
3. mīruha-vyûḥ-ônṃûlana-kêlir=astu bhavatai. bhātyai Ganagrāmanīḥ || 2 || Dēvaḥ piyûsha-dhārâ-drava-kara-nikar-ākṛānta-dik-chakravala=trailôky-ākṛānti-niryan-Madana-nṛipa-chamû-darppan-ābhôga-[lakshm]<sup>8</sup> ◡ — ◡ ◡ — ◡ ◡ — ◡ ◡ —
4. yati sura-vadhû-ratna-karṇ-āvatan(m)saḥ Śubhāmśuḥ prauḍha-ramâ-hṛdaya-giriguhâ-mâna-sarvvaṃkasha-srīḥ || 3<sup>9</sup> || Tad-varṇsê bluja-daṇḍa-maṇḍala-mad-ākṛānta-trilôkī-talô vi(bi)[bhr]āṇaḥ sura-sārtha-nātha-padavim=udda<sup>7</sup> ◡ — ◡ ◡ — ◡ ◡ —
5. nidhi-mêkhalâ-valayita-kshôṇi-vadhû-vallabhô bhûpâlô bhuvan-aika-bhûshaṇa-manir = Jjâjalladēvô 'bhavat || 4<sup>8</sup> || Tasmāch=Chēdi-narendra-durdama-chamû-chakra-aika-vārāṃnidhês=tivr-aurvva-jvalanô 'janishṭa tanayah<sup>9</sup> — ◡ ◡ — ◡ ◡ —
6. rrv-ākharvrita-Chôḍa-Gaṅga-subhāṭa-sphâr-ēndu-vi (bi) -mv (b) a-graha-grasê Rāhur = ananta-sau(śau)rya-mahim-āscharyô mahi-maṇḍalê || 5<sup>10</sup> || Sarppat-pûrṇa-śaśanka-dhāma-dhavaḷa-sphâyad-yaśô-janmabhûr=udyat-tivratara-pratāpa-taraṇiḥ sat-kshâ[tra]<sup>10</sup> — ◡ ◡ —
7. yāta-diganta-vandi-nivah-ābhishṭārtha-chintāmanīḥ Prithvidēva-narêśvarô 'sya tanayah śrīmān=abhûd=bhû-talê || 6 || Rājyê bhūmibhujô 'sy-aiva naya-mārgg-ānusāriṇi | kshīṇ-ôpasargga-samsarggê praj-ānanda-vidhāyini || 7<sup>11</sup> || Vā<sup>12</sup> . . . . .
8. r=Ggôvindaś=Chēdi-maṇḍalât | kṛitī kâla-kramēṇ=āsau dēśan=Tum māṇam=aga-taḥ || 8 || Putras=tasya jan-ānurāga-jaladhīr=bhūbhṛit-sabhâ-bhûshaṇô jyāyān=paṇḍita-puṇḍarika-taraṇir=Māmê'bhīdhānô 'bhavat | yô dhātṛi-tilakô [ni]<sup>13</sup> — ◡ ◡ —
9. l-lāṅkāra-lār-ôpamô vikhyātas=Tripurāntak-aika-charaṇ-āmbhōj-aika-bhṛīṅgô bhuvi || 9<sup>14</sup> || Bhrātâ śrī-Rāghavô 'mushya kaniyān=guṇa-sagaraḥ | nagarô bhuvan-ābhôga-bhûshâ Pûsh-ôpamô va(ba)bhau || 10<sup>15</sup> || Śrī-Māmê-tanayah samastajaga[ti]<sup>16</sup> —
10. rṇṇa-kirṇṇa-sphurat-kund-ēndu-dyuti-kirtti-santati-latâ-vyâsakta-dīn-maṇḍa-paḥ | rājaty=unmada-vâdi-vṛinda-dalanô līlâ-vihāraḥ śrīyah śil-āchāra-vi[vê]ka-punya-nilayah śrī-Ratnasimhaḥ kavīḥ || 11<sup>17</sup> || Sa(śa)cū=iva Jishnôr=Ggiriḥ-ê[va]<sup>18</sup>.

<sup>2</sup> From an impression supplied to me by the Director of the Archaeological Survey of India.

<sup>3</sup> This is expressed by a symbol.

<sup>4</sup> Of the *akṣaras* in these brackets only the lower portions can be recognised in the impression.

<sup>5</sup> Metre, Śārdūlavikṛitā; and of the next verse.

<sup>6</sup> Metre, Sragdharâ.

<sup>7</sup> Dr. Rājendralāl has read here *madhūṇyāmbu* ॥ १ ॥ and it is easy to conjecture that the following lost *akṣaras* were *ptāmbhō*.

<sup>8</sup> Metre, Śārdūlavikṛitā; and of the next two verses.

<sup>9</sup> Dr. Rājendralāl has read here *śrī-Ratnadēvô nripa(paḥ)*. The last syllable of the line I suppose to have been *ga*.

<sup>10</sup> Dr. Rājendralāl has read here *dharmmāmbudīḥ* ॥ ५ ॥ [nd].

<sup>11</sup> Metre, Śloka (Anushtubh); and of the next verse.

<sup>12</sup> Dr. Rājendralāl has read here *staryavāṃśasabhi* ॥ १ ॥ [śa]

<sup>13</sup> Dr. Rājendralāl has read here *jāmala[ku]*.

<sup>14</sup> Metre, Śārdūlavikṛitā.

<sup>15</sup> Metre, Śloka (Anushtubh).

<sup>16</sup> Dr. Rājendralāl has read here *vi[ati]*.

<sup>17</sup> Metre, Śārdūlavikṛitā.

<sup>18</sup> The missing syllable is of course *Sa*.

11. mbhōr=Dugdhāv(b)dhi-putr-īva cha Chakrapāṇēḥ | sādhvī sadā va(ba)ndhu-  
jan-ābhipūjyā Rambh=ēti nāmā'bhavād=asya patnī ||12<sup>10</sup>|| Tābhyām=ajāyata jagat traya-  
ghuṣṭa-kirttir = ākhaṇḍit-āri-vu(bu)dha-maṇḍala-chaṇḍa-darppaḥ | Chaṇḍīśa-chāru-  
charaṇ-ām(v)b)uja-cha(n)charikāḥ pra[jñā]-pa—

12. r-iha Dēvaganaṣ-tanūjaḥ ||13<sup>11</sup>|| Ētad=yasya jagad=yaśōbhīr-abhitō dīṇḍira-  
piṇḍa-prabhair=ākraṇtan=dhavalam(m)=vilōkya nikhilam gōp-āṅganā-vikshitāḥ | Kā-  
lindī-hrada-Kālanēmi-dalana-prārambha-vitādaras-tīrē tāmyati Vārirāśi-tanayā.<sup>12</sup>

13. ttō=pi jāta-bhramah ||14<sup>12</sup>|| Pityūsha-drava-sāndra-vindu-vasatir=yasy=āya vāk-  
chandrikā vidvach-chakra-chakōra-chañchu-putakair=āpyamān=ānīsam | kin(n)ch-  
āya[m] kara-pañjarō 'khila-milan-nānā-digant-Arthinām bhūyō 'bhīṣṭa-phala-pradāna-  
chatura[h] svādhi[na]—<sup>13</sup>

14. Ipadrumaḥ ||15|| Chamdrik=ēva śīśir-āmsu-mālinō mañjar-īva sura-mēdinru-  
haḥ | kānti-nirjita-surāṅganā-gaṇā tasya sādhu-charitā vadhūḥ Prabhā ||16<sup>14</sup>|| Jā[mh]ō-  
nāmni dvitīy=āya vilāsa-vasatīḥ priyā | amita-prēma-vā(bā)hulyā[d-dvi].<sup>15</sup>

15. yam prāṇa-mandiram ||17<sup>15</sup>|| Lāvany-āpratimallatā-mada-bharā Maulīmduṇā  
krōdhatō dagdhasy=āpi Manōbhavasya bhuvanē vidy=ēva sañjīvanī | sat-saubhāgya-guṇ-  
aika-garvva-vasatīḥ prāṇ-ādhikā prēyastī yam nirmāya Sarōjabhūḥ pramudī.<sup>16</sup>

16. prāptaḥ parām nirvṛitim ||18<sup>16</sup>|| Avō(bō)dha-dhvānta-santāna-kavi(ri)-kumbha-  
vidāraṇaḥ | Jagatsimhō 'sya tanayaḥ simhavād=bhuvī rājatē ||19<sup>17</sup>|| Tārak-ārir-asau Sāila-  
sutā-sūnur-ayam punaḥ | sutō Rāyarasimhō 'sya va(ba)ndhu-varggasya tāraḥ  
||20<sup>18</sup>||

17. Bhōp=āya duhitā sādhvī kali-kāla-vichēṣṭitaiḥ | a-sprīṣṭā svar-ddhun-iv-  
ēyam bhuvana-traya-pāvanī ||21|| Vālbū-śrī-Dēvadās-ākhyau va(ba)ddha-sakhyau paras-  
param | jagad-ud[d\*]yōtakau bhātaḥ puḥpavantāv-iv-ām(v)b) arē ||22|| Vāt-ōddhūti-  
[vi].

18. lōla-tūla-talarāṇ nṛṇām-idam jīvitam lakṣmīm ghōra-ghan-āntarāla vilasat-  
vidyud-vilās-ōpamām | matv-aitad-durit-augha-dāru-dahana-prōddāma-dāv-ānalē śra-  
ddhām-uddhata-dharmma-vu(bu)ddhir=akarōch-chhrēyah-pathē sā(śā)śvatē ||23<sup>19</sup>|| Cha-  
krē Dēva[ga].

19. nō dhāma Vi(bī)lvapāṇi-pinākinah | Sām(v)b)ā-grāmē tushār-ādri si(śi)khar-  
ābhōga-bhāsuram ||24<sup>20</sup>|| Nānā-bhūpāla-bhukta-kṣhiti-jaghana-ghan-āślēsha-tōṣhād-iv-  
ādaḥ dig-vāmā-kāma-pīḍā-tarala-tanu-guru-ślēsha-lipsam samantā[t | ]

20. kām-iv-ēdam(m)=vidagdho virachita-parama-prēma-hāsam tvarāvat-svarvvā-  
mānām samakṣam gagana-parisara[h] Śrī-mukham chumv(b)at-īva ||25<sup>21</sup>|| Nīṣēśh-  
āgama-suddha-vō(bō)dha-vibhavaḥ kāvyēshu yō bha[vya]-dhiḥ sat-tarkk-ām(v)b)udhi-  
pāragō Bhṛigu-su.<sup>22</sup>

21. [yō] daṇḍa-nītau mataḥ | chhandō'laṅkṛiti-śav(b)da-manmatha-kālā-śāstr-āv-  
(b)ja-chaṇḍadyutiś=chakrē Dēvaganaḥ prasastim-amalā[m]śrī-Ratnasimh-ātmajaḥ ||26<sup>22</sup>||  
Yah kāvya-kairava-vikāśana-śtaraśmir-uddāma-vu(bu)ddhi-nīlayō'—<sup>23</sup>

<sup>10</sup> Metre, Upajāti.

<sup>11</sup> Metre, Vasantatilakā.

<sup>12</sup> The missing syllable I suppose to be ga.

<sup>13</sup> Metre, Śārdūlavikṛīḍita; and of the next verse.

<sup>14</sup> The missing syllable is ka.

<sup>15</sup> Metre, Rathōddhatā.

<sup>16</sup> The missing syllable is ḥ.

<sup>17</sup> Metre, Ślōka (Anuṣṭubh).

<sup>18</sup> The missing syllable I take to be taḥ.

<sup>19</sup> Metre, Śārdūlavikṛīḍita.

<sup>20</sup> Metre, Ślōka (Anuṣṭubh); and of the next three verses.

<sup>21</sup> Metre, Śārdūlavikṛīḍita.

<sup>22</sup> Metre, Ślōka (Anuṣṭubh).

<sup>23</sup> Metre, Śragdhara.

<sup>24</sup> The missing syllable is ś.

<sup>25</sup> Metre, Śārdūlavikṛīḍita.

<sup>26</sup> Dr. Rājendralāl has read here the syllable sa; and for the beginning of the next line he supplies si.

22. ॐpāla-sūnuḥ ! vidyā-vilāsa-vasatir-vvimalām prasastim śrīmān-imām Kuma-  
ra-pāla-vu(bu)dhō lilēkha || 27<sup>28</sup> || Prasastir-iyam=utkirṇā ruchir-ākshara-pāṁktibhiḥ !  
dhimatā sūtradhārēṇa Sāmpulēṇa manōramā || [28<sup>29</sup>] ||<sup>28</sup>
23. . . [D]ēva[ga]ṇāv-ētau rūpakāra-śirōmaṇi ! chakratur-ghaṭanān-dhāmnō  
Vi(bi)lvapāṇi-pinākinah || 29 || Chandr-ārkkaḥ kiraṇ-āvali-valayitam yāvad-vidhattāñ<sup>30</sup>-  
jagad-din-mātanga-ghaṭ-ōpavṛimhita-dharā-chakran(ñ)=cha kū-  
24. ॐ ॐ ! nakshatra-prakar-ōru-hāralatikā'laṅkāra-sāram nabhas-tvat-kirttir-  
Mmadanāri-mandira-mishāt-tāvach-chiram nandatu || 30<sup>31</sup> ||  
[Sāṁvat 1247]:<sup>31</sup>

TRANSLATION.

Om ! Om !

Adoration to Śiva !

(Verse 1.)—May Budra protect you!—he who at the sexual enjoyment eagerly [thus] speaks to (*Pārvatī*), the daughter of the mountain: 'How should that lord of serpents, who uses his eyes as ears, be able to see us? And [how should] this crescent moon [too, reduced to a state of infancy] . . . . . !'

(V. 2.)—May Gaṇapati grant you prosperity!—he who has the surface of his unique frontal globes anointed with broad sheets of the powder of excellent red-lead; who with the dance of his trunk beautifies the [immense] pavilion of all the regions of heaven, . . . . play of uprooting groups of [trees] . . . . . !

(V. 3.)—[Triumphant] is the god with white rays, (the Moon), who covers the circle of the regions with a mass of rays flowing with streams of nectar; is beauteous as if he were the extensive mirror of the army of the king Love marching out to conquer the three worlds; . . . . is the ear-ornament of the gems of celestial damsels; (and) whose loveliness completely takes away the proud reserve of the hearts, (*deep*) like mountain caves, of haughty women.

(V. 4.)—In his race there was the protector of the earth Jājalladēva, who, having by the pride of the group of his massive arms taken possession of the extent of the three worlds, was holding the position of (Indra,) the lord of the host of the gods, . . . . the favourite husband of his wife, the earth, surrounded with the girdle of the . . . oceans; a unique jewel to ornament the world.

(V. 5.)—From him there was born a son, [the illustrious prince Ratnadēva?], who was the fierce submarine fire of the unique ocean of the array of the difficult-to-be-subdued armies of the Chēdi princes; who to the Chōḍa and Gāṅga champions elated

<sup>28</sup> Metre, Vasantatilakā.

<sup>29</sup> Metre, Ślōka (Anuṣṭubh); and of the next verse.

<sup>30</sup> The figure in brackets is broken away.

<sup>31</sup> Read *vidhattāñ*.

<sup>32</sup> Metre, Śārdūlavikrīḍita.

<sup>33</sup> This date has not been written by the writer of the inscription, who forms his numeral figures differently; and it appears to be scratched on the stone rather than properly engraved. Of the four figures, the first, second, and last are quite distinct; the third figure is indistinct, but it decidedly looks more like 4 than 0. An examination of the stone may possibly show, that the inscription originally was dated in a year of the Chēdi era; for, in the impression, the first syllable of the word *sāṁvat*, which precedes the figures 1247 (P), looks as if it had been put in the place of the figure 9, or as if that figure had been altered so as to assume the form of *sam*.

with [conceit] was, what Râhu is to the full orb of the moon, when he seizes and swallows it; (*and*) the marvellous might of whose heroism had no bounds on the orb of the earth.

(V. 6.)—Then there came on this earth his son, the ruler of men, the illustrious Prithvidêva; the birth-place of increasing fame, white like the spreading lustre of the full moon, a sun from which is proceeding most intense brilliancy; ... of excellent royalty; a gem which yields the desired objects to crowds of panegyrists from the (*various*) quarters, come .....

(V. 7.)—In the reign of this very prince, which follows the path of good government, is free from the contact of troubles, (*and*) causes joy to the people.—<sup>42</sup>

(V. 8.)—In the course of time the learned Gôvinda, the [moon of the] Vâ[stavya race, ?] came from the Chêdi *maṇḍala* to the country Tummaṇa.

(V. 9.)—He had an elder son, named Mâmê, an ocean of the affection of the people, embellishing the assemblies of princes, to learned men what the sun is to lotuses; who, an ornament of the earth, as it were a pearl-string to decorate [his] .... was famous the earth over as the unique bee of the unique lotus-feet of (Śiva,) the destroyer of Tripura.

(V. 10.)—His younger brother was the illustrious Râghava, an ocean of good qualities; clever, an ornament of the expanse of the earth, he was endowed with splendour like the sun.

(V. 11.)—Resplendent is the son of the illustrious Mâmê, the illustrious Ratnasimha, the poet; the creeper of whose brilliant expanding fame, shining like jasmipe and like the moon, [spreading over] and covering the entire world, is entwined with the pavilion of the regions; who scattered crowds of crazed disputants, (*and was*) the pleasure garden of Fortune, (*and*) the home of virtuous conduct, discernment, and religious merit.

(V. 12.)—He had a virtuous wife, always an object of reverence for the kinsfolk, named Rambhâ; who was (*to him*) what Śachî is to Indra, what (Pârvatî) the daughter of the mountain is to Śambhu, and what (*Lakshmi*) the daughter of the ocean of milk is to (Vishṇu), who holds the discus in his hand.

(V. 13.)—From these two there was born here a son, Dêvagaṇa, whose fame has been proclaimed in the three worlds; who has broken the excessive conceit of crowds of learned opponents; a bee (*hovering*) round the dear lotus-feet of (Śiva) the husband of Chandi, (*and*) a .... of knowledge.

(V. 14.)—Having seen this whole world on all sides filled (*and*) whitened by *his* fame, shining like the foam of the sea, (Vishṇu) even, [the beloved] of the daughter of the ocean, watched by the milk-maids, becomes confused; (*and*) having his attention withdrawn from the undertaking of destroying Kâlanêmi<sup>43</sup> in the waters of the Kâlindî, he stands motionless by the shore.

(V. 15.)—*His* words are always (*eagerly received*) by crowds of learned men, as the moonlight, the habitation of abundant drops of the neotar-liquid, is drunk by the round beaks of Chakôra birds; and this cage-like hand of his, dexterous in giving plenti-

<sup>42</sup> Like verse 8 of the preceding inscription, this verse defines the time when the temple, mentioned in verse 24, was built, and it has no reference to the verse immediately following here.

<sup>43</sup> Compare *Raghuvamśa*, XV, 40, B. Ed., note.

fully the wished-for fruits to all the supplicants of the various quarters, crowding together, holds in subjection the tree of paradise.

(V. 16.)—What the moonlight is to the (*moon*) garlanded with cool rays, (*and*) the cluster of blossoms to the tree of the gods, that to him is his wife of virtuous conduct, Prabhā, who by her loveliness has surpassed the crowd of celestial women.

(V. 17.)—A second dear wife he has, named Jāmhô, a habitation of graceful charms from the intensity of (*his*) boundless love a second home of (*his*) life.

(V. 18.)—Full of the pride of having no rival in loveliness; being as it were the science of reviving on earth the god of love, even though he was wrathfully burnt by (*Śiva*) who wears the moon on his crest;<sup>41</sup> a habitation of the unique pride of the excellencies of sterling beauty,—the dear one was more (*to him*) than life; she, having created whom the lotus-born (*Brahman*), filled with delight, obtained supreme happiness.

(V. 19.)—Resplendent on the earth is his son Jagatsimha, 'the lion of the world,' who dispels the expanding darkness of ignorance, as a lion cleaves the frontal globes of elephants.

(V. 20.)—That (*Skanda, the*) son of the daughter of the mountain, is the enemy of Tāraka; but this son of *his*, Rāyarasimbha, is the preserver of the whole body of relations.<sup>42</sup>

(V. 21.)—This virtuous daughter of his, Bhôpā, untouched by the doings of the Kali-age, like the river of heaven, is purifying the three worlds.

(V. 22.)—(*His*) two (*children*) named Vālhū and the illustrious Dêvadāsa, united in mutual friendship, are shining, illumining the world like sun and moon in the sky.

(V. 23.)—Having reflected that this life of man is unsteady like a tuft of grass which trembles when shaken by the wind, and that fortune resembles the play of lightning flashing in the midst of terrific clouds, the exceedingly virtuous-minded (*Dêvagaṇa*) put his faith in the eternal path of beatitude, which is a mighty blazing fire to burn the wood of this multitude of evils here.

(V. 24.)—At the village of Sâmbā, Dêvagaṇa built (*to Śiva*), the bearer of the Pināka, who has a Bilva-staff in his hand, a temple, resplendent like the extensive peaks of (*Himālaya*) the mountain of snow.

(V. 25.)—First gratified, as it were, with the close embrace of the thighs of the earth, enjoyed by many princes, the surrounding sky, like a clever lover, accompanying his action with a smile of extreme love, eagerly within sight of the damsels of heaven kisses, as if it were the face of Fortune, this (*temple*) desirous of receiving<sup>43</sup> on all sides the heavy embrace of the bodies, trembling with the pangs of love, of the women of the regions.

(V. 26.)—The son of the illustrious Ratnasimha, Dêvagaṇa, whose wealth of learning is purified by every traditional knowledge, (*and*) who possesses an excellent turn of mind for poetry; who has gone to the further shore of the ocean of the science of reasoning, (*and*) is esteemed as Bhṛigu's son in the administration of justice; who to the sciences of metrics, rhetorics, grammar, of love, and of the arts, is what the sun is to lotuses,—he has composed (*this*) spotless eulogy.

<sup>41</sup> The usual form of the name is *Indu-mauli*; not, as in the text, *Maulīndu*.

<sup>42</sup> The play on the word *tāraka* is lost in the translation.

<sup>43</sup> *Lipsa* in the original, I take to be used for *lipen*; it is similarly used in a passage of the *Kathāsaritsagara*, quoted in B. & R.'s *Dictionary*, s.v. *liped*.

(V. 27.)—The son of [Avani-?]pāla, the illustrious learned Kumarapāla,<sup>a</sup> (who is) a moon in causing the lotus of poetry to open, a home of unlimited intelligence, (and) a habitation of the play of learning, has written this stainless eulogy.

(V. 28.)—This pleasing eulogy, charming with its rows of letters, has been engraved by the intelligent artisan Sāmpula.

(V. 29.)—..... and Dēvagana (?), these two crest-jewels of sculptors, have built the temple of (Śiva) the bearer of the Pināka, who has a Bilva-staff in his hand.

(V. 30.)—As long as the moon and the sun keep the world enveloped in lines of rays; and the orb of the earth, supported by the array of the elephants of the regions, [is resting on the tortoise?]; and the sky has for its excellent ornament the extended pearl-string of a mass of stars;—so long may thy fame prosper, in the guise of (this) home of the enemy of the god of love!

[The year 1247]?<sup>40</sup>

#### VIII.—A RĀSHṬRAKŪṬA GRANT OF KṚISHṆA II., DATED ŚAKA 882.

By E. HULTZSCH, PH.D.

The original of the subjoined grant was found at Kāpaḍvaṇaj in Gujarāt. The document is inscribed on three copperplates with slightly raised rims, and is in good preservation. Each plate measures about 11½ by 8½ inches. The three plates are strung on two rings. The right-hand ring is circular and about ½" thick; it measures about 3¼" in diameter. The left-hand ring is of irregular shape and carries the oval seal, which measures 2½ by 3 inches and bears, in high relief, on a countersunk surface, a well-cut figure of Garuḍa, who is sitting on a rising lotus-flower and surmounted by two *svastikas*. As Garuḍa, the vehicle of Viṣṇu, is represented on the seal of the present grant, while all other Rāshṭrakūṭa grants hitherto published bear a figure of Śiva, it may be concluded that Kṛishṇa II. who issued it was, unlike other members of his race, a Vaishṇava. The language of the inscription is very incorrect Sanskrit. The numerous mistakes are not only due to the engraver, but also to the author of the text. Thus in verses 17 and 18, the metre proves that the composer of the inscription used the word *yaśas* in its Prākṛit form *yaśa*.

The inscription opens with a short *vaṃśāvalī*, which has four verses in common with other Rāshṭrakūṭa grants<sup>1</sup> and mentions the following princes:—Kṛishṇarāja I. or Śubhatuṅga (verses 2, 3); his son Dhruvarāja or Nirupama (verses 4, 5); his son Govindarāja III. (verses 6 to 8); his son *mahārāja* Shaṇḍa (verses 9, 10); his son Śubhatuṅga or Akālavarsha, i.e., Kṛishṇa II. (verses 11, 12). Of Govinda III. the grant says that, though his father had several sons, he left the kingdom to him, as to a second Rāma, on account of his virtues (verse 7). From other inscriptions we know only one of Govinda's younger brothers, *vis.*, Indra III., the founder of the Gujarāt branch of the Rāshṭrakūṭas. The *mahārāja* Shaṇḍa of the present grant is identical with the *mahārāja* Śarva or Amoghavarsha of other inscriptions. He is

<sup>a</sup> i.e. Kumarapāla; in the original, the second syllable has been shortened, to make the name fit into the verse.

<sup>40</sup> See page 49, note 41.

<sup>1</sup> Verses 1, 3, 4, 8, correspond to verses 1, 12, 16, 18, of the grant of Dhruva III.—*Ind. Ant.*, vol. XII, page 179.

here said to have destroyed his enemies and to have reconquered his kingdom, which had fallen off (verse 9). As we know from other inscriptions,<sup>2</sup> the enemies alluded to were rebellious members of his own family, probably Govinda IV. and his followers, whom he conquered with the help of his cousin Karka II. of Gujarât.

After the pedigree of Kṛishṇa II. the inscription gives the *vaṁśāvali* of a vassal of his, the *mahāsāmanta* Prachanḍa, the son of Dhavalappa, who belonged to the race of Brahmapaka (verses 13 to 18). Further, the document records that Vallabharāja or Akālavārsha (*i.e.*, Kṛishṇa II.) gave the village of Vyāghrāsa or Vallūrikā to the *brāhmaṇa* Brahmabhaṭṭa. This village formed one of 750 villages, which were designated by their chief town Harshapura, and among which Kheṭaka<sup>3</sup> and Kāsa-draha<sup>4</sup> are mentioned. To these 750 villages belonged the 84 villages of Karpāṭavāṇijya, and to the latter the 10 villages of Rūridhā, in which the village granted was included; the inscription also mentions the names of seven villages which formed its boundaries<sup>5</sup> (lines 38 to 40). In verse 20, the 750 villages are stated to have belonged to the king himself, while in the ensuing prose-passage it is said that in these 750 villages a certain Chandragupta was the *daṇḍanāyaka* of the *mahāsāmanta* Prachanḍa. It thus appears that Prachanḍa held them as a fief from Kṛishṇa II. Perhaps Prachanḍa's father Dhavalappa had received them as a reward for his bravery and loyalty, which are praised in verse 17.

After the customary imprecatory verses there follows the signature of Akkuka or, as he is called in verse 18, Akkuva, the son of Dhavalappa and brother of Prachanḍa. The date of the grant was the Śaka year 832 (910-11 A.D.), on the full moon of Vaiśākha.<sup>6</sup> The writer was the *kulaputraka* Ammaiyaḥ, the son of Nemāditya.<sup>7</sup> The document ends with the signature of Chandragupta, who, as mentioned in line 34, was the *daṇḍanāyaka* of the *mahāsāmanta* Prachanḍa.

## TEXT.

## PLATE I.

- 1 श्री [४] स वोव्यादेधसा धाम यक्षाभिकमलं कृतं । हरश्च यस्य कान्तोदकलया कमलं कृतं । [१] चासीत्-
- 2 रारि(तः)संकाशः क्षत्रराजः क्षिते[?] पतिः । अप्रमेयवसोर्हाता साक्षाधर्म इवापरः । [२]
- 3 यभतुङ्गुतुरगप्रवृत्तिर्नृषु<sup>१</sup> बह्विविकिरणं । श्रीष्मेपि नभो निखिलं प्रावृत्का-
- 4 लायते स्पष्टं । [३] तस्मात्तजः श्रीधुवराजनामा महानुभावः पथितप्रतापः [१] प्र-

<sup>2</sup> See *Ind. Ant.* vol. XIV, page 197.

<sup>3</sup> The modern Kheḍā (Kaira); see *Ind. Ant.*, vol. X, page 278; vol. XIV, p. 198.

<sup>4</sup> This is probably the same as Kāsābraḍa, *Ind. Ant.*, vol. XIV, p. 202.

<sup>5</sup> Among the towns and villages named in the grant the following can be readily identified: Karpāṭavāṇijya, "Rag-fair," is the modern Kāpāḍvaṇaj. The village granted, Vyāghrāsa, is the Gaikarāḍi village Vaghāsa, situated north-east of Kāpāḍvaṇaj in Lat. 23° 6' N. and Long. 73° 10' E. (*Trig. Survey Map, Guj. Ser. No. 26*). East of Vaghāsa lies Panthora, called in the grant Panthoḍā; in the south there is the Laruji Mūḍam, probably the Araluvaka of the grant. North-west we have Abuvel, the Apūvallī of the grant, and north Ambach, corresponding to Ambāñcha.—G. Bühler.

Other inscriptions of Kṛishṇa II. are dated Śaka 823, 824, 826, and 831; see *Ind. Ant.*, vol. XII, p. 221 f.; and Mr. Fleet's *Kanarese Dynasties*, p. 36.

<sup>7</sup> This Nemāditya may have been a relation of Nemāditya, the son of the *kulaputraka* Dhurgabhaṭṭa, who wrote the grant of Karka II. dated Śaka 734; see *Ind. Ant.*, vol. XII, p. 165.

<sup>१</sup> Read साक्षाधर्म.

<sup>२</sup> Read .रेवृत्तं.



- 5 साधिताशेषनरेन्द्रचक्रः क्रमेण वालार्कवपुर्वभूव । [४] शशधरकरनिकरनिभं यस्य य-  
 6 शः सुरन(र)गाग्रसाणुस्यैः<sup>10</sup> [१] परिगीयते समन्ताद्विद्याधरमुन्दरीनिवहैः । [५] तस्याप्यभू-  
 7 नुवनभारभृतेः समर्थः पार्थीपमः पृथुसमानगुणागुणत्रः [१] दुर्वारवदरि-<sup>11</sup>  
 8 वनितातुलतापहेतुः गोविन्दराज इति सुप्रथितप्रतापः । [६] यस्य प्रभोशुतुर<sup>12</sup>चारु-  
 9 दारकीर्तिः रामापरो<sup>13</sup> निरुपमस्य पितुः सकाशात् [१] श्वेत्प्यनेक<sup>14</sup>तनयेषु गुणा-  
 10 तिरेकाभूद्भाभिषिक्तः(ः)नृपसम्मतमाशु<sup>15</sup> राज्यं । [७] रक्षितं येन नि[ः]शेषं चतुरंभोधिसंयु-  
 11 तं । राज्यं धर्मेण लोकानां कृता तुष्टिः[ ] परा हृदि । [८] सनुतस्वा<sup>16</sup>तिवीरः सकलगुणग-  
 12 णाकारभूतो वभूवः(ः) भूपालात्कण्टिकाभि<sup>17</sup> सपदि विघटितान्वेष्टइत्वा<sup>18</sup> ददाह ।  
 13 राज्यं यस्याभिमानो रिजमपि<sup>19</sup> चलितं बाहुवीर्यादधाप<sup>20</sup> पृथ्वीमेकातपतुंम-<sup>21</sup>  
 14 कुरुत वलवान् श्रीमहाराजषण्डः । [९] यस्य विभो[ ] कारायां रिपुरमचीचारु-  
 15 चरणलम्बानां [१] परुषरुधे<sup>22</sup> निमडानां अनवरतं श्रूयते लोके । [१०] तस्याहभूव<sup>23</sup>  
 16 राजा प्रथितयशः[स]ः (१) शुभतुङ्गनामायै<sup>24</sup> । योसावकालवर्षोपरनामा<sup>25</sup>  
 17 गीयते लोके । [११] कृष्णचरितः स एव हि हितकृतेये<sup>26</sup> यो वि[भ]-  
 18 र्ति वर्षाणां । राज्यं निहतारातिः (१) स्वभुजेन भुवं च (क)

## PLATE IIa.

- 19 कृष्ण इव । [१२] अस्य चरणप्रभावाद्भ्रूवकान्वयमगाद्भृशं लक्ष्मीं<sup>27</sup> [१]  
 20 पञ्चाङ्गतकविन्द्रे<sup>28</sup>रनवरतं पट्यते प्रकटं ॥ [१३] तस्मादन्यसागरात्स-  
 21 मभव[त्] श्रीशुद्ध<sup>29</sup>कुम्बडिः तस्माच्चापि वभूव दर्पदलन[ ] श्रीदेगडिर्विदिषां [१] येनानेकनरे-  
 22 न्द्रदन्तिदलनात्प्राप्तं यशः साश्वतं सिधेनेव<sup>30</sup> रणाटवीर्विरचितास्त्रिर्भुक्ति<sup>31</sup>मेकाकिना । [१४]  
 23 तस्माज्जातः प्रचण्डः प्रचरखरकराक्रान्तनि[ ]शेषभूभृत्तस्मा श्रीराजहंस[ ] प्रतिदि-  
 24 नमुदयो क(र)श्यापादा पिवशान्वेनानीता<sup>32</sup> निजं श्रीः पुनरपि भवनं चंचला क्वापि या-  
 25 न्ती पार्थेनोवारिचक्रे प्रमथन<sup>33</sup>पटुना शांभवं भव्यभावं । [१५] निर्जितसकल[र]रिजनः श्री-  
 26 धवलपथः प्रसिद्धतरनामा । धवलितभुवनो जयससी<sup>34</sup> संजातः पवनसूलुरिव । [१६]  
 27 सिंघीभूय<sup>35</sup> विपक्षेण गृह्यमानं<sup>36</sup> यशेप्सुना [१] दत्तं स्वसामिनो<sup>37</sup> येन तं निहत्वाशु म-  
 28 ण्डलं । [१७] तस्मात्प्रचण्ड[ ] संजातः समरे यशःलंपटः [१] अक्रुवच्चापि खड्गेन विख्या-  
 29 तो निर्मलो भुवि । [१८] सैलविद्याधरेणापि सेलुलालित<sup>38</sup>पाणि(तपाणि)ना [१] निहत्वा(र)

<sup>10</sup> Read °साणुस्यैः.<sup>11</sup> Read °वैरि.<sup>12</sup> Read यश्च प्रभोशुतुर.<sup>13</sup> Read रामीपरी or रामीपमी.<sup>14</sup> Read सत्पुष्पनेक.<sup>15</sup> Read °माप ?.<sup>16</sup> Read सनुतस्वा.<sup>17</sup> Read भूपालात्कण्टिकाभान् ?.<sup>18</sup> Read °वेष्टयित्वा.<sup>19</sup> Read यशमिमानी निजमपि.<sup>20</sup> Read °दवाप.<sup>21</sup> Read °पञ्चाम.<sup>22</sup> Read °रवो.<sup>23</sup> Read तस्याहभूव.<sup>24</sup> Read °नामायै.<sup>25</sup> Read °वर्षोपरनामा.<sup>26</sup> Read °कृतये.<sup>27</sup> Read लक्ष्मीः.<sup>28</sup> Read °कवीन्द्रे.<sup>29</sup> The metre requires an additional syllable after श्रीशुद्ध.<sup>30</sup> Read शाश्वतं सिधेनेव.<sup>31</sup> Read °रचित निर्भुक्ति.<sup>32</sup> Read विवशान् । येनानीता.<sup>33</sup> Read पार्थेनेवारिचक्रप्रमथन.<sup>34</sup> Read यशसा.<sup>35</sup> Read सिंघीभूय.<sup>36</sup> Read °माच.<sup>37</sup> Read स्वसामिने.<sup>38</sup> Read सेलुलालित.

30 शत्रुन् (1) समधे<sup>39</sup> यशसा क्लृ<sup>40</sup>मलंकृतं । [१६] श्रीमद्वल्लभराजः<sup>41</sup> श्रीहर्षपुरोप-  
 31 [ल]क्षितादग्रामात्<sup>42</sup> । भुञ्ज्य<sup>43</sup>कालवर्षः अर्द्धाष्टशतोपसंख्यातात्<sup>44</sup> । [२०] सर्वानागामि-  
 32 भद्रनृपतिमहासामन्तामात्यवलाधिकृतविषदकमहत्तरात्<sup>45</sup> (1) समनुबोध-  
 33 यत्यस्तु वः संविदितं यथा श्रीखेटकहर्षपुरकासद्रहणतत् (1) अर्द्धाष्टम-  
 34 यं<sup>46</sup> समधिगतपंचमहाशब्दमहासामन्तप्रचण्डदण्डनायकश्रीचन्द्रगु-  
 35 णे (1) मया श्रीहर्षपुरार्द्धाष्टमशतान्तः[.]पाति[क]र्षटवाणिज्यचतुर(१)शीति-

## PLATE IIb.

36 काप्रतिवहकुरिद्धादशकान्तः[.]पातिव्याघ्रासग्रामः सप्तचमालाकुलः सदण्डदशाप-  
 37 राधः ससीमापर्यन्तः[.] सकाष्ठतृणकूपतडागोपेतः सभोगभागः[.] सहिरण्यः चतुराघाटनो-  
 38 पलक्षितः घाणक<sup>47</sup>पलसमेतः (समभिलिख्यते) । आघाटनानि<sup>48</sup> अभिलिख्यन्ते । पूर्वतः पंथो-  
 39 डाग्रामो विस्खावल्लीच । दक्षिणतः केरडवल्लीग्रामो(1) अरलुवकग्रामश्च । पश्चिमतः[.] नावा-  
 40 लिका अपूर्वल्लीच । उत्तरतः अम्बाउच्चग्रामः [1] एवं चतुराघाटनोपलक्षितः वल्लूरिका-  
 41 ग्रामः भट्टवास्तव्यवाजिमध्यन्दिनभरद्वाजसगीत्रसत्रद्वारो<sup>49</sup> ब्राह्मणब्रह्मभट्टे<sup>50</sup> वव्व-  
 42 सुताय (1) माल्वीदकातिसर्मा<sup>51</sup> वलिचरुकवैश्वदेवार्थ<sup>52</sup> प्रतिग्रहेण प्रतिपादितः [1] तदर्थम-  
 43 स्मप्र<sup>53</sup>दत्तधर्मदायः[.] सर्वैरेवा<sup>54</sup>गामिभोक्तृभिः अस्मद्युप<sup>55</sup>रोधात्पालनीयो(अ)नुमन्तव्य-  
 44 च [1] उक्तं च (1) रिषि<sup>56</sup>व्यासेन । षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति<sup>57</sup> भूमिदः [1] आच्छेत्ता  
 चानुमता<sup>58</sup>  
 45 च तान्वेव नरके वसेत् । विख्याटवीष्वतोयासु शुष्कः(.)जोटरवासिनः [1] महाहयो हि जाय-  
 46 न्ते भूमिदानं हरन्ति ये । स्वदत्तां परदत्तां वा यद्वाद्रक्ष नराधिपः(.) [1] महीं महीभृतां श्रेष्ठ दा-  
 47 नात्<sup>59</sup> श्रेयोनुपालनं । यानिह<sup>60</sup> दत्तानि पुरा नरेन्द्रेः दानानि धर्मार्थयशस्कराणि । निर्मा-  
 48 ल्यवन्तःप्रति<sup>61</sup>मानि तानि को नाम साधुः पुनराददीतः(.) । सर्वानिव<sup>62</sup> भाविनः पार्थिवेन्द्रात्<sup>63</sup> भू-  
 49 यो भूयो याचते रामभद्रः [1] सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भव-  
 50 त्तिः । बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः [1] यस्य यस्य यदा भूमिः

## PLATE III.

51 तस्य तस्य तदा फलं । इति कमलदलाम्बु(.)वि-  
 52 न्दुलोला<sup>64</sup> श्रियमवलोक्य मनुष्यजीवितञ्च । सकलमिद-

<sup>39</sup> Read समरे.<sup>40</sup> Read क्लृ०.<sup>41</sup> Read राजः.<sup>42</sup> Read नान्ग्रामान्.<sup>43</sup> Read भुञ्ज्य०.<sup>44</sup> Read व्यातात्.<sup>45</sup> Read विषयिकमहत्तरान्.<sup>46</sup> Read अर्द्धाष्टमशतमर्थे ?.<sup>47</sup> Read घाणक०.<sup>48</sup> Read आघाटनानि.<sup>49</sup> Read बालयभरद्वाजसगीत्रवाजिमाध्यन्दिनसत्रद्वारो.<sup>50</sup> Read भट्टाद्युप.<sup>51</sup> Read माल्वीदकातिसर्मे.<sup>52</sup> Read देवार्थे.<sup>53</sup> Read स्मप्र०.<sup>54</sup> Read सर्वैरेवा०.<sup>55</sup> Read अस्मद्युप०.<sup>56</sup> Read रिषि०.<sup>57</sup> Read तिष्ठति.<sup>58</sup> Read चानुमन्ता.<sup>59</sup> Read नात्.<sup>60</sup> Read यानिह.<sup>61</sup> Read न्यवान्प्रति०.<sup>62</sup> Read सर्वानिव.<sup>63</sup> Read वेन्द्रात्.<sup>64</sup> Read लोला.

53 मसाश्वतं<sup>65</sup> [च] बुद्धा<sup>66</sup> न हि मनुजैः परकीर्तये<sup>67</sup> विलोप्याः । खदत्तां परदत्ताम्वा यो हरे-  
 54 त वसुधारां [।] स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते । भूमिं यः प्रतिगृह्णाति<sup>68</sup> य-  
 55 च भूमिं प्रयच्छति । उभौ तौ पुण्यकर्माणौ नियतौ स्वर्गगामिनौ । अग्नेरपत्न्यं प्र-  
 56 थमं सुवर्णं भूर्वर्णवी<sup>69</sup> सोमसुताश्च गावः । लोकस्य<sup>70</sup> तेन भवेत्<sup>71</sup> दत्तं यः काचनं  
 57 गां च मही<sup>72</sup> च दद्यात् । वज्रि<sup>73</sup> वज्रिसुतं चासु पंचपूतां<sup>74</sup> प्रजायते । दत्त्वा सर्व्वरसां चैवध<sup>75</sup>  
 58 न मर्त्यो जायते पुनः । सर्व्वेषामिव<sup>76</sup> दानानां एकजन्मानुगं फलं । हाटकं<sup>77</sup> क्षितिगौ-  
 59 रोणां सप्तजन्मानुगं फलं । स्वहस्तोयं श्रीमदकुक्कुक्ष्य श्रीधवलपद्म-  
 60 नोः । शकसंवत् ८३२ वैशाखशुद्धपौर्णमास्यां महावैशाख्यां पूर्व्व-  
 61 देवब्रह्मदायवर्ज्जी दत्तः [।] लिखितमिदं शासनं कुलपुत्रकेषामेव-  
 62 केन नेमादित्यसुतेनेति । यदस्मोनाक्षरमधिकाक्षरम्वा तत्सर्व्वं प्रमा-  
 63 णमिति व्यासतुल्योपि सुस्मृति ॥ स्वहस्तोयं श्रीचन्द्रगुप्तस्य ॥

## TRANSLATION.

Om. ( Verse 1. ) May he (*Vishnu*) protect you, from whose navel (*rises*) the lotus-flower which Vedhas (*Brahman*) has made his abode, and may Hara (*Śiva*) protect you, whose head is adorned by the lovely crescent of the moon !

2. There was a lord of the earth (*called*) Kṛishṇarāja, who resembled Murāri (*Kṛishṇa*), and who, like another incarnation of the god of justice,<sup>73</sup> gave away immeasurable wealth.

3. Even in summer the whole firmament had exactly the same appearance as during the rainy season, because the rays of the sun were obstructed on the sky by the dust, which was raised by the tall chargers of Śubhatuṅga.

4. He was succeeded by his son, the illustrious Dhruvarāja, who conquered all kings and resembled the morning sun (*by*) his great majesty and his widespread prowess (*or heat*).

5. His fame, which resembles the rays of the moon, is sung in full by the Vidyādhara women, who dwell on the uppermost ridge of the mountain of the gods (*Meru*).

6. He had (*a son*) called Govindarāja, who was able to bear the burden of the earth, who resembled Pārtha (*Arjuna*), who, like Prithu, knew (*how to distinguish between*) good and bad qualities, who was the cause of unequalled sorrow to the wives of irresistible foes, and whose prowess was very widely known.

7. Though there were several sons, this clever and handsome (*prince*),—like another Rāma,—received on account of his superior virtues the kingdom, to which anointed kings paid homage, from the famous lord, his father Nirupama.

8. He ruled righteously his whole kingdom together with the four oceans (*and thus*) filled the hearts of men with the highest joy.

<sup>65</sup> Read •मसाश्वतं.

<sup>66</sup> Read बुद्धा.

<sup>67</sup> Read •कीर्तये.

<sup>68</sup> Read •गृह्णाति.

<sup>69</sup> Read •वर्णवी.

<sup>70</sup> Read लोकस्य.

<sup>71</sup> Read भवेत्.

<sup>72</sup> Read मही.

<sup>73</sup> Read वज्रि.

<sup>74</sup> Read पंचपूताः ?.

<sup>75</sup> Read चैव.

<sup>76</sup> Read सर्व्वेषामिव.

<sup>77</sup> Read हाटकं.

<sup>78</sup> i. e., like Yudhishtira, the son of Dharma or Yama.

9. His son was the illustrious *mahārāja* Shaṇḍa, who was very brave, a mine <sup>79</sup> of all virtues, proud and powerful. He quickly dispersed, surrounded and burnt the kings, like thorns, conquered by the strength of his arm his own kingdom which had fallen off, and made the earth subject to one (*royal*) parasol.

10. In the jail of this sovereign, people incessantly heard the harsh clinking of the chains which were attached to the tender feet of the wives of his enemies.

11. From this famous (*prince*) there sprang this (*present*) king called Śubha-tūṅga, the same whom people praise in song by his other name Akālavārsha.

12. His deeds resemble those of Kṛishṇa; for, having killed his foes, he bears the kingdom for the welfare of the (*four*) castes and the earth with his arm, like Kṛishṇa.<sup>80</sup>

13. Through his favour <sup>81</sup> great fortune came to the race of Brahmavaka; (*this fortune*) is incessantly and openly proclaimed by the great poets of later times.

14. From this ocean-like race there arose the illustrious . . . Kumbaḍi, and from him the illustrious Degāḍi, the destroyer of the pride of his enemies; the eternal fame which he, alone (*but*) without fear, obtained by destroying the elephants of many princes, pervaded the battle-fields, as that of a lion does the forests.

15. As the sun from Kaśyapa, there sprang from him the fierce and illustrious Rājahamśa, whose far-reaching and hard hands (*or hot rays*) overcame all kings (*or mountains*) and who was rising daily; he who, like Pārtha (*Arjuna*), knew how to destroy his foes, led fickle fortune, who was wandering somewhere else, again to his own beautiful temple of Śambhu (*Śiva*).<sup>82</sup>

16. Like (*Hanumat*) the son of the wind, there was born the illustrious Dhavalappa, who conquered all his enemies, whose name was well-known, and who whitened the world with his fame.

17. Becoming (*as it were*) a lion and being desirous of fame, he quickly killed the enemy and restored to his master the province, which (*this unnamed enemy*) had taken.

18. From him came Prachanda, who was eager for fame in war, and the spotless Akkuva, who is renowned on earth by his sword.

19. Sella-Vidyādhara<sup>83</sup> also, whose hands were as graceful as the *śelu* (*plant*), adorned his race with fame by killing his enemies in battle.

20. The illustrious Vallabharāja Akālavārsha possesses seven hundred and fifty villages, which are designated by (*their chief-town*) Śrī-Harshapura.

(Line 31.) He informs all who shall come (*to this village*):—gracious princes, great vassals, ministers, commanders of the army, heads of districts and great men,—

(L. 33.) “Be it known to you that, while in these seven hundred and fifty (*villages*) of Śrī-Khetaka, Harshapura, and Kāsadrāha, the illustrious Chandragupta was the *daṇḍānyaka* of the *mahāsāmanta* Prachanda, who has obtained the five *mahāśabdas*, I gave as a donation the village of Vyāghrāsa, which is included in the ten (*villages*) of

<sup>79</sup> On account of the metre, *ākāra* is used for *ākara*.

<sup>80</sup> This verse alludes to the real name of the king, viz. Kṛishṇa.

<sup>81</sup> Literally: “through the power of his feet.”

<sup>82</sup> The meaning of the second half of this verse seems to be, that Rājahamśa dedicated the booty of his warlike expeditions to a temple of Śiva which he himself had built.

<sup>83</sup> This person seems to have been a brother of Prachanda and Akkuva.

Rûriddhâ, which belong to the eighty-four (*villages*) of Karpaṭavâṇijya, which are included in the seven hundred and fifty (*villages*) of Śrī-Harshapura, together with its rows of trees, together with (*the right to*) punishment and (*the right of fining those who commit*) the ten offences, up to its boundaries, together with its timber, grass, wells and tanks, together with its enjoyments and shares, together with its gold, defined by its four boundaries, together with its pasture and straw;— the boundaries are (*here*) written: on the east, the village of Panthoḍâ and Vitkhâvallî; on the south, the village of Keraḍavallî and the village of Araluvaka;<sup>84</sup> on the west, Nâvâlikâ and Apûvallî; on the north, the village of Ambâũcha;—the village of Vallûrikâ, thus defined by its four boundaries, to the *brâhmaṇa* Brahmanabhaṭṭa, who is the son of Vavva, lives at Bhaṭṭa (!), belongs to the Bharadvâja-gotra and studies the Vâji-Mâdhyamdina (*śâkhâ*), after having bathed, with a libation of water, in order (*to enable the donee to perform*) the *bali*, *charuka* and *vaiṣvadeva*. Therefore, all future rulers shall preserve and assent to the charitable gift which was given by us, without obstructing us.”

(L. 44.) And the saint Vyâsa has said:— [Here follow twelve of the customary imprecatory verses which it is unnecessary to translate.]

(L. 59). This is the signature of the illustrious Akkuka, the son of the illustrious Dhavalappa. Śaka-samvat 832, on Mahâ-vaiśâkhî, (*i.e.*) on the full-moon in the bright half of *Vaiśâkha*, (*the above-mentioned village*) was given, with the exception of previous gifts to temples and to Brâhmaṇas. This edict was written by the noble (*kulaputraka*) Ammaiya, the son of Nemâditya. What syllable in this (*document*) is too few or too many, all that is valid; for even a man who resembles Vyâsa is liable to make mistakes. This is the signature of the illustrious Chandragupta.

## IX.—TWO CAVE-INSRIPTIONS FROM THE TRIŚIRAPALLI ROCK.

By E. HULTZSCH, PH.D.,

EPIGRAPHIST TO THE ARCHÆOLOGICAL SURVEY, SOUTHERN INDIA.

The subjoined inscriptions are engraved on two pillars in a rock-cut cave not far from the summit of the well-known rock at Triśirâpalli (Trichinâpalli). They are both somewhat worn. The left pillar was covered by a modern wall, which the temple authorities temporarily removed at the request of the Collector, W. A. Willock, C.S. Each of the two pillars bears four Sanskrit verses. Besides, the lower part of the left pillar bears a few unintelligible Sanskrit words and a much defaced inscription in old Tamil characters.

The two inscriptions record that a king Guṇabhara, who bore the birudas—Puru-shottama, Śatrumalla and Satyasamdha, constructed a temple of Śiva on the top of the mountain and placed in it a *liṅga* and a statue of himself. Each of the two pillars mentions the river Kâvîri, *i.e.* the Kâveri, on whose banks Triśirâpalli is situated,

<sup>84</sup> Compare the village of Araluam in the Ilâo grant of Dadda II., *Ind. Ant.* vol. XIII, p. 117.

and refers to the Chola country. On the left pillar the Kāviri is called 'the beloved of the Pallava'; this means in prose that a Pallava king ruled over the country along the banks of the Kāviri river. This allusion and the fact, that the characters of the two pillar inscriptions remind us of those of the Pallava inscriptions at Māmalla-puram and Kāñchīpuram, make it very probable that Guṇabhara was a Pallava prince who ruled over the Chola country.

## A.—PILLAR TO THE LEFT.

## TEXT.

- [1] कावीरीक्षयनाभिरामसलिलामारा-  
 [2] ममालाधराम् देवो वोक्ष्य नदीप्रियः  
 [3] प्रिय[गु]णामप्येष<sup>1</sup> रज्येदिति [१\*]<sup>2</sup> साशं-  
 [4] का गिरिकन्यका पितृकुलं हित्वेह मन्ये गि-  
 [5] [री] नित्यन्तिष्ठति पल्लवस्य दयितामेतां दु-  
 [6] वाणा नदीम् ॥ [१\*] गुणभरनामनि राजन्यनेन लि-  
 [7] ङ्गेन लिङ्गिनि ज्ञानम् [१\*] प्रथताश्चिराय लोके वि-  
 [8] पक्षवृत्तेः परावृत्तम् ॥ [२\*] चोळविषयस्य शैलो  
 [9] मौलिरिवायं महामणिरिवाय [१\*] हरगृहमेत-  
 [10] ज्योतिस्सदीयमिव शांकरं ज्योतिः ॥ [३\*] शिला[स्त्र]रे-  
 [11] ष जनिता सत्यसन्धस्य भौतिकी [१\*] मूर्तिः कीर्त्तिम-  
 [12] यी चास्य कृता तेनैव शाश्वती ॥ [४\*] निष्कृ[ष्य] चला [स]-  
 [13] मधायि [गुणभ]रे भक्तिः \* \*

## TRANSLATION.

(Verse 1.) Being afraid that the god who is fond of rivers (*Śiva*), having perceived the Kāviri, whose waters please the eye, who wears a garland of gardens, and who possesses lovely qualities, might fall in love (*with her*), the daughter of the mountain (*Pārvatī*), has, I think, left her father's family and resides permanently on this mountain, calling this river the beloved of the Pallava (*king*).<sup>3</sup>

(2.) While the king called Guṇabhara is a worshipper of the *liṅga*, let the knowledge which has turned back from hostile (*vipakṣa*) conduct, be spread for a long time in the world by this *liṅga*!<sup>4</sup>

(3.) This mountain resembles the diadem of the Chola province, this temple of Hara (*Śiva*) its chief jewel, and the splendour of Śaṅkara (*Śiva*) its splendour.

(4.) By the stone-chisel a material body of Satyasamdhā<sup>5</sup> was executed, and by the same an eternal body of his fame was produced.

<sup>1</sup> ण looks like य .

<sup>2</sup> In the transcripts, a small star \* attached to a mark of punctuation, letter, or numeral in square brackets [ ], indicates that it did not exist in the original, but has been supplied.—Ed.

<sup>3</sup> Pārvatī calls Kāviri the wife of another, in order to prevent Śiva from coveting her.

<sup>4</sup> This whole verse has a double entendre. It contains allusions to the Indian logic (*tarkaśāstra*), in which *liṅga* means the subject of a proposition, *liṅga* the predicate of a proposition and *vipakṣa* an instance on the opposite side.

<sup>5</sup> Satyasamdhā must have been a *biruda* of Guṇabhara. A statue of the king is also alluded to in the first verse on the right pillar.

## B.—PILLAR TO THE RIGHT.

## TEXT.

- [1] शैलेन्द्रमूर्धनि शिलाभवने विचित्रे  
 [2] शैलीन्तनं गुणभरो नृपतिर्बिधाय [१\*]  
 [3] स्थाणुं व्यधत्त विचित्रिष यथार्थसंज्ञं  
 [4] स्थाणुः स्वयञ्च सह तेन जगत्सु जातः ॥ १\*]  
 [5] गृहमकृत शत्रुमहो गिरिन्द्रकन्या-  
 [6] पतेर्गिरावस्मिन् [१\*] गिरिष्वस्य गिरिष-  
 [7] [सं]ज्ञामन्वर्त्योक्तुमर्त्यपतिः ॥ [२\*]  
 [8] विभूतिश्चोळानां कथमहमवेक्षे-  
 [9] य विपुलां नदीं वा कावीरीमवनिभवनाव-  
 [10] स्थित इति [१\*] हरेणोक्तः प्रोत्था विभुरदिश-  
 [11] दध्नलिङ्गमिदमनुप्रस्थो राज्ये गरिभवन-  
 [12] मख्ये गुणभरः ॥ [३\*] निर्मापितामिति मुदा  
 [13] पुरुषोत्तमेन शैलीं हरस्य तनुमप्रति-  
 [14] मामनेन [१\*] कृत्वा शिवं शिरसि [धा]रयताम्-  
 [15] संखमुच्चैः शिरस्तमचलस्य कृतं कृता-  
 [16] र्थम् ॥ [४\*]

## TRANSLATION.

(Verse 1.) When king Guṇabhara placed a stone-figure in the wonderful stone-temple on the top of the best of mountains, he made in this way<sup>2</sup> Sthāṇu (*Śiva*) stationary<sup>3</sup> and became himself stationary (i.e., *immortal*) in the worlds together with him.

(2.) King Śatrumalla built on this mountain a temple of Giriśa (*Śiva*), the husband of the daughter of the king of mountains, in order to make the name Giriśa (i.e., *the mountain-dweller*) true to its meaning.

(3.) After Hara (*Śiva*) had graciously asked him: "How could I, standing in a temple on earth, view the great power of the Chōlas or the river Kāvīri?"—king Guṇabhara, who resembled Manu in his manner of ruling, assigned to him this mountain-temple which touches the clouds.

(4.) Thus having joyfully placed on the top (of the mountain) a matchless stone-figure of Hara (*Śiva*), which he caused to be executed, that Purushottama, who bore Śiva fixed in his mind, made the loftiness of the mountain fruitful.

<sup>2</sup> Read विरोद्ध.

<sup>3</sup> Read विरिभव.

<sup>4</sup> Literally: 'this was the way.'

<sup>5</sup> Literally: 'he made Sthāṇu (i. e., *the stationary one*) one whose name was true to its meaning.'

## X.—BADĀUN STONE INSCRIPTION OF LAKHANAPĀLA.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E. ; GÖTTINGEN.

This inscription was found in August 1887, in the ruins of the south gate of the old fort of Badāun,<sup>1</sup> the chief town of the Badāun District of the North-Western Provinces, whence it has been removed to the Lucknow Museum.

The writing covers a space of about 3 feet broad by 1 foot 6 inches high, but the inscription is not complete now. All along the top, on the proper left side all the way down, and at the left side of the bottom, portions of the stone are broken away. But the *aksharas* which in consequence are missing on the left side are few, and can in almost every case be easily supplied; and at the top probably only one or two lines are lost, containing little more than the customary blessings and verses in honour of some deity, in the present case, probably Śiva; and the introductory historical portion of the inscription, at any rate, appears to be complete. Nor does anything of importance seem to have been lost in the concluding lines, in the verses which either refer to the composer of the inscription or express the usual wish that the temple, the erection of which is recorded here, may last for ever. Excepting about half a dozen *aksharas* at the beginning of the last line, what remains of the inscription is well preserved, and may be read with certainty.

The average size of the letters varies from  $\frac{5}{8}$ " to  $\frac{3}{4}$ ", and is somewhat less in the four or five bottom lines. The characters are Devanāgarī of about the 12th or 13th century A.D., and the inscription was engraved by the two artizans Gôge and Jilhe (line 23). The language is Sanskrit, and excepting what possibly is a date, at the beginning of line 23, the inscription is in verse throughout. The verses were, it appears, composed by the poet Govindachandra, who is described as the youngest of the five sons of Gaṅgādhara (himself the son of the sage Sômesvara, a resident of Āhāḍe-gaḍha) and his wife Sūlhā, a daughter of the learned Paraśurāma (lines 21—22). The inscription is remarkably free from minor errors, and in respect of orthography I therefore have only to note that *ba* is represented by the sign for *va* everywhere except in the word *ārabdhā* in line 23.

The inscription possibly, at the beginning of line 23, contains a date which at present, unfortunately, I am unable to make out from the impression submitted to me. Certain it is that it refers itself to the reign of a prince, Lakhanapāla, and that it records the erection of a Śiva-temple at the place, it may be presumed, where the inscription was discovered, and which is called here Vodāmayûtā (lines 1 and 11). And from these two points of view the inscription may be conveniently divided into two portions, the first of which, extending to near the end of line 7, gives the genealogy of Lakhanapāla, while the second part, comprising about lines 8—20, has reference to the founder of the temple and his spiritual predecessors. Of this latter portion it is sufficient to give

<sup>1</sup> In the inscription, the place is called Vodāmayûtā (lines 1 and 11) and described as "the town of Dharata" (line 20.) Sir A. Cunningham, in the *Archæol. Survey of India*, vol. XI, p. 1, states that, according to the Brāhman, its original name was either "Bedaman" or "Bedamāya." [Conf. *North-Western Provinces Gazetteer*, vol. V, pp. 157 to 160. It is also written Badāyūn.—J. B.]



an abstract of the contents; regarding the prince Lakṣanapāla and his ancestors, the writer of the inscription expresses himself as follows :—

(L. 1). “[*Here* <sup>2</sup>] where the rising of the whole assemblage of evils is far removed by the floods of water of the river of heaven, <sup>3</sup> [*there is*] the town Vodāmayūtā, ornamenting the land named Pañchāla, (*and*) protected by the arms of all the famous princes born in the Rāshṭrakūṭa family. Radiant with prosperity, inasmuch as its enemies were feeble and the excellent well-disposed persons in it many, ornamented with the best of horses, (*and*) surrounded by trees resembling the trees of paradise, pleasing with its lofty spotless [temples] (*and*) a seat of law-abiding people, this beautiful (*town*) with its collections of excellencies shone like the city of Indra, radiant with the wealth of very many excellent flowers of *mandāra* <sup>4</sup> trees, ornamented with the best of Gandharvas, (*and*) surrounded by *samtāna* and *kalpa* trees, pleasing with its lofty pure [habitations] of the gods, (*and*) the seat of the assembly of the immortals.”

(L. 2). “There, there was first, endowed with endless excellencies, the lord of men, Chandṛa, who by the terror of his sword terrified the host of the enemies; whose son Vighnāpāladeva protected the earth, well known among adversaries (*and*) munificent towards supplicants. His son, known by the name of Bhuvanapāla, (*was*) certainly, manifested as it were to the eyes, the law incarnate; when, after having protected the earth, he had gone to heaven, his son Gopāladeva guarded (*the earth*), and when he, the remover of the distress of the people, had assumed the reign, the castes, delighting in their several duties, attained to happiness.”

(L. 3). “Afterwards his son Tribhuvana protected the earth, humbling the multitude of enemies (*and in consequence*) endowed with fame. When (*this*) his brother by the decree of fate had gone to heaven, then the same land was ruled over by the prince Madanapāla, in consequence of whose distinguished prowess there never was any talk of Hambīra’s <sup>5</sup> coming to the banks of the river of the gods. Afterwards his younger brother, who destroyed hundred thousands of proud adversaries (*and who was*) munificent (*and*) compassionate, protected the earth, bearing on earth the excellent name of the illustrious Devapāla, a recital of whose deeds might secure victory even to-day.”

(L. 5). “(*Then*) his son became king, installed in the place of his father as the illustrious Bhīmapāla, who defeated the difficult-to-be-conquered hostile heroes (*and*) whose excellent body was spotless like gold, a born ruler, causing welfare, devoted to the gods and to Brāhmins. Then there came, to protect the earth, his son, known the world over as the illustrious Śūrapāla, (*who among princes was*) what Indra is in the assembly of the gods, what the moon is in the assembly of the stars, what (*Indra’s elephant*) Airāvaṇa is among the choicest of elephants, (*and*) what the lion is among the wild beasts. His son was Amṛitapāla, who, endowed with prowess, frightened all enemies by the sharp sword of his hand, who was devoted to the twice-born, the elders, and the gods, attached to every science, (*and*) the preceptor as it were of all whose weapons deal out stern punishment.”

<sup>2</sup> The beginning of this verse, together with the verse or verses which must have preceded it, is broken away.

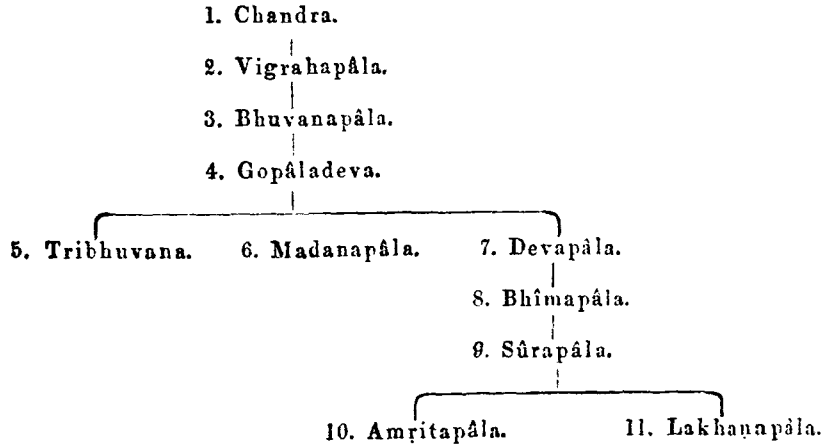
<sup>3</sup> i. e., the Ganges.

<sup>4</sup> The *mandāra*, *samtāna*, and *kalpa* trees are trees of Indra’s paradise.

<sup>5</sup> The usual spelling of this word is *Hammīra*; see, e.g., the Royal Asiatic Society’s Plate of Vijāyachandra and Jayachandra, line 8, in *Indian Antiquary*, vol. XV, p. 7. [For the application of *Hammīra* as used on coins, see Thomas’s *Chronicles of the Pathān Kings of Delhi*, pp. 50n. and 136n.—J. B.]

(L. 7). "May his younger brother, the prince Lakhanapāla, who has succeeded him, remain here billions of ages!—he, whose munificence is boundless, (*and*) the multitudes of whose missile weapons, resembling the scorching rays of the sun, drink streams of blood from the bodies of distinguished enemies!"

Put into the form of a tabular statement, the genealogy here furnished to us is as follows:—



Beyond these names, and the statement that these princes belonged to the Rāshtrakūṭa clan (which appears to connect them with the Rāthōr rulers of Kanauj), and that the town Vodāmayūtā was ruled over by them, we learn nothing of historical importance from the inscription. Nor have I been able to gather any certain information about these rulers from other inscriptions, or from the historical works which I have consulted. Most of the names, of course, do occur elsewhere, but the only name ending in *pāla*, distinctly connected with the town of Badāun, is that of Mahipāla, "the Tomar Rāja of Dehli, who," according to Sir A. Cunningham,<sup>6</sup> "is said to have built the great fort on which part of the city now stands," as well as a temple, on the site of which the Muhammadans built the present Jāmī' Masjid; and Mahipāla's name does *not* occur here. The reference to Hambīra (or the Hambīras), in line 4, appears clearly to point to the invasions of the Muhammadans.

After the above historical introduction, the inscription goes on to relate that there was once a Śaiva ascetic, called Varmaśiva, whose home was Anahilapāṭaka, and who, after destroying by the efficacy of his *mantras* an idol which had been set up by Bauddhas in Dakṣiṇāpatha, and after giving other proofs of his piety and superhuman power in Kaśmīr, on his wanderings also came to Vodāmayūtā, where, by Devapāla's minister Rulhā, he was appointed head of a *maṭha* or monastery of the town (lines 8—12). In this office he appears to have been succeeded by another holy and renowned personage, named Mūrtigaṇa, who became the spiritual adviser of the prince Sūrapālādēva (lines 13—15). Mūrtigaṇa's place, again, was taken, during the reign of Amṛitapāla, by his pupil Īśānaśiva, who is described as born in Gauḍa, as belonging to the Vatsabhārgava *gotra*, with the five *pravaras* Bhārgava, Chyavana, Āpnavāna, Aurva, and Jamadagni, and as the eldest son of the twice-born

<sup>6</sup> *Archæol. Survey of India*, vol. XI, p. 1.—A prince 'Depāl,' with the date A.D. 1256, and a prince 'Lakhan Pāl,' with the date A.D. 1330, are mentioned, *ib.*, vol. XX, pp. 13 and 14.

Vasâvana, a resident of Simhapallî in the Hariyâna country. This Îsânaśiva, persuaded of the vanity of worldly affairs, founded the temple of Śiva at which this inscription must be supposed to have been put up originally, and endowed it with (the revenues of) a place called Bhadaṇaulikâ (lines 16—21). This portion of the inscription closes with a verse (line 21) which appears to intimate that the minister Rulhâ, mentioned above, was succeeded in his office by Lakshmîdhara and Jagatpâla, who were as devout worshippers of Śiva as their predecessor.

Of the places and districts, which, besides Vodâmayûtâ, are mentioned in the inscription, Anahilapâtaka is the well-known Anhilwâda in Western India, and Hariyâna the modern Hariâna, described in the *Imperial Gazetteer* as a tract of country in the Hissâr District of the Panjâb. The places Simhapallî (l. 16), Bhadaṇaulikâ, and Âhadeḡaḡha (l. 21) I am unable to identify.

TEXT.<sup>1</sup>

- L. 1. [sva]si[n]dh<sup>2</sup>-âdaka-pûra-dûra-gamit-âśēsh-âgha-samgh-ôdayē | prakhyât-  
âkhila-Râshṭrakûṭa-kulaja-kshmâpala-dôḡ-pâlita Pamchâl-âbhidha-dēsa-bhûshana-  
kari Vôdâmayûtâ purî || Mamdârâtiva(ba)hu-prakṛishṭa-sumanaḥ-sampatti-sam-  
[ś]ôbhita gamdharvv-ôttama-bhûshita parivṛitâ samtânakalpadrumaiḥ | atyuchoh-  
âmala-dēva-[marî ?] ◡◡◡
2. nâ ramyâ sudharmm-âśrayô yâ rêjê guṇa-samechayair-iva purî Paurandari  
sundari || Tat<sup>3</sup>=âditô=bhavad=ananta-guṇô narēndras=Chandraḥ sva-khaḡga-bhaya-  
bhishita-vairi-[vri]ndaḥ | prathyarthishu prakatitô=rthishu yasya datâ kshônîm raraksha  
suta-Vigrahapâladēvaḥ || Tasy=â[tma]—<sup>4</sup>
3. Bhuvanapâla iti prasiddhaḥ pratyaksha-lakshya iva murti-dharô hi dharmah |  
tasmin=prapâlya vasudhâm divi samprayâtê Gôpâladēva iti tat-tanayô jugôpa | (||)  
Yatra prajâ-durita-hârini lavdha(bdha)-râjyê varṇnâḥ sva-karma-niratâḥ sukhitâm=  
avâpuḥ || (l) tat-sûnur=ânamita-vairi-kadamva(ba)kô=taḥ kirty<sup>5</sup>-a[nv]i—<sup>6</sup>
4. s-Tribhuvanô bhuvanam raraksha || Svâ=bhrâtari svar=upayâtavati sva-daivât=  
s-aiv=âvanir=Madanapâla-nripêṇa bhuktâ | yat-paurushât=pravaratâḥ surasindhu-  
tira-Hamvi(mbî)ra-samgama-kathâ na kadâchid=âsit || Tasy=ânujô dalita-dripta-  
vipaksha-lakshô datâ dayâlur=avanîm=avati sma paschât [1\*]
5. śrî-Dēvapâla-vara-nâma-dharô[dharâyâ]m=ady=âpi yach-charita-varṇnanatô  
jayah syât || Tasy=âtma<sup>7</sup>jô vijita-durjaya-vairi-viro râj=âbhavat=kanaka-nirmala-sach-  
chharaiḥ | garbhêśvaraḥ śubha-karah sura-vipra-bhaktâḥ śrî-Bhîmapâla iti tâta-  
padê=blishiktaḥ || Tat=sambhavô=bhavad=a—<sup>7</sup>
6. vani-pâlanâya śrî-Sûrapâla iti sarvva-jagat-prasiddhaḥ | Śakrô yathâ sura-gaṇê  
bha-gaṇê śaśamka Airâvanô gaja-varêshu mrigêshu simbah || Abhavad<sup>8</sup>=Amṛitapâlas=  
tasya putrah pratâpi nija-kara-nîsit-âsi-trâsit-âśēsha-śatruḥ | divija-guru-sura-bhaktâḥ  
sarvva-[śâ]—<sup>9</sup>

<sup>1</sup> From an impression supplied to me by Dr. Burgess.—The first half of the line, preceding that here numbered 1, is entirely gone, and of the second half only the lower portions of the *aksharas* are left.

<sup>2</sup> Metre, Śundilavikrîḡita; and of the next verse.

<sup>3</sup> Metre, Vasantatilakâ; and of the next six verses.

<sup>4</sup> i.e., âtmajô.

<sup>5</sup> Originally kirtyâ-.

<sup>6</sup> i.e., anvita.

<sup>7</sup> i.e., atô.

<sup>8</sup> Metre, Mâlinî; and of the next verse.

<sup>9</sup> i.e., śâstrâ.

7. nuraktô gurur=iva sakalânâm=ugra-damḍ-âyudhânâm || Tad=anu tad-anujâtô âta-dân-âtirêkô nripati-Lakhanapâlah kalpa-kôtir=ih-âstâm | tapa-tapana-kar-âkha-prâsa-vṛimḍâni yasy=âri-vara-tanushu dhârâ raudhirir=âpiva(ba)nti || Anahilapâ-  
ṭaka<sup>10</sup>-vasatih prâg=âsit=tâpa—<sup>11</sup>
8. mahākula-jah | Varmaśivah śiva-mūrtih kīrti-mati-kshānti-dhṛiti-dhāma || Yô<sup>12</sup> vā(bā)lah kila Dakshināpatha-gatô vau(bau)ddha-prati[shth]āpitām sampaśyau=pratimām jahāra vidhinā kēn=āpi dūram rushā | mantr-ôchchārāṇa-vēlay=aiva pāṭaba-dhvānāt=tatô viśrutô vijñātô guru-gauravān=nija-padē ninyē<sup>13</sup>—
9. tām mantra-vit || Kāśmīrēshu ya īśvar-ārpita-manā vidvadbhir=abhyarechitah svām śaktim paridarśya Kāśyapa iva kshamāpāla-māl-ārchitah | digrudrān=vishamān=vidhāpya sa tatô Rudr-ālayam nirmalam vāmchh-āhāra-karam maṭham vyarachayad=bha-  
ṭṭarak-ābhishṭa-dam || Svairēn=ōpavanē kvachid=virachita-dhyānāsan-ā-
10. dhyāsanô madhyāhnē=pi na tatyajē vara-ta[rô]h<sup>14</sup> prāgvan=nija-chchāyayā | tad=drishṭvā dvija-jātin=ātiśayatah kēn=āpi samśēvitas=tasmai tushṭa-manā manushya-nikara-svāmitva-lābham dadau || Paśchād=adbhuta-tarka-vô(bô)dha-va(ba)latas=tatr=  
aiva pa[t<sup>x</sup>]tram svayam dattv=ōpārjya yasaḥ śasāṅka-ruchiram jitv=ô<sup>15</sup>—
11. tām=vādinah | chētaḥ-suddhi-karēshu tīrtha-nikarēshv=ā-vārdhhi sisnā(shnā)-sayā prādakshinyam=idam mahi-talam=aṭan=Vôdāmayūtām gatah || Tadā<sup>16</sup> śrī-Dēva-pālasya kula-krama-samudbhavaḥ | mantrī Rulh-ābhidhānô=bhūd=Imdrasy=ēva sva-  
yam guruḥ || Tatô<sup>17</sup> bhāvi-kshamābhrit-sukṛita-[rachana]h pātra-nikara-pradhā-
12. nēn=ānēna prachura-guṇa-bhrit=pūjya-charitah | svayam Rulhā-nāmnā divira-kulajēn=āpta-matinā gurutvē vinyastô nija-pura-maṭha-svāmya-vishayē || Anādī<sup>18</sup> Ka-nhēśvaradēvam=āda Rulhēśvaram kārayati sma paśchāt | maṭham tapasvishv=anukūla-vastu-sampatti dēvāṇi-tulyam=ētat || Tad-bhaktimān
13. Mūrtiganô guṇ-imdrô va(ba)bhūva bhūpāla-hṛidavja(bja)-sūryah | sad-dī-kshayā yasya sa Sūrapāladēvô va(ba)bhūv=āpratima-prabhāvaḥ || Vasy<sup>19</sup>-ākṛishṭi-mahā-vidhāna-nipunô mantr-ōddhṛitau dakshinô vipram bhūmipatim tadīyam=athav=āmātyam sa yam dikshayēt | tam tam vô(bô)dha-nidhim [sa]masta-prithivī-nātham  
pradhānam nripām sthānum
14. pa[t<sup>x</sup>]trinam=ātanôt=tarum=iva śrī-Yājñavalkyô munih || Kāmah<sup>20</sup> kumbhī tadupayamanam<sup>21</sup> tad-bhujastambha-yugmam krôdhô vyādhir=vvaahanam=amritan=tasya tach-chhānti-hētuḥ | lōbbah śamkē śasaka-śisukah kēsari sa prasiddhah sa trailōkyē  
kim=iha va(ba)huna Śambhu-sambhāvan-ārhaḥ || Asyām bhūmau malahara-[ma]-
15. hātir[tha]-yātrā-prayātām śrāvam śrāvam vara-yatijanô=nugrahāy=aitam=ēva | ghrāyam ghrāyam parimalam=ali-vrāta āsādy sadyô yadvad=dūrād=vrajati kusumam sēvatē ch=āpy=ajasram | Sva<sup>22</sup>-śishyavara-bhūpāla-bhakti-lavdhē(bdhē)na bhūriṇā | bhāmi-dānēna yô viprān=pūjayām=āsa bhūriṇā || Prakhyātô<sup>23</sup> Hariyāṇa-dēsa-vasatih śrī-
16. Simhapallyām dvijô va(ba)hv-annô guṇavān=Vasāvaṇa iti khyātaḥ prithi vyām=abhūt || tasya śrēshṭha-sutah purākṛita-mahā-punya-prabhāvād=asau tyaktvā

<sup>10</sup> Metre, Āryā.<sup>11</sup> i.e., tāpasô.<sup>12</sup> Metre, Śārdūlavikṛīḍita; and of the next three verses.<sup>13</sup> Perhaps ninyē, gṛyatām.<sup>14</sup> This certainly is the original reading; but a careful examination of the *akshara rô* shows that it has been altered, and I would suggest the reading *vara-tanuh*.<sup>15</sup> i.e., jito-ōdhātān=.<sup>16</sup> Metre, Śloka (Anushtubh).<sup>17</sup> Metre, Śikharipi.<sup>18</sup> Metre, Upajāti; and of the next verse.<sup>19</sup> Metre, Śārdūlavikṛīḍita.<sup>20</sup> Metre, Mandākrāntā, and of the next verse.<sup>21</sup> Here, in the original, follow the *aksharas thathathu-thathathatha*.<sup>22</sup> Metre, Śloka (Anushtubh).<sup>23</sup> Metre, Śārdūlavikṛīḍita.



**XI.—THE MADHUBAN COPPER-PLATE OF HARSHA,  
DATED SAMVAT 25.**

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of Harsha's lately found grant has been prepared from two paper impressions and an ink print which have been made and furnished to me by Dr. J. Burgess. The plate was discovered in January 1888, by a cultivator whose phoughshare struck against it in a field near Madhuban, a village in pargana Nathûpur of tahsil Sagri, thirty-two miles NE. from Âzamgarh, in the North-Western Provinces. It was obtained by Dr. A. Führer from the Collector of Âzamgarh, and is now in the Lucknow Museum.

The inscription is incised on a single copper-plate measuring  $20\frac{1}{4}$  inches by  $13\frac{1}{4}$ , and which weighs  $8\frac{1}{2}$  lbs, but has no ring or seal. The letters are cut neatly and deeply, so that even in those places where the surface has suffered or the plate is uneven, they have not been quite destroyed or blurred, and the reverse of the impressions shows them distinctly. The alphabet is of the Central Indian type which appears on Dr. Bhagvanlâl's inscriptions from Nepâl, Nos. 3—15, the Kânavana, Jhâlrâpâtan, Lakkhâ Maṇḍal and other inscriptions, as well as on the Horiuzi palm-leaves and the Nepalese Cambridge MS. No. 1019.<sup>1</sup> The characters resemble those of the later epigraphic documents named, especially Dr. Bhagvanlâl's No. 15, and those of the MSS., more closely than the earlier inscriptions which are known to fall within or immediately after Harsha's reign. Only a few letters, like *ka* and the subscribed *ṇa*, show more ancient forms than the palm-leaves. As regards *ka*, the curve of the left-hand limb does not join with the upward stroke on the left of the central vertical line. The subscribed *ṇa* has in *samâjñâpayati* (l. 10) the older form, which occurs in the Lakkhâ Maṇḍal Prasasti, in *râjñi* (l. 12) and *qñâ* (l. 15), the form used in the MSS. and Nepal No. 15, differing only slightly in the position. On the other hand a good many signs like *tha*, *sa*, *ha* and the numerals for 20, 5 and 6 show somewhat later or more developed forms than those of the documents quoted. The letter-numerals 5 and 6 resemble exactly the figures of the Cambridge MS. No. 1702, the sign for 20 comes closest to that of the Cambridge MS. No. 1464.<sup>2</sup> Peculiar is a small excrescence on the left-hand of *da*, caused by the letter having been made with two strokes, the triangular form of the subscribed *na*, and the slope in the bottom-lines of the letters *pa*, *ma*, *ya*, *va*, *la*, *sa*, and *sha*, which however is not constant. These latter mostly show acute angles, but occasionally nearly right angles.

The inscription is most important for palaeographical purposes, and its careful study may be recommended to those scholars who still believe that the epigraphic documents give a clear view of the gradual development of the Indian alphabets. If this Śâsana is compared letter for letter with Dr. Bhagvanlâl's No. 15, it will appear that the latter, which was incised 128 years later, shows a number of more archaic forms. If the Madhuban grant had been accessible when I wrote my palaeographic essay on the Horiuzi palm-leaves,<sup>3</sup> it would have been much easier to prove that everywhere in India the epigraphic alphabets are in many details retrograde and lag behind the literary ones,

<sup>1</sup> *Indian Antiquary*, vol. IX, pp. 166 ff; *ibid.* vol. X, pp. 34 ff; *ibid.* vol. V, pp. 180 ff, ante, p. 19; *Anecdota Oxoniensia*, vol. I, pt. 3; Bendall's *Catalogue of Sans. MSS. from Nepâl*.

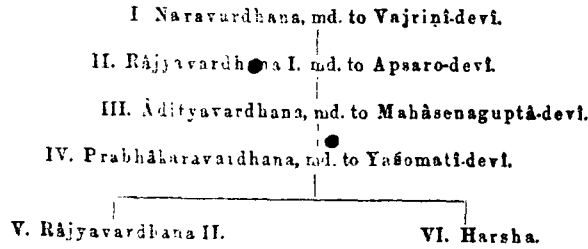
<sup>2</sup> See Bendall's *Catalogue*, last table.

<sup>3</sup> *Anecdota Oxoniensia*, vol. I, pt. 3, pp. 63 ff.

and to demonstrate more forcibly the great antiquity of the Japanese and of the oldest Nepalese MSS.

The language of the edict is on the whole good Sanskrit, and there are very few clerical mistakes. As regards the spelling, no distinction is made between *ba* and *ra*, no doubt because in the seventh century the pronunciation of the two letters was the same, just as at present. In *samviditam* (l. 10) and *samvat* (l. 18) the letter *m* remains unchanged before *va*, which practice is, though against grammar, very common in the inscriptions of the fourth and later centuries, and due to the pronunciation that in this point too agreed with the modern one. Ungrammatical or unidiomatic forms and words occur exclusively in the technical portion of the grant. Among them may be noted *kunḍadhānīvaishayika* (l. 8) for *kunḍadhānīvaishayāntahpāti*, *bhuktakah* (l. 10) for *bhuktah*, *sarvaparīḥṛitaparīhārah* (l. 11) for *parīḥṛitasarvaparīhārah*, *°samakālīnah* (l. 11) for *°samakālīkah*. Very interesting is the incorrect form *pramātāra*, which twice (l. 9 and l. 17) occurs in the middle of a compound. It can only be explained as caused by the influence of the vernacular language which must have had then as now forms in *tār*, spelt *tāra*, such as *karlār*, instead of the Sanskrit words ending in *tṛi*.

The historical information which the inscription furnishes, is throughout most interesting. Great Harsha is known as one of the most eminent kings of India. His life and the lives of his immediate predecessors have been described by Bāṇa and by Hiuen Tsiang. It is therefore most important to see, if what he says about himself and his family agrees with the accounts in the *Śrīharshacharita* and in the *Si-yu-ki*. The result of the comparison is on the whole favourable, especially for Bāṇa. But we obtain some valuable additions to the facts already known. The genealogy of Harsha's family—the Vaiśyas of Sthānviśvara<sup>4</sup>—stands now as follows:—



The names of the first three kings and those of their queens are new. Both Hiuen Tsiang and Bāṇa omit them, the latter mentioning in their stead the remote founder of the family Pushpabhūti or, as the correct spelling of the name probably was, Pushyabhūti.<sup>5</sup> They seem however to have stood on Mr. Fleet's Sonpat seal of Harsha, on the

<sup>4</sup> Sir A. Cunningham, *Anc. Geog.*, p. 377, is right when he asserts that the French translation of Hiuen Tsiang's *Fei-shé* was wrong in making Harsha of the Vaiśya caste, and that the intermarriages with the Rājput families of Valabhī and Mālvā (*recte* Kanauj) prove him to have been a Kshatriya. I also agree with his identification of Harsha's family with the modern Bais Rājputs. I would add that according to Dr. Kielhorn's MS. B., Patañjali on Pāṇini, IV, 1, 170, (vol. II, p. 269, Kielhorn) mentions a country called Vaiśa, an inhabitant of which is named Vaiśya. Dr. Kielhorn prints, according to the majority of his MSS. Naiśa and Naiśya. Though this proceeding is undoubtedly correct, yet it by no means follows that the reading of the majority of the MSS. is the original one, for *na* and *va* are very similar in the ancient alphabet and the writers or correctors might easily make a mistake in the case of a name which does not occur in other literary works. Hence it is not impossible that the *Mahābhāṣya* has preserved the ancient name of the Bais nobles. The fact that the capital of Harsha's ancestors was Sthānviśvara—Thānesar, is fully proved by Bāṇa's statements.

<sup>5</sup> The word *Pushpabhūti* gives no good sense. *Pushyabhūti* is a Nakshatra-name, and means "he to whom Pushya may give welfare." There are numerous similar ancient names like *Aśdhābhūti*, *Somabhūti*, *Nāgabhūti*, *Indrabhūti*, and so forth. The modern Devanāgarī MSS. constantly interchange *pa* and *ya*, especially in compound letters.

facsimile of which (l. 5) the end of the name of Prabhākaravardhana's mother is visible in the words . . . . *naguplāderyām utpannah.*<sup>6</sup> As all three receive the simple title *mahārāja*, it follows that their power was not great, and it is even doubtful if they were independent. For in the fourth, fifth, sixth and later centuries of our era the title *mahārāja* was commonly given to great vassals, as the Valabhi and numerous other inscriptions prove. The position of the fourth ruler, Prabhākaravardhana, was of course different. As he is called *paramabhattāraka* and *mahārādhirāja*, he must have been an independent sovereign and a man of some consequence. He no doubt owed his prosperity to his own valour. Bāṇa mentions his successful wars against his northern neighbours, the king of Gandhāra and the Hūnas in the Himālayas, against the king of Sindh in the west, and against the rulers on his southern frontier, the Gūrjaras, i.e., those of Bhīnmāl in Rājputānā, the Lāṭas, i.e., the Gūrjaras of Bharoch, who no doubt assisted their northern clansmen, and against the king of Mālava.<sup>7</sup> The same author gives also a number of other data which prove that Prabhākaravardhana's wars did not lead to permanent conquests of the countries or tribes which he combated and may have vanquished. Thus he tells us that shortly before his death the king sent his eldest son "into the north-country in order to exterminate the Hūnas."<sup>8</sup> Again, we hear<sup>9</sup> that immediately after Prabhākaravardhana's death the king of Mālava was powerful enough to destroy the kingdom of the Maukhari Grahavarman, the son-in-law of the ruler of Sthāṇviśvara, and to slay him, as well as that he intended to attack Thāṇeśar. That does not look as if Mālava had suffered much at the hands of its foe. Another remark which Bāṇa makes on the same occasion warns us against forming too high an opinion of the extent of Prabhākaravardhana's kingdom. He says that after Grahavarman's death, his wife Rājyaśrī was thrown into prison at Kanyakubja, and lay there in fetters. Hence Kanyakubja seems to have been the independent state which Grahavarman governed and the kingdom of Sthāṇviśvara which Prabhākaravardhana held, cannot have extended far eastwards. It seems probable that his possessions did not go beyond the limits of the kingdom of Thāṇeśar which Hiuen Tsiang describes (Beal's *Si-yu-ki*, vol. I, p. 183ff), and which, as Sir A. Cunningham (*Ancient Geography*, p. 328ff) suggests, probably included portions of the Southern Panjāb and of Eastern Rājputānā. A state, the circuit of which amounted to 7000 li or 1200 miles, might exercise a considerable influence, keep its neighbours in fear, and afford to a very talented king the means for greater conquests; but its ruler cannot have been a *chakravartin*.

The further description of Prabhākaravardhana in our grant is obviously

<sup>6</sup> See *Corpus Inscr. Indicarum*, vol. III, plate xxxiiB. I owe a set of the plates and of a portion of the text of this unpublished work to the kindness of the author. Since writing the above, I have received Mr. Fleet's text, from which (p. 232) it appears that he has made out the names of the second and third kings and of the third queen.

<sup>7</sup> *Sriharshacharita*, p. 274 (Kāśmīr edition), where the foes of Prabhākaravardhana are briefly enumerated and in a somewhat different order.

<sup>8</sup> *Sriharshacharita*, p. 326, अथ कदाचिद्वाजा राज्यवर्धनं कथञ्चनं हनादर्थं ..... उत्तरापथं गच्छन्ति । The issue of this expedition does not seem to have been favourable, as Bāṇa speaks on Rājyaśrī's return of hard fights, but not of booty brought back; see p. 376.

<sup>9</sup> *Sriharshacharita*, pp. 391-392, पित्राचारानिबन्धनीयानां चरितानि चिद्भद्रहारीचि मायवी भवन्ति इती वनिषद्भवनिपति-  
चपरव इत्युद्धारो लज्जितेव द्वेदी वदन्तो दुरात्मना माधवराजिन जीवलीकमात्मनः सुकृतेन सह गच्छन्ति । अष्टदारिद्र्यापि राज्यनीः  
आशावसनिबद्धमनुष्यवृत्तिचरणा श्रीराजनिव संयता कञ्चुके चारायां निचिमा । चिन्दनी च यथा विद्यानायकं साधनं सत्ता त्रिपुष्टः  
सुदुर्गविराजति सुवसाजिननिपतीति । The speaker is Saṁvādaka, a servant of Rājyaśrī. My interpretation of this passage follows Dr. Hall, *Yāgyavalky Smṛiti*, p. 62, who says that Kanyakubja was Grahavarman's capital. Grahavarman and his father Avantivarman are always spoken of by Bāṇa as independent princes.



conventional. The same expressions occur also on the Asirgaḍh seal of the Maukhari Śarvavarman, and apply there to the first king Harivarman. The only other statement which possesses a historical value is the assertion that Prabhākaravardhana was "a most devout worshipper of the Sun." Bāṇa, too, says of him (in the *Śrīharṣacharita* p. 274)—"And owing to his natural disposition this prince became a worshipper of the Sun." He goes on describing at length the king's daily devotions, adding that the recitation of the *Ādityahridaya*—a still much-used *stotra*—formed part of them. The name of Prabhākaravardhana's queen is likewise known from Bāṇa's poem. In the latter she is however called Yaśovati, not Yaśomati.<sup>10</sup> This vacillation in two contemporaneous sources is another instance showing how little the Hindus care about the form of a name provided the sense remains the same.

Prabhākaravardhana's eldest son Rājyavardhana ruled, as Bāṇa and Hiuen Tsiang tell us, for a short time only. Soon after his father's death he set out in order to punish the king of Mālava and to avenge the destruction of Grahavarman. He was successful, defeated and slew his foe. But before he returned home, he followed an invitation of the king of Gauḍa (*Śrīharṣacharita*) or Karna-Suvarṇa (*Si-yu-ki*),—named, according to one MS. of the *Śrīharṣacharita*, Narendragupta and according to the *Si-yu-ki* Śaśāṅka,—who treacherously killed him, because he feared his military ability.<sup>11</sup> The grant in the main confirms these statements. The verse inserted, ll. 6-7, declares that after defeating various kings, Devagupta and others, Rājyavardhana "gave up his life in the mansion of his foe owing to his adherence to a promise." Assuming the correctness of Bāṇa's account (*Śrīharṣacharita*, pp. 393-394), according to which the expedition against Mālava followed immediately after Prabhākaravardhana's death and Rājyavardhana was slain some months<sup>12</sup> later, it may be suggested that Devagupta was the name of the Mālava king. The latter certainly was the chief foe, and the conquest of his kingdom is attested by the further statement of Bāṇa that Bhaṇḍin, who had accompanied Rājyavardhana, brought the booty from Mālava to Harsha when the latter had reached the territory of Kumāra-Bhāskaravarman on his expedition of revenge against the king of Gauḍa.<sup>13</sup> I may add that the word *Mālava* need not refer here or in the other passages of the *Śrīharṣacharita* to the Mālava in Central India. There was another Mālava in the Panjāb, much nearer to Thāneśar, which may be meant.

Another statement of the grant which possesses some interest is that Rājyavardhana was a Saugata or Buddhist (l. 6). If Bāṇa, himself a Brāhman, does not

<sup>10</sup> See e.g., pp. 273, 274, 275, 278, 279, 281 of the Kāśmīr edition. [Eight of the best MSS. of the *Harṣacharita*, however, read 'Yaśomati,' which reading I have adopted in my forthcoming edition of the text and commentary.—A. F.]

<sup>11</sup> The story is told, *Śrīharṣacharita*, p. 399, and frequently alluded to, e.g., in the second introductory verse of *Uśāchāḍa*, VI, 378. Hiuen Tsiang's account occurs in Beal's *Si-yu-ki*, vol. I, p. 210, and St. Julien, *Vie*, p. 112. Sir A. Cunningham, *Ancient Geography*, makes the name of Śaśāṅka's country to be Kiranauvarpa. Neither this nor M. St. Julien's transliteration is certain.

<sup>12</sup> Bāṇa says, p. 396: अतिशान्तेषु बहुवारिषु कदाचित्तदैव आत्मनमदुःखानिवाहयन्निजानां बान्धवैर्जीवमानिमानां दृष्ट्वा । The listener is Harsha. The news of his brother's death came on the following day. It seems impossible to understand the phrase "when many days had passed" otherwise than that some months, not a full year, had elapsed since Rājyavardhana's departure.

<sup>13</sup> *Śrīharṣacharita*, p. 472. I may add that Bhaṇḍin was not the minister of Rājyavardhana, as Hiuen Tsiang says, nor "a subject of high rank" entrusted with the two brothers' education, as Dr. Hall (*Vāṇavadattā*, p. 52) asserts. Bāṇa, 298, states plainly that he was the son of queen Yaśovati's brother, who at the age of eight years became the attendant of the two princes, अतिशयेन तु बाले यज्ञोपवीता धाता वृत्तमष्टवर्षद्वितीयम् . . . अस्मिन्नात्मनस्तुषर्त्तुनारबोदितवान्. Dr. Hall has already pointed out that Hiuen Tsiang's account of the part which Bhaṇḍin played in setting Harsha on the throne does not agree with Bāṇa's narrative. It is no doubt inexact.

mention it, there is no reason for wondering at his reticence. But it is certainly curious that the fact—for such it must be considered—escaped the notice of Hiuen Tsiang, who is so anxious to record every point in favour of his faith and who occasionally, it would seem, exaggerates its influence in India. Such an exaggeration of the Chinese pilgrim is laid bare by the only direct statement concerning Harsha which the grant contains. Harsha calls himself a most devout worshipper of Maheśvara or Śiva, “who like Maheśvara is compassionate towards all created beings.” It agrees with this assertion that the emblem on the Sonpat seal is a reclining Nandi. Hiuen Tsiang, on the other hand, tries to make out that Harsha was a Buddhist or full of faith in Buddha from the beginning. He tells us an obviously fictitious story describing how Harsha was prevented from mounting the throne and induced to take the title *kumāra* by a Bodhisattva, who miraculously appeared to him in return for his worship.<sup>11</sup>

In the genealogical portion of the grant Harsha says nothing more about himself, and to our regret thereby sets an example which few Indian princes have imitated. But indirectly we learn something more about him from his edict. First, the wording of the verse in ll. 16-17, and the reverential manner in which the grant in l. 13 speaks of “the feet” of the elder brother, prove that Harsha really felt the strong attachment and great regard for Rājyavardhana of which Bāṇa speaks very frequently. Otherwise he would not treat him here with almost greater reverence than his parents. Secondly, we learn from the edict that Harsha really was a poet. The second admonitory verse, ll. 16-17, gives us a maxim proclaimed by Harsha. Its wording proves beyond a doubt that the king superintended the drafting of the grant, and that this verse at least is his own composition. The fact that the first admonitory verse contains the same sentiments which are usually given in such passages, but in its form differs from all the known parallel passages, makes it probable that it likewise belongs to him. Under these circumstances I feel inclined to ascribe to him also the verse on Rājyavardhana. Instances in which kings took a part in the composition of their inscriptions are not common. No. 15 of Dr. Bhagvānlāl’s Nepāl series, where five verses are stated to be “the clever king’s own composition,” proves, however, that such things did occur. In the case of Harsha it is not astonishing that he took an interest in such matters, as we still possess three plays which go under his name and probably, in part at least, proceeded from his pen. The third piece of information, a confirmation of Hiuen Tsiang’s account of his military career, is furnished by the particulars regarding the donation. The object of the grant is to transfer the village of Somakunḍikā situated in the *viśaya* of Kuṇḍadhānī, and in the *bhukti* of Śrāvastī, to two learned Brāhmins, the *Sāmavedī* Bhaṭṭa Vātasvāmin of the Sāvarnigotra and the *Rigvedī* Bhaṭṭa Śivadevasvāmin of the Viṣṇuvṛiddha gotra. The village had formerly been enjoyed on the strength of a *forged śāsana* by one Vāmarathya, from whom it is now taken after destroying the old plate. The latter point is of some interest, as it shows that the rules of the *Smṛitis* which settle the punishment for forgers of royal edicts, were not unnecessary, and that ancient forgeries existed. As the village granted by Harsha was situated in the *bhukti* of Śrāvastī, it is evident that he had conquered at the time a very considerable portion of Northern and Central India. The *dūtaka*,

<sup>11</sup> Beal, *Si-yu-ki*, vol. I, p. 212. Doubts about Hiuen Tsiang’s veracity have been emitted by Mr. Boyd, *Nāgānanda*, pp. ix—xi, who correctly states that the events narrated by him do not bear out his assertion that Harsha was a thorough-going Buddhist.

or officer charged with the execution of the grant, was the *Mahāsāmanta-mahārāja* Skandagupta who held the office of *pramātri*. This personage is probably the same Skandagupta who, according to Bāṇa,<sup>15</sup> was "the master of the elephant" at the death of Rājyavardhana and addressed to his prince the well-known speech full of political wisdom and historical allusions. The order to engrave the inscription was given by the chief of the *mahākshapaṭalika's* office, or the great keeper of the records, *sāmanta-mahārāja* Īśvaragupta, and it was carried out by one Gurjara, whose name no doubt is derived from his caste.<sup>16</sup>

The date of the grant, Samvat 25, Mārgaśīrsha vadi 6, clearly refers to the Śrīharsha era. Since the discovery of Mr. Bendall's inscription<sup>17</sup> of Aṃśuvarman, dated Samvat 34, it is not doubtful that the era began in 606 A.D. Our date consequently corresponds to November-December 631 or, if the years are taken as elapsed, to 632 A.D. I am unable to offer any suggestion regarding the situation of Pinthikā, where Harsha's camp of victory, which included elephants, horses and boats, was located at the time when the edict was issued.

## TRANSCRIPT.

- L. 1. श्री<sup>18</sup> स्वस्ति महानीहस्वस्वजयस्कन्धावारात् पिन्यिकायाः महाराजश्रीनरवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः श्रीवज्रिचोदेव्यामुत्पन्नः परमादित्वभक्तो
- L. 2. महाराजश्रीराज्यवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः श्रीअप्सरोदेव्यामुत्पन्नः परमादित्वभक्तो महाराजश्रीमददित्ववर्धनस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमहा-
- L. 3. सेनगुप्तादेव्यामुत्पन्नः समुद्रातिक्लान्तकीर्तिः प्रतापानुरागोपनतान्धराजो वर्षाश्रमव्यवस्थापनप्रहसचक्र एकचक्रय इव प्रजानामार्तिहरः
- L. 4. परमादित्वभक्तः परमभट्टारकमहाराजाधिराजश्रीप्रभाकरवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः सितयशःप्रतानविष्कृतसकलभुवनमण्डलः परिगृहीत-
- L. 5. धनदवस्वस्वप्रभृति लोकपालतेजाः सत्यधीपार्जितानेकप्रविश्रभूमिप्रदानसम्प्रीक्षितार्थिद्वयोतिशयितपूर्वराजचरितो देव्याममलयश्रीमत्यां
- L. 6. श्रीयशोमत्वामुत्पन्नः परमसौगतः सुगत इव परहितैकरतः परमभट्टारकमहाराजाधिराजश्रीराज्यवर्धनः राजानो युधि दुष्टवाजिन इव श्रीदेवगुप्ता -
- L. 7. दयः  
कृत्वा येन कथाप्रहारं विमुखा सर्वे समं संयताः [१]  
उत्खाय द्विपतो विजित्य वसुधां कृत्वा प्रजानां प्रियं  
प्राणानुज्झितवानरातिभवने सत्त्वानुरोधेन यः [॥]<sup>19</sup> तत्त्वानुज -
- L. 8. स्तत्पादानुध्यातः परममाहेन्द्रो महेश्वर इव सर्वसत्त्वानुकम्पी परमभट्टारकमहाराजाधिराजश्रीहर्षः आवस्तीभुक्तौ कुण्डधानीवैषयिकसोमकुण्डिकाग्रामे
- L. 9. समुपगतां<sup>20</sup> महासामन्तमहाराजदौम्साधसाधनिकप्रमातारराजस्थानीयकुमारामाख्योपरिर्कावशयपतिभट्टचाटसेवकादीन्प्रतिवासिजनपदाश्च समा -

<sup>15</sup> *Śrīharshacharita*, p. 417.

<sup>16</sup> It may be mentioned that Gurjara *sūtradhāras* are met within the present day.

<sup>17</sup> *Journey to Nepal*, pp. 74-76.

<sup>18</sup> L. 1 Read श्री.

L. 2 Read अप्सरो ; श्रीमदादित्व

L. 5 Read \*मवच\*, It looks as if the engraver had tried to remove the vowel i.

<sup>19</sup> Metre of the verse, Śārdūlavikrīḍita.

<sup>20</sup> L. 9 Read समुपगताम् ; the Sanskrit form of प्रमातार is प्रमाह. Read जनपदाश्च ; the reading of the plate may be जनपदाश्च.

- L. 10. आपयत्यस्तु वः सन्निदितमयं सीमकुण्डकाग्रामो ब्राह्मणवामरथ्येन कूटशासनेन भुक्तक इति विचार्य  
यतस्तच्छासनं भङ्क्ता तस्मादाचिप्य च स्वसीमा-
- L. 11. पर्यन्तः सीदङ्गः सर्वराजकुलाभाव्यप्रत्यायसमेतः सर्वपरिहृतपरिहारी विषयाद्वृत्तपिण्डः पुत्रपौ-  
त्रानुगः चन्द्रार्कचितिसमकालीनो
- L. 12. भूमिच्छिद्रन्यायेन मया पितुः परमभट्टारकमहाराधिराजश्रीप्रभाकरवर्धनदेवस्य मातुः परम-  
भट्टारिकामहादेवीराज्ञीश्रीयशोमतीदेव्याः
- L. 13. ज्येष्ठभ्रातृपरमभट्टारकमहाराजाधिराजश्रीराज्यवर्धनदेवपादानां च पुण्ययशोभिष्टुत्ये सावर्द्धि-  
गीसच्छन्दोगसत्रज्ञाचारिभट्टपातस्वामि -
- L. 14. विष्णुहस्तसगोत्रवहृचसत्रज्ञाचारिशिवदेवस्वामिभ्यां प्रतिग्रहधर्मणाग्रहारत्वेन प्रतिपादितः विदित्य  
भवतिः समनुमन्तव्यः प्रति
- L. 15. वासिजनपदैरप्याज्ञाश्रवणविधेयैर्भूत्वा यथासमुचिततुल्यमेयभागभोगकरहिरण्यादिप्रत्यायाः अन-  
योरेवीपनीयाः सेवोपस्थानं च करणीयमित्य-
- L. 16. पि च ॥  
अस्मत्कुलकृममुदारमुदाहरन्निरन्यैश्च दानमिदमभ्यनुमोदनोयं [१]  
सख्यग्रास्तडित्सलिलचंचलायाः दानं फलं परयशःपरिपालनं च ॥<sup>21</sup>  
कर्मणा
- L. 17. मनसा वाचा कर्तव्यं प्राणिनेहितं [१]  
इष्येतेतसमाख्यातं धर्माज्जनमनुत्तमं ॥  
दूतकीञ्च महाप्रमातारमहासामन्तश्रीस्कन्दगुप्तः महाक्षपटलाधिकरणाधि -
- L. 18. क्षतसामन्तमहाराजेश्वरगुप्तसमादेशाक्षोत्कीर्णं गुर्जरेण सन्वत् २० + ५ मार्गशीर्षपदि ६

## TRANSLATION.

Om Hail! From the great camp of victory (*containing*) boats, elephants and horses, from Pinthikā:<sup>22</sup>—the great king, the illustrious Naravardhana; his son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Vajrinī, a most devout worshipper of the Sun, the great king, the illustrious Rājyavardhana. His son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Apsaras, a most devout worshipper of the Sun, the great king, the illustrious Adityavardhana. His son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Mahāsenaguptā, he whose fame passed beyond the four oceans, he whose sovereign power was employed in settling (*the system of*) castes and orders, who like (*the deity*) with the single-wheeled chariot<sup>24</sup> removed the torments of his subjects, a most devout worshipper of the Sun, the supreme lord and supreme king of great kings, the illustrious Prabhākaravardhana. His son who meditated on his

L. 10 Read सन्निदितमयं सीमकुण्डिका. The dot above व may, however, be accidental.

L. 11 Read विषयाद्वृत्त.

<sup>21</sup> Metre of the first verse, Vasantatilakā; of the second, Anuṣṭubh.

<sup>22</sup> L. 17 Read इष्येतेतसमा.

<sup>23</sup> The ablatives must be construed with *samānūdayati* below, ll. 9-10.

<sup>24</sup> Though I am unable to prove my supposition by the quotation of parallel passages or of *Kośhas*, I think that the *śan* is meant, the single wheel of whose chariot may here, as in the *Rigveda*, represent the year. The next two kings are likewise compared with those gods whom they particularly worshipped.

(father's) feet (*was he*) who overspread the circle of the whole world with the canopy of his brilliant fame; who completely appropriated the lustre of the guardians of the world, Dhanada, Varuṇa, Indra and so forth; who gladdened the hearts of needy men by gifts of many excellent<sup>25</sup> (*pieces of*) land gained in a righteous manner; who was born from the queen possessing spotless fame, the illustrious Yaśomati,—a most devout worshipper of Sugata, who like Sugata solely found pleasure in doing good to others, the supreme lord and supreme king of great kings, the illustrious Rājyavardhana; “By whom, plying his whip in battle, the kings Devagupta and others—who resembled wicked horses—were all subdued with averted faces; who, after uprooting his enemies, after conquering the earth, and doing what was agreeable to his subjects, in consequence of his adherence to his promise gave up his life in the mansion of his foe.” His younger brother who meditates on his (*elder brother's*) feet, a most devout worshipper of Maheśvara, who like Maheśvara is compassionate towards all created beings, the supreme lord and supreme king of great kings, the illustrious Harsha, addresses (*this*) order to the great feudal barons, the great kings, *Daussādhasādhanikas*,<sup>26</sup> *Pramātris*,<sup>27</sup> viceroys, princes, ministers, *Uparikas*, rulers of districts, regular and irregular soldiers, servants and others, as well as to the provincials of the neighbourhood, assembled in the village of Somakuṇḍikā which belongs to the district (*viśaya*) of Kuṇḍadhāni in the *bhukti* of Śrāvastī:

“Be it known to you that, having considered that this village of Somakuṇḍikā has been enjoyed<sup>28</sup> by the Brahman Vāmarathya on the strength of a forged edict, having therefore broken that edict and having taken (*the village*) from him, I have granted it, up to its boundaries, together with the *udraṅga*, together with (*the right to*) all the income which ought to accrue to the house of the king,<sup>29</sup> endowed with all immunities . . . . . (*with the right of*) inheritance by sons and grandsons, (*for a period*) lasting as long as moon, sun and earth (*endure*), according to the maxim concerning land unfit for tillage,<sup>30</sup> for the increase of the merit and fame of (*my*) father, the supreme lord

<sup>25</sup> *Pravara* cannot here have its usual meaning “inclining towards.” I take it in the sense of *udra* which is given in some *Koshas*, and as a synonym of *pravara*. The latter term is sometimes found in parallel passages of inscriptions.

<sup>26</sup> Literally “those charged with the accomplishment of what is difficult to accomplish.” If this term, which occurs also in other inscriptions (see e.g. *Indian Antiquary*, vol. XIV, p. 187, l. 28), is identical with *daussādhanika* (see A. Weber, *Hdsb.* 408, 557), it means perhaps “policeman,” or, as Professor Weber thinks, “doorkeeper.”

<sup>27</sup> Regarding the term *pramātri*, found here and below, l. 16, see the note on verse 36 of the second Baijnāth Prasasti (*inf.*), and regarding the form *pramātra*, see above, p. 68.

<sup>28</sup> The text has *bhuktakaḥ*. The addition of a meaningless affix *ka* to participles in *māna*, *na* and *ta*, which, I think, is owing to the influence of the Prākṛit dialects, occurs very frequently in the Central Indian inscriptions of the fifth and sixth centuries. See e.g. Mr. Fleet's volume, quoted above, page 136, l. 9, *utpannakotpadayamāna*, p. 137, l. 11, *kāritaka* and so forth.

<sup>29</sup> Analogous expressions such as *samuchitardjābhāvayakaropratyādyā na grāhyāḥ* occur in the Karitalai copper-plate inscription of M. Jayanātha (Fleet, *Corpus Inscr. Ind.*, vol. III, p. 118, ll. 11-12) and other grants of the same series. Mr. Fleet interprets them however differently. I dissolve the compound by *sarva-rājakula-ābhāvya-pratyāya-sametaḥ* and take *ābhāvya* in the sense of *ābhāvayitavya*.

<sup>30</sup> My translation of *bhūmichchāhidra* by ‘land unfit for tillage’ rests on a passage of Yādava's *Vaijayanāṭi*, where we read according to a MS. sent to me by Dr. Oppert (now India Office Bühler Sansk. MSS., No. 145) in the *Vaijyādādyā* of the *Bhūmikūṇḍa*, III, c, 16b-17:

केदारः केदारः येमसुवरा सर्वसखम् ॥ ११ ॥

भूमिचिद्रं जयदीप्या प्रदत्तं वाचमुत्थितम् ।

चित्तं तमदत्तं स्वात्मसुखसुखेदिदि ॥ १० ॥

The maxim concerning ground unfit for tillage is probably that enunciated by Manu, IX, 44, that “a field belongs to him who cleared away the timber.” The ultimate sense of the expression is, therefore, that the land in question is made over to the donee with the same full right of ownership which the first cultivator would have possessed who reclaimed it

and supreme king of great kings, His Majesty the illustrious Prabhākaravardhana, of (*my*) mother, the supreme lady and great queen, Her Majesty the illustrious queen Yaśomatī, and of the feet of (*my*) elder brother, the supreme lord and supreme king of great kings, His Majesty the illustrious Rājyavardhana,—to Bhaṭṭa Vātasvāmin, a member of the Sāvarni gotra, and a fellow-student of the *Chhandogas* (*a Sāmavedī*) and to Bhaṭṭa Śivadevasvāmin, a member of the Viṣṇuvṛiddha gotra and a fellow-student of the *Baherichas* (*a Rīgvedī*), as a duly accepted<sup>31</sup> *agrahāra*. Knowing this you should agree (*to it*), and the provincials of the neighbourhood being obedient to (*my*) command should bring to these two (*donees*) alone the due income, which is to be given according to weight and according to measure, (*viz.*) the share (*of the crops*), the (*objects of*) enjoyment,<sup>32</sup> the taxes, the gold and so forth, and they should do them service."

Moreover, "By those who profess (*to belong to*) the noble line of our race and by others this gift ought to be agreed to. Gifts and the protection of the fame of others (*are*) the result of fortune that is unstable like lightning or a water-bubble." "With deeds, thoughts and words living beings should do their duty. Harsha has declared that an unsurpassable (*mode of*) acquiring spiritual merit."<sup>33</sup>

The messenger (*charged with the order*) concerning this (*grant is*) the great feudal baron, the great king Skandagupta; and (*the edict*) has been incised by Gurjara at the command of the great chief of the office of records, the feudal baron, the great king Īśvaragupta, [*Śrīharsha*]-Samvat 25 Mārgaśīrsha, dark half, the sixth (*lunar day*).

## XII.—THE DEWAL PRAŚASTI OF LALLA THE CHHINDA.

By G. BÜHLER, Ph D., L.L.D., C.I.E.

The Dewal Praśasti was originally discovered by Mr. H. S. Boulderson in 1829, at the village of Gaḍh Gajāna, on the west bank of the Kāvā or Katnī stream, between Dewal and Deoriyā, about twenty miles south-east of Pilibhit, in the North-Western Provinces.<sup>1</sup>

The inscription is incised with great neatness and care on a stone slab, measuring 3' 9" by 2' 1", and is in a state of almost perfect preservation. The characters are ancient Nāgarī, differing from the ordinary type of the tenth century only in that the loops on the left hand of *na* and *ma* are not closed, but represented by a curve. Similarly

<sup>31</sup> *Pratigrahadharmān*, i. e., *pratigraha dharmo yasya tena*.

<sup>32</sup> I understand by *bhoga* ' (*objects of*) enjoyment ' the so-called *bhogs*, fruit, firewood, flowers, pan, etc., which the villagers have to furnish to their lord either daily or on certain occasions,—see also Mann, VII, 118, and the note to my translation of the passage.

<sup>33</sup> Both verses are composed on the model of ancient *ślokas*, the first according to some commonly quoted in other grants, the second according to one from the *Mahābhārata*, see Böthlingk, *Indische Sprüche*, No. 1560.

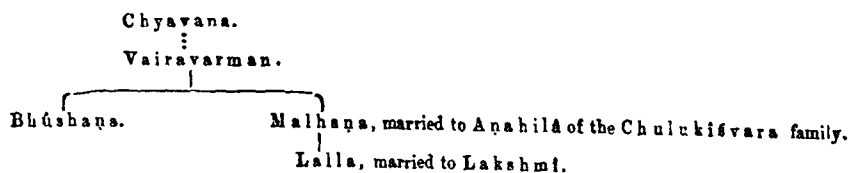
<sup>1</sup> The document was first published with a translation in the *Jour. As. Soc. Beng.*, vol. VI, p. 777, by Mr. J. Prinsep, according to a copy taken by Colonel Stacy. A facsimile of l. 1 and of the greater part of l. 2 accompanies Prinsep's paper. See also Prinsep's *Essays*, vol. I, pp. 321—324. Later a complete facsimile was published by Sir A. Cunningham, *Archaeological Reports*, vol. I, p. 354ff. The subjoined edition has been prepared according to an excellent paper impression taken by Dr. A. Führer, of the Archaeological Survey, North-Western Provinces, and sent to me by the Editor.

the left limb of *ka* in the group *ksha* is curved upwards. In all other respects the letters closely resemble those of the Paramāra, Rāṭhor, and other inscriptions of the same period. As in most other inscriptions from Northern India, we find here no distinction between the letters *ba* and *va*, which doubtless were pronounced alike. In *rājahanśī*, l. 3, the dental *na* is substituted for the *anustara*. The letter *pha* has a very archaic form. Owing to the peculiarity mentioned above and guided by a peculiar interpretation of a statement of the copyist who in verse 36 calls himself "acquainted with crooked letters" (*kuṭāhlaś cōṇa*), Mr. Prinsep has called the alphabet of this inscription the *Kuṭila* alphabet. It seems to me, however, that there is no sufficient reason for doing so. I cannot see anything particularly crooked in any of the letters, and do not think it likely that the very slight modifications in three signs could have caused the alphabet to be designated by a special name. Moreover, if the writer says that he was acquainted with crooked letters, the natural interpretation of the phrase seems to be that it refers to his skill in reading badly written and difficult documents, not that he was acquainted with letters called *Kuṭila*. For there is nowhere else an indication that an alphabet of this name existed. Nor could the knowledge of such ordinary easily read characters as those of our inscription become the subject of a boast on the part of a professional scribe. If a writer wishes to extol his skill, he will of course say that he is proficient in the difficult local alphabets, used by the professional classes, such as the Modī, Lāṇḍo, &c., which all, indeed, are very "crooked" and are not easily deciphered. I would, therefore, remove the term *Kuṭila* alphabet from Indian palæography and describe the letters of the Dewal inscription as Nāgarī of the North Indian type.

The language is very high-flown Sanskrit, which, however, is not quite free from mistakes. When the author speaks, verse 21, of "holy *śāsana*s, situated on the banks of pure rivers," he uses the word *śāsana* in the sense of "villages granted by *śāsana*s or *śāstas*," for which meaning it might be difficult to find good authority. Again, the use of *śāstas* in verse 11, is very curious. Further, the construction of *samvaddhā*, verse 32, with the locative instead of with the instrumental is ungrammatical. Finally, there are some cases where words seem to have been put in merely in order to make up the verse.

The inscription records the erection of two temples dedicated respectively to Śiva and to Pārvati and of certain donations made to them. The founders were the provincial chief, Lalla of the Chhinda family, and his wife Lakshmi.

The pedigree of the former is given as follows :—



The allusion in verse 4 to Chyavana's quarrel with Indra shows that the person intended is the mythical sage of the Bhārgava tribe, who according to the Vedic and Purānic legends married Sukanyā, the daughter of king Śaryāta or Śaryāti, a son or descendant of Manu Vaivadata. The Chhinda family would, therefore, seem to have claimed connexion with the Solar line of Kshatriyas. Its name occurs elsewhere only in the Jaina lists. It is found in the slightly different form Chhindaka in the *Ratna-*

[illegible]





*kosha*,<sup>2</sup> and in the *Kumārāpālacharita*<sup>3</sup> of Jinamaṇḍana where the thirty-six Rājput tribes are likewise enumerated.

The description of the four Chhinda chiefs named is almost purely conventional. In spite of the extravagant praise of their bravery and warlike exploits, it may be considered as certain that they were only ordinary feudatories, obeying a paramount power, possibly the king of Kanauj. The real facts recorded are very few. Regarding Malhaṇa it is said in verse 11 that he was a Śaiva, and in verse 13 that his consort Anahilā belonged to the royal Chulukiśvara race. The latter name is, I think, an equivalent of the better-known one Chaulukya. The Chaulukyas derive their origin from a mythical hero Chuluka, who is said to have been created from Brahman's waterpot (*chuluka*). Chulukiśvara may stand either for *chuluki(n)-īśvara* or, as I believe to be more likely, with a somewhat irregular sandhi for *chulukya-īśvara*, and may be translated the Chulukya lords. Malhaṇa's marriage seems to have been above his rank and a source of pride to the family. The definite statements regarding his son Lalla are—that he brought the Kaṭha river to his unnamed capital, verse 22, and that he built the temples of Śiva and Pārvati in conjunction with his wife Lakshmi, endowing them with some villages, situated in the Mayūtā of Bhūṣhaṇa, to which he gave the name Devapallī, as well as with a fourth of his income. Sir A. Cunningham's researches<sup>4</sup> have shown that Devapallī is the modern Dewal,<sup>5</sup> and that the Kaṭha river is the canal still called Katnī-nadī. The latter identification makes it very probable that Lalla's residence was the deserted fort, called Gaḍh-khera, which is almost surrounded by the canal. As the date of the inscription, Samvat 1049, probably refers to the Vikrama era and thus corresponds to 992-93 A.D., Lalla and the other chiefs named, all lived in the tenth century. Nehila, the author of the *Prasasti*, who, as would appear from his great praise of Lalla's liberality, must have been very well paid for his work, was the son of *Bhaṭṭa* Śivarudra and belonged to the Vedic *gotra* of Vatsa. The copyist Takshāditya, son of Vishṇuhari, was a Gauḍa Kāyastha, and Somanātha, son of Kāmadeva, the mason, who incised the document, was a native of Kanyakubja—Kanauj.

## TRANSCRIPT.

L. 1. श्री श्री नमः शिवाय ॥

इलाकुठाग्रपीडाभरणमदचलोत्सर्गसम्भारदूर भयङ्गुभारतिर्यङ्गलितमणिकषामण्डले भोगिराजे ।  
तत्काशीद्वाम्तलोकत्रितयज्जतमहाक्षेत्रमनुवतारः पायाहः पा[र्य ती]शः प्रमितदशधिरः श्री -

L. 2. र्यवीर्यावलेपः ॥ [११]<sup>6</sup>

शूलक्षतचिरददानवकुम्भमुक्तमुक्ताकषापकक्षितामलकण्डकातिः ।

विश्वं पुनातु गिरिजा वदनावधूतचन्द्रोपनीतपरिवेषमिवीहृन्तो ॥ [१२]<sup>7</sup>

लक्ष्मीविभ्रमकेलिसङ्ग सुभटव्यापारलीलाख्यदं प्रख्यात -

<sup>2</sup> Aufrecht, *Cat. Sansk. MSS. Bodleian Libr.*, p. 354. The addition of the affix *ka* to names is extremely common, especially in Jaina Sanskrit.

<sup>3</sup> See *Ind. Off. Lib.* No. 286, p. 2 (Sansk. MSS. Bühler). Sir H. Elliot's identification (*Memoirs, &c.*, vol. I, p. 73) of the Chhindas with the Chandels is most improbable, because the words do not agree and the Jaina lists contain both names.

<sup>4</sup> *Archaeological Reports*, vol. I, pp. 353 ff.

<sup>5</sup> [Dewal is called 'Ilāhābād or 'Ilāhābād by the Muhammadans: the Katnī is also known as the Kāvā.—J. B.]

<sup>6</sup> Metre, Bragdhara. Only the *av* of the syllables *वंती* is distinguishable.

<sup>7</sup> Metre, Vasantatilakā.

- L. 3. चित्तिपालरत्नजलधिः श्रीराजहृन्नीसरः ।  
सद्दीर्घततीर्थमर्थिकुमुदप्रज्ञादनेन्दुर्दिव इंशभंशदवानली विजयतां छिन्दचित्तीशान्वयः ॥ [३॥]<sup>9</sup>  
उत्पत्तिरस्य हि पुरा च्यवनाम्हर्षेर्व्यक्तव्यलीकलिते त्रिदशधिनाथे ।  
तद्वर्णनिर्दलनदत्तकठी -
- L. 4. रदृष्टेरष्टासु दिक्षु यशसैव सह प्रसिद्धा ॥ [४॥]<sup>9</sup>  
वंशेस्मिन्मितकीर्त्तिकन्दलवति श्रीवैरवर्मास्थया स्यातीभूषुवि भूषितावनितली राजन्यचूडामणिः ।  
जन्मस्थानमिवाकलय कमला तुङ्गात्मनां भाविनाम्भर्तृणामवनेश्वकार चतुरा यस्यालयास्तस्थिति-
- L. 5. म् ॥ [५॥]<sup>10</sup>  
त्यागी धर्मपरः पराक्रमधनः सत्यप्रियः कीर्त्तिमाश्रमाभ्यानुगतः शुचिर्दृढमतिर्मानोन्मती  
नीतिमान् ।  
श्रीर्यैर्दार्यविवेकधैर्यनिलयो यः सङ्गतः सज्जनैर्युक्तः सर्वगुणोदयेन महतामाराधनीयोभवत् ॥ [६॥]<sup>11</sup>  
तस्मादत्युग्रतेजःप्रसरनियमितारा -
- L. 6. तिपङ्कीपसंगः श्रीमाञ्चण्डप्रतापः सकलवसुमतीभूषणं भूषणोभूत् ।  
यस्योद्योगप्रसर्पहलभरदलितस्मातलस्यस्यवीयः शेषाहिस्त्रासशोषादगमदिरिषतां निर्जलं भोगि-  
सङ्ग ॥ [७॥]<sup>12</sup>  
यत्सैन्यगन्धगजगण्डगलम्बदाश्वः संजातचन्द्रकशतैरिव सुद्वि -
- L. 7. तासु ।  
दूरे विपन्नकरिणी वनदन्तिनोपि भूयो न वारि जगद्भुः सरसीश्वरस्ये ॥ [८॥]<sup>13</sup>  
यः सेवागतराजचक्रमुकुटोद्भृष्टाग्निपीठस्थली भर्ता यस्तुरमुराशिरशनालंकारवत्या भुवः ।  
विश्वेपैरपि यस्य तै रघुपतेराशोषिताः सिन्धवी यस्तस्यापि महाकुला -
- L. 8. [च]ल इवावष्टभ्य तस्मै भुवम् ॥ [९॥]<sup>14</sup>  
यस्यैषा राजधानी रजनिकरकराकारकान्तैर्भुवीधैः पूर्यवाद्यापि रम्या स्फुरति मरकतश्चामलैः  
काननान्तैः ।  
उद्यानैर्नन्दनाभैरतिविशदसुधासेकशुभ्रैः सुराणां प्रासादैरुन्नतायैरमरपतिपुरीस्त्रिङ्गीव विभाति ॥  
[१०॥]<sup>15</sup>  
त -
- L. 9. स्यानुजः समभवद्भवभक्तिनमः श्रीमल्लहणः परिघपीवरवाहुदण्डः ।  
भ्रातुः कृपाणतुलिताहितराजचक्रं यो लीलयैव धवलो धुरमावभार ॥ [११॥]<sup>16</sup>  
ल[क्ष्मी] ततः स विपुलामपि राजलक्ष्मीं भक्तिं परामञ्जत देवगुह्यजिषु ।
- L. 10. प्रीत्यै सुहृत्प्रणयिवन्मुजनेजनिष्ट दुष्टक्षयादतनुतातिमुदं प्रजासु ॥ [१२॥]<sup>17</sup>  
तस्य प्रियापि पुलकीश्वरराजवंशसम्भूतिरुज्ज्वलगुणाभरणाभिरामा ।  
गीता जगत्प्रहल्लेति समस्तकामस्तुष्टान्तवक्त्रकामलेन्दुकला वभूव ॥ [१३॥]<sup>18</sup>  
तस्यां श्रीलक्ष्मनामाजनि जनितमहामण्डलाधीश्वरः शूरः कुन्दे -

<sup>9</sup> Metre, Śāṇḍilavikṛṭita.<sup>10</sup> Metre, Indravajrā.<sup>11</sup> Metre, Śāṇḍilavikṛṭita.<sup>12</sup> Metre, Śāṇḍilavikṛṭita.<sup>13</sup> Metre, Śragdhārā.<sup>14</sup> Metre, Vasantatilakā.<sup>15</sup> Metre, Śāṇḍilavikṛṭita; the first letter of l. 8 is destroyed.<sup>16</sup> Metre, Śragdhārā.<sup>17</sup> Metre, Vasantatilakā.<sup>18</sup> Metre, Vasantatilakā; the second syllable of the verse is mutilated, but recognisable.<sup>19</sup> Metre, Vasantatilakā.

- L. 11. नृदत्तयुतितुलितगुणालंकृताशामुख्योः ।  
 योसौ सामन्तचक्राचलकनकगिरिर्विहृतोरातिलक्ष्मीतिर्यङ्गैश्चान्तपाताहतभुजशिखरन्किन्दवंशप्र-  
 रोहः ॥ [१४]<sup>19</sup>  
 चिच्चं यदस्य किल जन्मदिने ममन्तात् श्रीमल्लहणस्य भवने परमप्रमोदे ।  
 आवेदयंत्युदयम् -
- L. 12. भ्वरतः पपात । भृङ्गालिमङ्गलरवैरिव पुष्पवृष्टिः ॥ [१५]<sup>20</sup>  
 नोबिद्रा नलिनी न चार्पितमनस्त्रिधा सतां सङ्कति-न्नोत्फुल्लस्तवका नता वनलता श्रीमा ससखा  
 न च ।  
 नोहामा कविभारती न च तथा हृद्या शरत्कौमुदी लक्ष्मीर्यस्य यथा वभूव विदुषामानन्दनिथन्दि -  
 नी ॥ [१६]<sup>21</sup>
- L. 13. किञ्चातैरपरैर्द्धराधिपतिभिर्मन्ये वृथा रक्षिता येषान्तिष्ठति दुर्भगैव वनिता श्रीरप्यभोग्या गृहे ।  
 नाभूदस्ति न नापि कोपि भविता भूपालचूडामणिर्यः श्रीलङ्घनरेन्द्रचन्द्रसदृशस्यागिन भोगिनच ॥  
 [१७]<sup>22</sup>  
 आदौ सङ्गरसंगताहितमहामातङ्गकुम्भ[स्य] -
- L. 14. ली सिन्दूरारुणकान्तिरञ्जलयशस्तेजोभिरिहस्ततः ।  
 उत्स्वातारितमः प्रतापविसरैराक्रान्तदिग्मण्डल स्तिग्मांशोस्तुलनाविभर्त्ति भुवने यन्मण्डलाग्रोधुना ॥  
 [१८]<sup>23</sup>  
 अथौ मुक्तायमाना शिरसि हिमगिरेरभगङ्गायमाना  
 व्योम्नि ज्योत्स्नायमाना दिशि दिशि करिणां कुम्भ -
- L. 15. मालायमाना ।  
 उच्चैर्हृवालयानामुपरि सितपताकायमाना यदीया  
 कीर्त्तिर्भ्रान्ता समन्तादनुदि पुलिने राजहंसीयमाना ॥ [१९]<sup>24</sup>  
 कष्टे काले कलावप्पभिभवति जगत्पूषपापीतडागै रासन्नारामसत्तैः सुरसदनमटैर्भङ्गिताया-  
 ममुष्याम् ॥  
 रमयामृच्चिं वहन्त्या -
- L. 16. मतिमुजनजनानन्दितायां नगर्यां यस्मिन्मर्मावतारे प्रकृतकृतयुगाश्चर-  
 सन्भावनाभूत् [२०]<sup>25</sup>  
 यः शासनान्यतिसमृद्धजनान्वितानि सीमान्तसखवहुलानि ददौ द्विजेभ्यः ।  
 पार्श्वप्रशस्ततृषण्डमनीहराणि पुण्यानि निर्मलनदीतटवासभांजि ॥ [२१]<sup>26</sup>  
 गङ्गा भ -
- L. 17. गीरयेनेव येन मार्मोपदेशिना ।  
 खपुरीसन्निधौ रमया पुष्पा कठनदी कृता ॥ [२२]<sup>27</sup>  
 तस्माभवत्प्रययिनी मधुसूदनस्य लक्ष्मीरिवामलकुलाम्बुनिधेः प्रसृता ।

<sup>19</sup> Metre, Sragdharā.<sup>20</sup> Metre, Vasantatilakā.<sup>21</sup> Metre, Śārdūlavikṛīḍita; read ० ननःस्त्रिधा सीमा.<sup>22</sup> Metre, Śārdūlavikṛīḍita.<sup>23</sup> Metre, Śārdūlavikṛīḍita. The last letter of line 13 is

destroyed. I do not correct ० उज्जल०, because the spelling is permissible.

<sup>24</sup> Metre, Sragdharā.<sup>25</sup> Metre, Sragdharā.<sup>26</sup> Metre, Vasantatilakā.<sup>27</sup> Metre, Anuṣṭubh.

सर्व्वीवरोधनवधूमुखपद्मपण्ड प्रालेयदृष्टिरपराभिधयापि लक्ष्मीः ॥ [२३॥]<sup>28</sup>  
भक्त्या च या विनयनमृतया

- L. 18. च पत्युश्चेती जहार गुणवत्यनुरागिणी च ।  
रमं हराद्रिसुतयोरिव तत्तथा हि प्रेमापि रुढमनयोरितरेतरस्यम् ॥ [२४॥]<sup>29</sup>  
आरामोद्यानवापीषु देवतायतनेषु च ।  
कृतानि क्रियमाणानि यस्याः कर्माणि सर्व्वदा ॥ [२५॥]<sup>30</sup>  
दीनानाथविपद्नेषु करुणान्वितचेतसः ।  
सत्ते -

- L. 19. पु भुञ्जते यस्या विप्रसंघा दिने दिने ॥ [२६॥]<sup>31</sup>  
इत्थं विविक्तमनयोः परिवर्द्धमानधर्मप्रबन्धविगलत्कलिकालवृत्त्योः ।  
एकस्तयोरमुमकारयदिन्दुमौलेः प्रासादमद्वितनयाभवनन्तथान्या ॥ [२७॥]<sup>32</sup>  
सुरगृहयुगमेतत्तुङ्गकैलासगृहद्वितयतुलितकान्ति खेत -

- L. 22. मुञ्चः सुधाभिः ।  
वितरति हृदि नान्तर्व्विस्मयं कस्य वातप्रहतघनपताकाकंपिताम्बोदवृन्दम् ॥ [२८॥]<sup>33</sup>  
यावत्सकोस्तुभसुरो मुरमर्द्दनस्य शम्भोः शशाङ्कशकलाभरणं शिरसि ।  
यावत्स्थितिन्दधति तीयधयः समस्ताः स्तादेव तावदचला भुवि कीर्त्तिरेषा ॥ [२९॥]<sup>34</sup>  
स जय -

- L. 23. तु भुवि लल्लम्बिन्द्वंशप्रवीरः सममतिगुणवत्या कान्तया चेह लक्ष्म्या ।  
रिपुगजमदपंकप्लाविताग्रेण येन प्रतिरणमसिनेवालेखि दिक्षु प्रशस्तिः ॥ ३० ]<sup>35</sup>  
भूत्यै सदैव भवने कृतसंनिधाना नानाविधानि दुरितानि विनाशयन्ती ।  
साप[त्य]दारपरिवर्ण[सु] -

- L. 24. छद्मणस्य श्रीलल्लमण्डलपतेरनघास्तु देवो ॥ [३१॥]<sup>36</sup>  
भूषणस्य मयृतायां सख्वा भूमिरुत्तमा ।  
विधाय देवपत्नीति देवयोः प्रतिपादिता ॥ [३२॥]<sup>37</sup>  
पूजासंस्कारहेतोश्च शिवयोः शासनीकृतः ।  
दानादायस्य पादोपि श्रीलल्लेन सुकीर्त्तिना ॥ [३३॥]<sup>38</sup>  
प्रख्यातवत्समुनिवंशसमुद्भ[वो] -

- L. 25. भूङ्गदोनुरूपचरितः शिवरुद्रनामा ।  
तत्सूनुना विरचिताभिनवा प्रशस्तिरेषा प्रसन्नकविता किल नेहिलेन ॥ [३४॥]<sup>39</sup>  
यस्य प्रसन्नसरला पदमालिकेयं प्रह्लादहेतुरधिकं सदलंकृतिश्च ॥  
श्रीलल्लनिर्मलगुणप्रथनाभिरामा मुक्तावलीव हृदये विदुषां चकास्ति ॥ [३५॥]<sup>40</sup>

<sup>28</sup> Metre, Vasantatilakā.

<sup>29</sup> Metre, Vasantatilakā.

<sup>30</sup> Metre, Anushtubh.

<sup>31</sup> Metre, Anushtubh.

<sup>32</sup> Metre, Vasantatilakā.

<sup>33</sup> Metre, Mālinī.

<sup>34</sup> Metre, Vasantatilakā.

<sup>35</sup> Metre, Mālinī.

<sup>36</sup> Metre, Vasantatilakā; the letters placed between brackets are half destroyed.

<sup>37</sup> Metre, Anushtubh.

<sup>38</sup> Metre, Anushtubh. Read सुकीर्त्तिना.

<sup>39</sup> Metre, Vasantatilakā. The last letter of line 24 is damaged.

<sup>40</sup> Metre, Vasantatilakā.

- L. 26. विष्णुहरेस्तनयेन च लिखिता गौडेन करणिकेष्वा ।  
 कुटिलाचराणि विदुषा तत्तादित्याभिधानेन ॥ [३६]<sup>41</sup>  
 कन्यकुञ्जागतेनापि कामदेवसुतेन च ।  
 उत्कीर्णा सीमनायेन टङ्कविज्ञानशालिना ॥ [३७]<sup>42</sup>  
 सखत्सरसहस्र १०४८ मार्गं वदि ७ गुरुदिने ॥य॥<sup>43</sup>

TRANSLATION.

Om, Om, Adoration to Śiva !

1. May the husband of Pārvatī protect you,—he by whom the manifestation of a charm (*in the shape of*) the *Mahāstotra*, was made in the three worlds that were greatly frightened at that time when the King of Serpents had his jewelled heads obliquely by the load of the earth that fell far away in consequence of the multitude of the mountain-plateaux bending under the weight of a gentle pressure of the tip of (*Śiva's*) great toe—he who humbled the pride entertained by the ten-headed (*Rāvaṇa*) on account of his strength and valour.<sup>44</sup>

2. May the Daughter of the Mountain purify the universe—she the splendour of whose throat has been gained through a multitude of pearls fallen from the frontal globes of the Dānava (*who assumed the shape of*) an elephant (*and was*) wounded by (*her*) trident, she who wears as it were the halo surrounding the moon which is surpassed by her face.<sup>45</sup>

3. Victorious be the race of the Chhinda princes, the scene of the coquettish sport of Lakshmi, the field of the playful activity of brave warriors, an ocean containing jewels (*in the shape of*) renowned kings, a lake for the royal swan Śrī, a sacred bathing-place for those who keep the vow of noble heroes, a moon to gladden the needy, (*whom may be compared to*) the night lotuses, a forest-fire for the destruction of the families of (*their*) foes (*who resemble*) bamboos.

4. Its origin in ancient times from the great sage Chyavana—who sternly frowned in order to break the pride of the Lord of the gods when he was openly tainted by sin<sup>46</sup>—is known in the eight regions of the world together with its fame.

5. In this race which possesses brilliant fame (*comparable to the white flowers of the*) Kandala, was born a crest-jewel of warriors, famous on earth under the appellation 'the illustrious Vairavarman' in whose house the clever goddess of Fortune took

<sup>41</sup> Metre, Āryā.

<sup>42</sup> Metre, Anuṣṭubh.

<sup>43</sup> The word सखत्सर is superfluous and ought to be expunged. The mistake seems to have been caused by the author having originally intended to give the date both in words and in figures.

<sup>44</sup> I have rendered the first huge epithet of Śiva as literally as possible, because I do not know the myth to which it refers. Śiva's encounter with Rāvaṇa is frequently alluded to in the *Kāvyas*.

<sup>45</sup> The demon who assumed the shape of an elephant is no doubt Mahishāsurā. According to the *Devīmāhātmya*, *Mārkaṇḍeya Purāṇa*, LXXIII, 30, the Āsura turned himself also into a Mahāgaja. When speaking of the halo which surrounds the face of Pārvatī, the poet may have thought of representations, such as are found in Moor's *Hindu Pantheon*, plate vii, where her head is surrounded by a glory. *Chandrapanīta* which I have taken as equivalent to *chandrayana upanīta*, may also stand for *chandraṇa upanīta*. In the latter case it would indicate that the moon, found on Śiva's crest, transferred his halo to the goddess who is closely united with her husband in the form of Ardhanārī.

<sup>46</sup> This refers to the quarrel of Indra and Chyavana, caused by the latter's appropriating a share of the offerings to the Aśvins; see H. H. Wilson's *Vishṇupurāṇa*, vol. III, p. 248, and Dr. F. E. Hall's note thereon. I am unable to find the story in the *Kaushītaki-Brāhmaṇa* where it ought to stand according to the scholiast.

up her abode, foreseeing, as it were, (*that it would be*) the birth-place of high-minded future lords of the earth ;

6. Who (*Vairatarman*), being liberal, pious, energetic, fond of truth, famous, a follower of the path of the virtuous, pure, of firm intellect, exalted through (*proper*) pride,<sup>47</sup> politic, the abode of valour, munificence and discernment, an associate of the virtuous, (*and*) endowed with all virtues, became worshipful for great men.

7. From him sprang illustrious Bhūshana<sup>48</sup> of fierce prowess, an ornament of the whole earth, who through the expansion of his exceedingly terrible lustre prevented mud (*i.e. his*) enemies from sticking (*to him*). Through the heat of the breath of the very stout serpent Śesha who lying under the earth was wounded by the weight of that (*Bhūshana's*) army when it strenuously marched forward, the abode of the snakes (*Pātāla*) was converted into a salt-marsh.

8. In the forest-lakes which were marked, as it were, with hundreds of dark spots sprung from the ichor that dropped from the temples of the rutting elephants of his army, even the wild elephants—how much less those of his enemies—no longer drank water.

9. His footstool was scratched by the crowns of a multitude of princes who came to serve him; he was the lord of the earth that is encircled by the four oceans as by an ornamental zone; the oceans were almost dried up by his camps (*as*) by those of the lord of the Raghus, resembling one of the primeval mountains he stood supporting the earth.<sup>49</sup>

10. This capital of his, filled as it were with numerous excellent qualities that are lovely like the shape of the beams of the moon, glitters even at present, charming on account of its woods that are dark-green like emeralds, (*and*) seems to rival the town of the lord of the immortals with its gardens resembling Nandana, with its high-topped temples of the gods that are resplendent with the sprinkling of exceedingly pure whitewash.

11. His younger brother was the illustrious Malhana, who, in devotion, bowed to Bhava,—whose strong arm was stout like a club, who resplendent (*with fame*)<sup>50</sup> sportively took over the burden (*of the empire*) from his brother, proving himself equal to the multitude of hostile kings with his sword.<sup>51</sup>

12. Though he gained thereby great royal fortune, he showed the highest devotion to gods, Gurus and Brāhmans; he was born for the joy of his friends, intimates and kinsmen; he spread delight among his subjects by destroying the wicked.

<sup>47</sup> Or, "exalted through honours" (*conferred by his suzerain*).

<sup>48</sup> Bhūshana, left out in Mr. Prinsep's translation, not the monstrous Māmschanda-pratāpa, which owes its origin to a wrong division of the syllables of two epithets and to a mislection, is the name of the second chief. Bhūshana is still a very common proper name, usually spelt and pronounced Bhūkhaṇ. By the epithet *chanda-pratāpaḥ*, Bhūshana is compared with the sun and this comparison suggests that of his enemies to the mud which the sun dries up and prevents from sticking.

<sup>49</sup> The translation of the third and fourth Pādas is not certain. In Pāda 3, I have taken *vikshepa* in the sense of 'camp' which it certainly has in the inscriptions of the Gurjara king Dadda II. If that is correct, it must be assumed that the armies are represented as having required, on account of their magnitude, the whole contents of the oceans for drinking-water. Indian poets frequently speak of the soldiers of their heroes drinking from the ocean, apparently forgetting that the thing is impossible (see e.g. the great Andhra inscription of Pulamāyi, *Arch. Reports of Western India*, vol. IV, p. 108, l. 3). Possibly, however, *vikshepa* may mean 'constructions' and the poet wished to say that Bhūshana built bridges or dams across the ocean, as Rāma did when invading Ceylon. In the fourth Pāda I have left untranslated the words *taryā pi*, of which I cannot make anything. I am inclined to assume that they have been put in in order to make up the verse.

<sup>50</sup> *Dhārata*, 'resplendent (*with fame*)', may possibly be intended as a second name or *biruda* of Malhana.

<sup>51</sup> One would have expected \**chakraḥ*. But the actual reading may be defended on the supposition that the compound is an *argyibhāva* modifying *dvabhāva*. It would seem that Malhana had to fight for the succession or possibly took the chiefship by force from his brother.

13. But his wife, sprung from the royal race of Chulukiśvara, lovely through the ornament of shining qualities, celebrated in the world as Anahilā<sup>52</sup>, was (*as*) the new moon to the lotus faces of the whole harem of her husband.

14. From her was born a hero, called the illustrious Lalla, who caused fear to great rulers of provinces, who adorned the beauteous faces of the (*nymphs guarding*) the regions by his virtues which equalled the brilliancy of jasmin, the moon and ivory; he was a shoot of the Chhinda race, whose high arm was struck by the oblique glance of the goddess of Fortune that he took from his enemies.

15. Wonderful (*it was*) that, forsooth, on the day of his birth a rain of flowers fell from the sky all around in the most joyful palace of the illustrious Malhana, announcing, as it were, (*his future*) prosperity by the auspicious humming of the bees.

16. Neither a lake with opened lotuses, nor the company of the virtuous, dear to those who give them their hearts, nor bending forest-creepers with full-blown flower-bunches, nor fields covered with crops, nor the high-flown speech of poets, nor the light of the autumnal moon, is so pleasing to the heart, as his good fortune that showers joy on the learned.

17. What is the use of the birth of other princes, in whose palaces I ween Fortune resides, like a hapless woman<sup>53</sup> guarded in vain and unenjoyed? No crest-jewel of princes ever existed, exists, or will exist who resembles the illustrious moon-like prince, Lalla, in liberality and in enjoyment.

18. His sword now equals in the world the fierce-rayed (*sun*), as first it possesses a ruddy hue derived from the minium on the frontal globes of the huge elephants of his foes meeting him in battle, and then, flaming with the brilliant lustre of his fame, it occupies all the regions with its majestic power that destroys his enemies who resemble darkness.

19. His fame wanders all around (*the world*), becoming a pearl in the ocean, appearing on the top of the snowy mountain as the heavenly Gaṅgā, changing to the moon-light in the sky and in every quarter of the horizon to the frontal globes of the (*guardian*) elephants,<sup>54</sup> being visible on high, above the temples, as a white flag and on the sands of every river in the shape of royal swans.

20. Though the dread Kali age oppresses the world, there arose—when justice became incarnate in him—the idea that the original Kṛita age had begun in that town (*of his*) which is adorned with round and square wells and tanks, with temples of the gods and monasteries having gardens and alms-houses<sup>55</sup> attached, which shows a pleasing prosperity, and which is joyful with most virtuous men.

21. He presented to the Brāhmins, by grants, sacred villages which are inhabited by very wealthy people, on whose fields corn is plentiful, which are pleasant through neighbouring groves of excellent trees, and are situated on the banks of pure rivers.

22. The pleasant, holy river Kāṭha was conducted by him, who showed it the way to his town, just as Gaṅgā (*was brought down from heaven*) by Bhagiratha.

<sup>52</sup> This is the feminine of the word *Anahila*, which forms the first part of *Anahilapāṭaka* or *Anhilvād*. The masculine occurs also as *Anahila* in the Valabhi inscriptions, *Indian Antiquary*, vol. VII, p. 76.

<sup>53</sup> I am afraid *durbhagā* is put in order to make a most indecent pun. At all events the poet is guilty of *grāmyatva*.

<sup>54</sup> The elephants guarding the quarters are white, just like the fame of Lalla.

<sup>55</sup> *Sattrā* means here *annasattrā* or *saddhṛata*, see also below, verse 26.



23. His wife became she, who is born from a pure ocean-like family (*and therefore*) resembles Lakshmi, the wife of Madhusûdana rising from the pure ocean, her ancestral home,—she who is a snow-shower to the lotus-thicket of the faces of all the (*other*) ladies of (*her husband's*) harem,<sup>30</sup> and who even according to her appellation is a second Lakshmi.

24. She, being endowed with virtues and affectionate, charmed the heart of her husband by her devotion and her modest humility; for their pleasing mutual affection is even as high grown as that of Hara and of the Daughter of the Mountain (*Párvatī*).

25. In parks, gardens, wells and temples of the gods her (*good*) works have been performed, are ever being performed.

26. Crowds of Brâhmanas dine every day in the alms-houses maintained by her, who is compassionate towards the distressed, the helpless and the decayed.

27. Thus it was resolved by those two (*Lalla and his consort*) through whose increasing acquisition of merit the manners of the Kali age disappear; the one of them built this temple of the god who wears the moon on his head, and the other that of the Daughter of the Mountain.

28. Whose heart does not this pair of temples fill with wonder, the splendour of which equals that of two high tops of Kailâsa, which is on high white with stucco (*and*) exalts those numerous flags, agitated by the wind, the cloud banks are shaken?

29. As long as the breast of the destroyer of Mura is decked with the Kaus-tubha jewel, as long as the head of Śambhu is adorned with the crescent of the moon, as long as all the oceans exist, so long may this (*source of*) fame remain firm on earth.

30. Victorious be here on earth Lalla, the chief hero of the Chhinda race, together with his most virtuous consort Lakshmi,—he who in every battle has written glory (*of himself*) on the firmament even with his sword, the tip of which is covered by the muddy ichor of his enemies' elephants.

31. May holy Devī<sup>31</sup> who destroys misfortunes of various kinds, be ever present to (*grant*) welfare in the palace of the illustrious Lalla, the ruler of a province, who is united with his children, wife, dependants and friends.

32. The excellent land connected with the Mayûtâ of Bhûshana<sup>32</sup> has been presented to the two deities, having been given the name Devapallî.

33. And for the purpose of the worship and of the repairs, illustrious Lalla of good fame has granted by a charter, after (*making*) a (*solemn*) donation, to Śiva and his consort one-fourth of his revenues.

34. There was a *Bhaffa* of befitting conduct, called Śivarudra, born in the famous line of the sage Vatsa. By his son Nehila has been composed this new eulogy, the poetry of which is perspicuous.

35. This perspicuous and simple wreath of verses of his, which is the cause of exceedingly great joy, which possesses true poetical ornaments and is lovely through the

<sup>30</sup> i.e., who surpasses her rivals in beauty or, to use the oriental phrase, *blackens* their faces like a snow-shower the *stardust*.

<sup>31</sup> Devī, i.e., Pârvatî.

<sup>32</sup> The location of Bhûshana has not been identified. Possibly it may be the town or suburb of the capital, mentioned in verse 10.

description of the pure virtues of illustrious Lallah, glitters in the hearts of the learned like a string of pearls.<sup>59</sup>

36. And this (*eulogy*) has been written by the son of Vishṇuhari, a Gauḍa clerk,<sup>60</sup> called Takshāditya, who knows crooked letters.

37. And it has been incised by Somanātha, the son of Kāmadeva, who came from Kanyakubja and is experienced in (*work performed with*) the chisel.

One thousand years, 1049, Mārga, dark half 7, on a Thursday.

### XIII.—A VALABHĪ GRANT OF DHRUVASENA III. DATED SAMVAT 334.

By E. HULTZSCH, Ph.D.

Like the Rāshtrakūṭa grant published above,<sup>1</sup> the original of the subjoined grant was found at Kāpadvaṇaj in Gujarāt. The document is inscribed on the inner sides of two copper-plates with raised rims. Each plate measures 1' 3" by 10 $\frac{3}{4}$ ". The right-hand ring has been lost. The left-hand ring, which bears the seal, is of irregular shape and about  $\frac{1}{3}$ " thick. The oval seal measures 2" by 2 $\frac{1}{2}$ " and bears—in relief, on a countersunk surface—a seated bull facing the left and below it the legend श्रीमटार्कः. Both the plates and the seal are in a state of almost perfect preservation.

The grant is dated "from the victorious camp pitched at Siri-Simmiṇikā," which looks like a Prākṛit name. The inscription gives the usual genealogy down to Dhruvasena III. and records that the latter granted the village of Paṭṭapadraka, which was situated in the Dakṣiṇa-paṭṭa of the Śivabhāgapura-vishaya,<sup>2</sup> to the Brāhmaṇa Bhaṭṭibhaṭa, the son of Bappa, a native, inhabitant and *chaturvedin* of Mahichhaka, who belonged to the Kauśika-gotra and studied the *Vājasaneyā-sākhā*. The name Mahichhaka, which occurs twice in the grant, seems to be a later correction in somewhat different characters. The *dūtaka* was the *pramātri* Nāga,<sup>3</sup> and the document was written by the chief secretary (*divirapati*) Anahila,<sup>4</sup> the son of the chief secretary Skandabhāṭa,<sup>5</sup> who was "charged with peace and war" (*samdhivigrahā-dhikṛita*). The date of the grant<sup>6</sup> was the 9th day of the bright half of Māgha of [Gupta-]Samvat 334 or 653-54 A.D.

<sup>59</sup> I am unable to render the pun in *hṛidaye*, which, if referred to the string of pearls, means 'on the heart' or 'on the breast'; if referred to the verses 'in the heart' or 'in the mind.'

<sup>60</sup> *Karavika* 'clerk,' i.e. Kāyastha, is derived from *karana*, which means both 'a written document' (see the *Petersburg Dict. sub voce*) and 'a Government office.' The latter meaning may be gathered from Hemachandra's commentary on his *Yogaśāstra*, III, 127: यद्यपिचिदं ख्यातम् । यद्यपिचित्तमिति । यदा राजा तदा चक्रवर्तुर् यदासायसदा करः यदा वणिगादिरापयमिति ।

<sup>1</sup> *Ante*, p. 52.

<sup>2</sup> *Ind. Ant.*, vol. VII, p. 76.

<sup>3</sup> *Ind. Ant.*, vol. VII, p. 79, where the reading of the facsimile is श्रीनाग, not श्रीना as the transcript has it.

<sup>4</sup> *Ind. Ant.*, vol. VII, p. 76, and vol. XI, p. 306.

<sup>5</sup> *Ind. Ant.*, vol. I, pp. 17, 45f., and vol. VII, p. 73.

<sup>6</sup> According to Professor Bühler (*Ind. Ant.*, vol. XV, p. 337, note 10, and vol. XVII, p. 197, note 50), an unpublished grant of Dhruvasena III. is dated in Samvat 332. The reign of Dhruvasena III. is limited by the latest date of his predecessor Dharasena IV. (330) and by the date of his successor Kharagraha II. (337).

## TEXT.

## PLATE I.

[L. 1.] श्री स्वस्ति विजयस्कन्धावारात् सिरिसिम्निणिकावासकात् प्रसभप्रणतामित्राणां मैत्रकाणाम-  
तुलवलसंपन्नमण्डलाभोगसंसक्तप्रहारशत -

[2.] लब्धप्रतापाव्रतापोपनतदानमानार्ज्वोपाज्जितानुरागादनुरक्तमौलभृतश्रेणीबलावाप्तराज्यश्रियः  
परममाहेश्वरश्रीभटार्कादव्यवच्छि -

[3.] न्नराजवड्शान्मातापितृचरणारविन्दप्रणतिप्रविधौताशेषकल्मषः शैशवावभृति खड्गद्वितीयबा-  
हुरेव समदपरगजघटास्फोटनप्रकाशितस -

[4.] त्वनिकषः तत्रभावप्रणतारातिचूडारत्नप्रभासंसक्तपादनखरश्मिसंहतिः<sup>7</sup> सकलस्मृतिप्रणीत-  
मार्गसमप्रक्षुपरिपालनप्रजाहृदयरंजनान्व -

[5.] त्पराजशब्दो रूपकान्तिस्वैर्यगांभीर्यबुद्धिसंपद्भिः स्मरशशाङ्काद्रिराजोदधिन्निदशगुरुधनेशान-  
तिशयानः शरणागताभयप्रदानपरतया तृणव -

[6.] दपास्ताशेषस्वकार्यफल[<sup>8</sup>] प्रार्थनाधिकार्यप्रदानानन्दितविद्वत्सुहृत्प्रणयिहृदयः पादचारोव  
सकलभुवनमण्डलाभोगप्रमोदः परममाहेश्वरः श्री -

[7.] गुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविस्तृतजाड्वीजलौघप्रचालिताशेषकल्मषः प्रणयि-  
शतसहस्रोपजीव्यमानसंपदूपलोभादिवाञ्छि -

[8.] तः सरभसमाभिगामिकैर्भुणैस्सहजशक्तिशीचा<sup>9</sup>विशेषविस्मापिताखिलधनुर्धरः प्रथमनरपति-  
समतिष्ठष्टानामनुपालयिता धर्मदायानामपा -

[9.] कर्त्ता प्रजोपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य संहतारातिपच-  
लक्ष्मीपरिभोगदत्तविक्रमो विक्रमोपसंप्राप्तविमलपा -

[10.] त्रिवंशीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुद्गातस्सकलजगदानन्दनात्यङ्गतगुण-  
समुदयस्थगितसमग्रदिङ्मण्डलः समरशतविजयशो -

[11.] भासनायमण्डलाग्रद्युतिभासुरतरांसपीठोदूढगुरुमनोरथमहाभारः सर्वविद्यापरापरविभागा-  
धिगमविमलमतिरपि सर्वतः सुभाषितल -

[12.] वेनापि सुखोपपादनीयपरितोषः समग्रलोकागाधगांभीर्यहृदयोपि सुचरितातिशयसुव्यक्त-  
परमकल्याणस्वभावः खिलीभूतकृतयुगनृपति -

[13.] पथविशोधनाधिगतोदग्रकीर्तिः धर्मानुपरोधोज्वलतरीकृतार्थसुखसंपदुपसेवानिरुद्धधर्मादि-  
त्यद्वितीयनामा परममाहेश्वरः श्रीशीलादित्यः

[14.] तस्थानुजस्तत्पादानुद्गातः स्वयमुपेन्द्रगुरुणैव गुरुणात्यादरवता समभिलषणीयामपि राज-  
लक्ष्मीं स्कन्धामक्तां परमभद्र इव धुर्यस्तदाज्ञा -

[15.] संपादनैकरसतयैवोदहन् खेदसुखे<sup>10</sup>रतिभ्यामनायासितसत्त्वसंपत्तिः प्रभावसंपद्वशीकृतनृपति-  
शतशिरोरत्नच्छायोपगूढपादपीठोपि

[16.] परावन्नाभमान<sup>10</sup>रसानालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रस्थातपौरुषाभिमानैरप्य-  
रातिभिरनासादितप्रतिक्रियोपायः कृत -

[17.] निखिलभुवनामोदविमलगुणसंहतिप्रसभविघटितसकलकलिविलसितगतिर्नोचजनाधिरोहि-  
भिरशेषैर्हपैरन[<sup>8</sup>]मृष्टालुन्नतहृदयः प्र -

<sup>7</sup> Read °संहतिः.

<sup>8</sup> Read °श्रिचा°.

<sup>9</sup> Read °सुख°.

<sup>10</sup> Read °आभिमान°.

[18.] ख्यातपौरुषास्त्रकौशलातिशयगणतिथविपक्षचितिपतिलक्ष्मीस्वयं ग्राहप्रकाशितप्रवीरपुरुषप्रथ-  
मसंख्याधिगमः परममाहेस्वरः श्रीस्वरय -

[19.] हस्तस्य तनयः तत्पादानुद्गातः सकलविद्याधिगमविहितनिखिलविद्वज्जनमनः परितीषा-  
तिशयः सत्वसपदा<sup>11</sup> त्यागौदार्येण च विगतानुस -

[20.] भानाशमाहितारातिपक्षमनोरथाक्षभङ्गः सम्यगुपलक्षितानेकशास्त्रकलालोरचरित<sup>12</sup> गङ्गारवि-  
भागोपि परमभद्रप्रकृतिर -

[21.] [क्ष]त्रिमप्रश्रयविनयशोभाविभूषणः समरशतजयपताकाहरणप्रत्यलोदयबाहुदंडविध्वंसित-  
निखिलप्रतिपक्षदर्पोदयः

[22.] स्वधनुः प्रभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिमण्डलाभिनन्दितशासनः परममाहे-  
स्वरः श्रीधरसेनः तस्यानुजः तत्प[र]दा -

[23.] नुद्गातः सञ्चरितातिशयितसकलपूर्वनरपतिरतिदुस्साधानामपि प्रसाधयिता विषयाणां<sup>13</sup>  
मूर्त्तिमानिव पुरुषकारः परिवृद्धगु -

[24.] शानुरागनिर्भरचित्तवृत्तिभिर्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिरधिगतकलाकलापः कान्ति-  
मान् निर्वृतिहेतुरकलङ्कः कुमुदनाथः

[25.] प्राज्यप्रतापस्थगितदिगन्तरालप्रध्वन्सितध्वान्तराशिस्ततोदितः सविता प्रकृतिभ्यः परं प्रत्यय-  
मर्त्यवंतमतिबहुतिथ -

[26.] प्रयोजनानुबन्धमागमपरिपूर्णवदधानः<sup>14</sup> सन्धिविग्रहसमासनिश्चयनिपुणः स्थानेनुरूपमादेशं  
ददद्गुण -

#### PLATE II.

[27.] वृद्धिविधानजनित[संस्का]रः [सा]धूनां राज्यसालातुरीय<sup>15</sup> तन्मयोरुभयोरपि निष्णातः प्रकृष्ट-  
विक्रमोपि करुणामृदुहृदयः श्रुतवा -

[28.] नप्यगर्वितः कान्तोपि प्रथम<sup>16</sup> स्थिरसौहृदयोपि निरसिता दीपवतामुदयसमयसमुपजनित-  
जनतानुरागपरिपिहित -

[29.] भुवनसमर्पितप्रथितबालादित्यद्वितीयनामा परममाहेस्वरः श्रीधुवसेनस्तस्य सुतस्तत्पादकम-  
लप्रणामधरणिक् -

[30.] षण्जनिताकिणलाञ्छनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्तिकालङ्कारविभ्रमा-  
मलश्रुतविशेषः प्रदानसलिलच्छा -

[31.] लिताग्रहस्तारविन्दः कन्याया इव मृदुकरग्रहणादमन्दीकृतानन्दविधिर्व्वसुन्धरायाः कार्मुके  
धनुर्व्वद इव संभाविताशेषलस्य -

[32.] कलापः प्रणतसामन्तमण्डलोत्तमाङ्गधृतचूडारत्न[र]यमानशासनः परममाहेस्वरः परम-  
भट्टारकमहाराजाधिराजपरमेश्वरच -

[33.] क्वर्त्तिश्रीधरसेनस्तत्पितामहभ्रातृश्रीशीलादित्यस्य शार्ङ्गपाणेरिवाङ्गजम्भनो भक्तिबन्धुरावय-  
वकल्पितप्रणतेरतिधवलया दूरं तत्पा -

[34.] दारविन्दप्रहृतया नखमणिरुचा मन्दाकिन्येव नित्यममलितोत्तमाङ्गदेशस्यागस्त्यस्यैव राजर्ष-  
र्षाक्षिप्त्वातन्वानस्य प्रबलधवलान्ना य -

<sup>11</sup> Read सत्वसपदा.

<sup>12</sup> Read \*लीकचरित\*.

<sup>13</sup> Read विषयाणां.

<sup>14</sup> Read \*पूर्व विदधानः\*.

<sup>15</sup> Read \*शाखातुरीय\*.

<sup>16</sup> Read प्रथमौ.

[35.] शसा<sup>17</sup> वलयेन मण्डितककुभा नभसि यामिनीपतेर्विडम्बिताखण्डपरिवेषमण्डलस्य पयोद-  
श्यामशिखरचूचुकचिरसङ्घविन्ध्यस्तनयु -

[36.] गायाः क्षिते<sup>18</sup>पत्युः श्रीडेरभटस्थाङ्गजः क्षितिपसंहतेरनुरागिण्याः शुचियश्रीङ्गकभृतः  
स्वयंवरमालामिव राज्यश्रियमर्णियन्त्या × क<sup>19</sup>-

[37.] तपरिश्रहः श्रीर्यमप्रतिहतव्यापारमानमितप्रचण्डरिपुमण्डलमण्डलाग्रमिवावलम्बमानः शरदि  
प्रसभमाकृष्टशिल<sup>19</sup>-

[38.] सुखवाणासनापादितप्रसाधनानां परभुवां विधिवदाचरितकरग्रहणः पूर्वमेव विविधव-  
र्णोज्ज्वलेन श्रुतातिशयेनोद्भासितश्च -

[39.] वणः पुणः<sup>20</sup> पुनरुक्तेनेव रत्नालङ्कारिणालङ्कृतश्रीत्रः परिस्फुरत्कटकविकटकीटपक्षरत्नकिरण-  
मविच्छिन्नप्रदानसलिलनि -

[40.] वहावसेकविलसन्नवशैवलाङ्गुरमिवाग्रपाणिमुद्वहन् धृतविमालरत्नवलयजलधिवेलातटायमा-  
नभुजपरिष्वक्तविश्व -

[41.] अरः परममाहेश्वरः श्रीधुवसेन × कुशली सर्वानिव समान्नापयत्यस्तु वस्त्रंविदितं यथा  
मया मातापित्रो<sup>18</sup>पुण्याप्यायनाय

[42.] महिष्क<sup>18</sup>[क]विनिर्गतमहिष्कवास्तव्यैतच्चातुर्विध्यसामान्यकौशिकसगोत्रवाजसनेयसब्रह्मचारि-  
ब्र<sup>18</sup>[<sup>18</sup>]<sup>18</sup>क्षणवपुत्रभट्टिभटाय

[43.] शिवभागपुरविषये दक्षिणपट्टे पट्टपट्टकग्रामः सोदङ्गः सोपरिकरः समूतवातप्रत्यायः सधान्य-  
हिरण्यादेयस्तद -

[44.] शापराधस्मोत्पद्यमानविष्टिकस्तुर्वराजकीयानामहस्तप्रक्षेपणीयः पूर्वप्रत्तदेवब्रह्मदेयरहितः  
भूमिच्छिद्रन्यायेना -

[45.] चन्द्रार्काणवक्षितिसरित्पर्वतसमकालीनः पुत्रपौत्रान्वयभोग्य उदकातिसर्गेण धर्मदायो  
निष्ठः यतोऽस्योचितया ब्रह्म -

[46.] देयाग्र(र)हारस्थित्या भुंजतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिद्गासधे वृत्तितव्यमागा-  
मिभद्रनृपतिभिरप्यस्मदङ्ग -

[47.] जैरन्यैर्वा स्तनित्यान्यैश्चर्याण्यस्थिरं मानुषं सामान्यञ्च भूमिदानफलमवगच्छद्विरयमस्मादा-  
योनुमन्तव्य<sup>18</sup>परिपालयितव्यश्चेत्यक्त<sup>21</sup>-

[48.] च ॥ बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः [<sup>18</sup>]. यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
फलम् [<sup>18</sup>] यानीह दारिद्र्यभयान्नरेन्दैर्वनानि धर्मायतनीक -

[49.] तानि [<sup>18</sup>] निवर्तमानास्तानि तानि<sup>18</sup> को नाम साधु<sup>18</sup>पुनराददीत [<sup>18</sup>] षष्टिं  
वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः [<sup>18</sup>] आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् [<sup>18</sup>] दूतकोत्र  
प्रमातृश्रीनागः

[50.] लिखितमिदं संश्लिष्यग्राधिक्षतदिविरपतिश्रीस्कन्दभटपुत्रदिविरपतिश्रीमदनहिलेनेति ॥  
सं ३०० ३० ४ माघ शु ८ सहस्रो मम ॥

<sup>17</sup> Read यशसा.

<sup>18</sup> Read ०श्रियमर्णयन्त्याः क०.

<sup>19</sup> Read ०क्षिती०.

<sup>20</sup> Read पुनः.

<sup>21</sup> Read ०संलुक्त०.

## TRANSLATION.

(L. 1.) Om. Hail! From the victorious camp pitched at Siri-Simminikā From the devout worshipper of Maheśvara, the illustrious Bhaṭārka, who had obtained majesty by hundreds of battles<sup>22</sup> fought in the vast territories, which were held by the matchless army of the Maitrakas; who had prostrated their enemies by force<sup>23</sup>; who had gained the devotion of those whom he prostrated by his majesty, by his impartiality (*in conferring*) presents and honours; who had acquired the splendour of royalty by his devoted army (*which consisted*) of hereditary servants, hired soldiers and men employed in posts<sup>24</sup>; and whose royal lineage was uninterrupted,—(*there descended*) the devout worshipper of Maheśvara, the illustrious Guhasena, all whose sins were washed away by his prostrations at the lotus-feet of his father and mother; who, ever sword in hand from his infancy, brightened the touchstone of his courage by splitting the temples of the rutting elephants of his foes; the rays of whose toe-nails mingled with the splendour of the crest-jewels of the enemies whom he had prostrated by the power of that (*courage*); who (*made*) the word “king” (*rājan*) true to its meaning by delighting (*rañjana*) the hearts of his subjects through careful observance of the conduct prescribed in all *smṛitis*; who surpassed Cupid in beauty, the moon in splendour, the king of mountains in firmness, the ocean in profundity, the preceptor of the gods in wisdom, and the lord of treasures in wealth; who, in his readiness to grant safety to refugees, scattered as trifles all (*the riches*) gained by his (*warlike*) deeds; who made the loving hearts of his learned friends rejoice by granting them more riches than they desired; and who appeared to be an incarnation of the delight of the vast circle of the whole world.<sup>25</sup>

(L. 7.) His son was the devout worshipper of Maheśvara, the illustrious Dhara-sena, all whose sins were washed away by the flood of the waters of the Gaṅgā, which flowed from the cluster of rays, (*that issued from*) the toe-nails of (*his father*); whose wealth was lived upon by hundreds of thousands of loving (*servants*); whom attractive virtues<sup>26</sup> approached impetuously, as if it were out of a desire for his beauty; who astonished all archers by his natural ability and excellent training; who preserved the meritorious gifts made by former princes; who drove away the plagues which oppressed his subjects; who demonstrated (*the possibility of*) the co-existence in one person of prosperity and wisdom; whose valour knew how to enjoy the prosperity of the party of his united enemies; and who obtained pure royal splendour by his valour.

(L. 10.) His son was the devout worshipper of Maheśvara, the illustrious Śilāditya, who meditated at the feet of (*his father*); who covered the whole horizon with the multitude of his wonderful virtues, which made the whole world rejoice; who carried a heavy burden of serious projects on the pedestal of his shoulders, the splendour of

<sup>22</sup> The earlier Valabhi grants read *समहार* ‘battle’ for *प्रहार* ‘blow.’

<sup>23</sup> The last translator of the above passage has been Professor Kielhorn (*Ind. Ant.*, vol. XIV, p. 329). Regarding his translation I venture to observe, that it seems easier to connect the genitive *सिक्ताणां* with *बल*, than with the more distant *मखलाभोग*.

<sup>24</sup> On these technical meanings of *maula*, *bhṛta* and *śrenī*, see the Hon V. N. Mandlik’s note, *Journal of the Bombay Branch of the Royal Asiatic Society*, vol. XI, p. 346.

<sup>25</sup> The last sentence might also mean: “who (*gives*) delight to, as the traveller (*takes*) delight in, the vast circle of the whole world.”

<sup>26</sup> On the *ābhigāmikā guṇāḥ* see *Jour. Bombay Br. R. As. Soc.*, vol. XI, p. 348.

which was increased by the flashing of his sword, that possessed the lustre of victory in hundreds of battles; who was easily pleased by everybody even through a trifling *bon mot*, although his mind was refined by the study of the higher and lower branches of all sciences; whose noble nature was well shown by his extremely virtuous conduct, although the profundity of his heart was unfathomable by the whole world; who acquired great fame by purifying the deserted path of the princes of the *Kṛita-yuga*; and whose second name Dharmāditya arose from (*the fact that*) his enjoyment of an abundance of wealth and pleasure was made still more resplendent by his never obstructing the law (*dharma*).

(L. 14.) His younger brother was the devout worshipper of Maheśvara, the illustrious Kharagraha, who meditated at the feet of (*his elder brother*); whose excellent character was not troubled by fatigue or love of pleasure, while, like a noble bullock, he bore the royal dignity,—which his elder brother, who resembled (*Indra*) the elder brother of Upendra (*Vishṇu*) himself, had most respectfully placed on his shoulders, though it (*viz., the royal dignity*) was a desirable object,—merely because his only pleasure was to fulfil his (*viz., his elder brother's*) commands; whose mind was untouched by the feeling of contempt of others or of pride, though his foot-stool was covered with the splendour of the crest-jewels of hundreds of princes, whom he had subdued by his great power; towards whom even those enemies, whose manliness and pride were notorious, found no other means of action than submission alone; who forcibly stopped all the coquettish ways of the Kali (*yuga*) by the collection of his pure virtues, which gave delight to the whole world; whose noble heart was untouched by all the sins which overcome low people; and who proclaimed his obtaining the first rank among heroes by wooing to himself the prosperity of a crowd of hostile princes by his famous manliness and extreme skill in weapons.

(L. 19.) His son was the devout worshipper of Maheśvara, the illustrious Dharasena, who meditated at the feet of (*his father*); who gave immense delight to the minds of all learned men by his mastery of all sciences; who, by great courage and noble liberality, broke the axles of the desires (literally, *the vehicles of the minds*) of the party of his foes in such a way that there was no hope of repair; who was very kind-hearted, though he had thoroughly studied the most secret branches of many sciences, arts and chronicles of the world; whose ornament was the splendour of unfeigned modesty and courtesy; who destroyed the rising pride of all his adversaries by the long staff of his arm, which was able<sup>27</sup> to carry off the banner of victory in hundreds of battles; and whose commands were received with joy by the whole circle of princes, whose pride of skill in weapons had been conquered by the strength of his bow.

(L. 22.) His younger brother was the devout worshipper of Maheśvara, the illustrious Dhruvasena, who meditated at the feet of (*his elder brother*); who surpassed all former princes by his good deeds; who, like an incarnation of manliness, conquered even such countries as were difficult to be conquered; who, like Manu himself, was resorted to by subjects, whose minds were full of affection on account of his high virtues; who, (*like*) the moon, possessed all arts (*or digits*), was full of splendour and caused delight, (*but*) who was free from sins (*or spots*); who, (*like*) the sun, destroyed the

<sup>27</sup> The author seems to have formed *pratyala* from the root *al*, which the compilers of the *Dhātupāṭha* had invented in order to explain the derivation of *alam*.

dense darkness in (*all*) quarters, which were covered by his great splendour, (*but*) who was rising continually; who was versed in both the sciences of government and of Śalāturiya (*i.e., of Pāṇini*), as he inspired in his subjects perfect trust, which was useful, connected with various purposes and full of profit, as he knew how to decide about peace, war and encampment, as he gave the correct order in the proper place, and as he caused good people to thrive by making virtue prosper<sup>28</sup>; who, though very brave, had a merciful heart; who, though learned, was free from pride; who, though handsome, was full of calmness; who, though constant in friendship, cast out the sinful; and whose famous second name Bālāditya (*i.e., the morning-sun*) was made true to its meaning (*by the fact that*) the world was pervaded by the affection (*or redness*) of men, which was produced at his rise.

(L. 29.) His son was the devout worshipper of Maheśvara, the supreme lord, the lord of great kings, the supreme ruler, the emperor, the illustrious Dharasena, who (*like Śiva*) bore the crescent of the moon on his forehead, as the latter was marked with a scar that was produced through his rubbing the earth, while prostrating himself at the lotus-feet of (*his father*); who, even in his infancy, was distinguished by sacred knowledge, which was as pure as the glittering pearl-ornaments that were fixed in his ears; the tips of whose lotus-hands were moistened with the water (*sprinkled*) at donations (*as the tip of the trunk of an elephant with the rutting-juice*); who gave great delight to the earth, as to a maiden, by imposing light taxes (*or by taking her soft hand*); who, with his bow, seemed to be (*an incarnation of*) the science of archery, as he hit all sorts of aims; and whose commands resembled the crest-jewels which were borne on the heads by the crowd of his bowing vassals.

(L. 33.) The son of his grandfather's brother, the illustrious Śilāditya, was the illustrious Derabhata,<sup>29</sup> whose head was continually purified by the extremely bright splendour which widely issued from the jewel-like nails of the lotus-feet of (*his father*), when he performed prostrations with his body, which was bent in reverence, just as the head of Viṣṇu's son (*is purified*) by the Gaṅgā (*which issues from the toe of his father*); who possessed the courtesy (*or the southern region*) of the royal sage Agastya himself; who imitated the unbroken circle of the halo of the lord of the night (*i.e., the moon*) in the sky by the extremely bright girdle of his fame, which adorned the nymphs of the quarters; and who was the lord of the earth, whose breasts, (*viz.*) the Sahya and the Vindhya (*mountains*), are adorned with (*black*) nipples, (*viz.*) with peaks, which are darkened by clouds.

(L. 36.) His son is the devout worshipper of Maheśvara, the illustrious Dhruvasena, who has wooed the loving assembly of princes, which wore bright fame as a white garment, and which handed to him the splendour of royalty as the garland at a "self-choice" (*svayamvara*); who, in autumn, depending on his valour which was as irresistible as his sword, that had subdued the territories of fierce enemies, has lawfully taken the hand of (*or levied taxes from*) foreign countries, which were conquered by the

<sup>28</sup> The second meaning of this passage is as follows:—"As he made an affix following roots or crude forms (Pāṇini, III, 1, 2), significant (Pāṇini, I, 2, 45), (*joined with*) indicatory letters for various purposes and completed by an augment, as he knew the truth about euphonic rules, analysis and composition, as he put the correct substitute in the place (*of another*), and as he caused the formation of correct (*words*) by the performance of *guna* and *vriddhi*."

<sup>29</sup> डेरभट (not डेरभट) seems to be the correct form of the name;—see the facsimiles, *Ind. Ant.*, vol. V, page 211; vol. VII, p. 78.



bow (*of Cupid or of the king*), on which the arrow had been forcibly pulled back; whose ears are again ornamented with jewels, which seem superfluous, as his ears have been already adorned with extensive sacred knowledge of various kinds (*or colours*); the tip of whose hand (*is resplendent*) with the rays of the jewels, which cover his gleaming bracelet, and resembles a fresh sprout of (*the aquatic plant*) *śaivala*, as it glitters with the masses of water, which he is continually sprinkling at donations;<sup>30</sup> and who has embraced the earth with his arm, which resembles the coast of the ocean, that wears an armlet of large pearls.

(L. 41.) (*He*), being in good health, issues (*the following*) command to all: "Be it known to you, that, for the increase of the spiritual merit of my mother and father, I gave with a libation of water to the Brāhmaṇa Bhaṭṭibhaṭa,<sup>31</sup> the son of Bappa, who comes from Mahichhaka, dwells at Mahichhaka and belongs to the *chaturvedins* of this (*pluce*), to the *gotra* of the Kauśikas and to the school of the Vājasaneyas, the village of Paṭṭapadraka, in the southern division (*dakṣiṇapaṭṭa*) of the district (*vishaya*) of Śivabhāgapura, as a meritorious gift, with the *udraṅga*, *uparikara* and *bhūlavātapatyāya*, with the income in grain and in gold, with (*the right of fining those who commit*) the ten offences, with (*the right to*) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and to Brāhmaṇas, according to the mode of *bhūmichchhidra*, to last as long a time as the moon, the sun, the ocean, the earth, the rivers, and the mountains, and to be enjoyed by his sons, grandsons and (*further*) descendants. Wherefore, nobody shall cause obstruction to him if he enjoys (*this village*), cultivates it, causes it to be cultivated or assigns it (*to others*) according to the usual rule relating to *agrahāras*, which are given to Brāhmaṇas. And future gracious kings of our lineage or others shall assent to this our gift and shall preserve it, recognizing that the royal dignity is very transient, that human life is unstable, and that the reward of a gift of land is common (*to all kings*)."

(L. 47.) And it has been said: [*Here follow three of the customary imprecatory verses*].

(L. 49.) The messenger for this (*grant was*) the *pramātri* Śrī-Nāga. This was written by the Chief Secretary Śrīmad-Anahila, the son of the Chief Secretary Śrī-Skandabhaṭa, who was charged with peace and war. Sam[vat] 334, on the 9th of the bright half of Māgha. (*This is*) my own handwriting.

<sup>30</sup> The second meaning of this passage is as follows: " (*who resembles an elephant*) the tip of whose trunk (*is resplendent*) with the rays of the wings of the insects, which cover his gleaming tusk-ring, (*and bears*) fresh sprouts of *śaivala* (*plants*) which glitter, as they are continually sprinkled with masses of rutting-juice."

<sup>31</sup> In a notice published in the *Vienna Oriental Journal* (vol. I, p. 138), I suggested that the Bhaṭṭibhaṭa of the present inscription might be identical with the author of the *Bhaṭṭikāvya*, which was composed, "while king Śrī-Dharasena ruled at Valabhi." This identification, however, is at the least very doubtful, as in the inscription Bhaṭṭi's father is called Bappa, while Jayamangala's *ṭikā* calls him Śrīsvāmin.

## XIV.—INSCRIPTION IN THE DEHLI MUSEUM.

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The inscription, of which the following transcript and translation has been prepared, is now in the Dehli Museum, and is said to have been found in a well at Sarban, about five miles to the south of Dehli,—the Sâravala or Sârabala of the inscription. It is on a rectangular black slab measuring 17 inches by 11, of which the inscription covers  $15\frac{1}{2}$  by  $10\frac{1}{4}$  inches. It consists of 16 verses written in 18 lines—the last containing only 6 aksharas of the date, and is in almost perfect preservation; the letters well formed. It belongs to the time of the Sultân Muḥammad bin Tughlaq (A.H. 725—752) and is dated V. Samvat 1384, Phâlgun Su. di. 5th, Tuesday, which, if intended for the current year, would fall in February 1328 A.D., and records the construction of a well at the village of Sâravala by two brothers—Khetala and Paitala. The date is first given as reckoned by the Vedas (4), Vasus (8), Agni (3), Chandra (1), and then in figures—1384.

L. 1 स्तस्ति ॥ सर्वाभीष्टफलं यस्य पदाराधनतत्पराः ।

लभन्ते मनुजास्तस्मै गणाधिपतये नमः ॥ १

<sup>2</sup> सत्यलो नाम वः पातु सांवत्स्यांवया सह ।

प्रसादाद्यस्य देवस्य भक्ताः स्युः सौख्यभाजनं ॥ २

देशोस्ति <sup>3</sup> हरियानाख्यः पृथिव्यां स्वर्गसंनिभः ।

दिल्लिकाख्या पुरी तत्र तोमरैरस्ति निर्मिता ॥ ३

तोमरानन्तरं यस्यां राज्यं निहतकंटकं ।

चाहमाना नृपाश्चक्रुः प्रजापालनतत्पराः ॥ ४

जय प्रतापदेहनदग्धारिकुलकाननः ।

मेच्छः सहावदीनस्तां वलेन जगृहे पुरीं ॥ ५

ततःप्रभृति भुक्ता सा तुरष्कैर्यावदद्य पूः ।

श्रीमहंमदशाहिस्तां पाति संप्रति भूपतिः ॥ ६ अपि च ॥

तस्यां पुर्यस्ति वणिजामश्रोतकनिवासिनां ।

वंशः श्रीसाचदेवाख्यः साधुस्तत्रोदपद्यत ॥ ७

लक्ष्मीधरस्तत्तनयो <sup>8</sup> वभूव लक्ष्मीधरांद्द्विद्वयपद्मभृगः ।

देवद्विजाराधननिष्ठचित्तः समस्तभूतावनलव्यकीर्तिः ॥ ८

<sup>9</sup> लक्ष्मीधरस्तत्तनयो कलिकालवाद्यावास्तामुभौ महिमवारिनिधी सुरूपा ।

माहाभिधो निपुणवुद्धिरभूत्तदाद्यो घोकाख्य उत्तमयशा अनुजस्तु तस्य ॥ ९

माहाख्यस्याभवत्पुत्रो मेल्हानामा मनोहरः ।

देवद्विजगुरुणां यः सदाराधनतत्पराः ॥ १०

श्रीधरस्यात्मजां वीरोनाम्नीं ( ? वीरानाम्नीं ) भर्तृपरायणां ।

घोका विवाहयामास तस्यामास्तामभौ सुतौ ॥ ११  
 ज्यैष्ठस्तयोः खेतलनामधेयः साधुत्वपाथीधिरनंतशीलः ।  
 पतूकनामा च लघुः समस्तगुरुद्विजाराधनशीलचित्तः ॥ १२  
<sup>14</sup>अथैतयोः खेतलपैतलाख्यसाध्वीः सदा कीर्तनकर्मबुद्धयोः ।  
 इयं शुभा सारवलाभिधानग्रामांतभूरध्ववसत्स्य चित्ते ॥ १३  
<sup>15</sup>पितृणामक्षयस्वर्गप्राप्त्यै संतानवृद्धये ।  
 पैतलः पैतलश्चैनं कारयामासतुः प्रहिं ॥ १४  
 वेदवस्त्रिचंद्रांकसंख्येदेविक्रमार्कतः ।  
 पंचमयां फाल्गुनसिते लिखितं भौमवासरे ॥ १५  
<sup>17</sup>इंद्रप्रस्थप्रतिगणे ग्रामे सारवलेच तु ।  
 चिरं तिष्ठतु कूपीयं कारकञ्च सवांधवः ॥ १६  
<sup>18</sup>संवत् १३८४ फाल्गुनशुदि ५ भौमदिने ॥

TRANSLATION.<sup>1</sup>

V. 1. Hail! Worship be unto that Lord of Gaṇas through constant devotion for whose feet men obtain the fruit of all their desires.

2. May he, who is called Satyala,<sup>2</sup> together with Ambâ and Ambavatî, protect you, that god by whose grace the faithful shall be a vessel of bliss!

3. There is a country, called Hariyâna, a very heaven on earth: there lies the city called Dhillikâ, built by the Tomaras,—

4. Wherein, subsequent to the Tomaras, the Châhamâna kings, intent on protecting their subjects, established a kingdom, in which all enemies of public order were struck down.

5. Thereupon the Barbarian Sahâbadîn,<sup>3</sup> having burnt down the forest of hostile tribes by the fire of his valour, seized that city by force.

6. Thenceforward that city has been in the possession of the Turashkas to this day: at present Prince Śrī Mahammad Śâhi<sup>4</sup> rules over it.

7. Now, in that city there is a family of merchants dwelling in Agrotaka:<sup>5</sup> in this family was born the Sâdhu Śrī Sâchadeva<sup>6</sup> by name.

8. His son was Lakshmîdhara, the bee of the lotus-pair of (*Vishṇu*) Lakshmîdhara's feet, whose mind was ever bent on the propitiation of the gods and Brâhmans, and who obtained fame by his kindness to all beings.

<sup>1</sup> A Devanâgarî transcript, prepared (for Mr. J. G. Delmerick) by Paṇḍit Bisasharnâth of Dehli, with an English translation by Kâśhî Râjendralâla Mitra, appeared in the *Proceedings* of the Asiatic Society of Bengal for May 1873, p. 103 seqq. In the following notes the various readings of the Paṇḍit's transcript have been referred to after renewed careful examination of the impressions taken from the stone.

<sup>2</sup> This epithet (² 'the truthful one'), apparently intended here as a name for Śiva, has not been found in any Sanskrit work.

<sup>3</sup> Rightly identified by Râjendralâla Mitra with Sultân Shahâb-ad-dîn Muḥammad Ghori, A.D. 1156-1205.

<sup>4</sup> Muḥammad-bin-Tughlaq, reigned A.D. 1325-1351.

<sup>5</sup> Râj. Mitra takes this to be 'the original, or Sanskrit form, of Agrâ, the merchants or baniyâs of which place are well known all over India as the Agarwâlâ Baniyâs.' Perhaps it may be the name (derived from Agrâ) of the quarter of the town of Dhilli where these merchants resided.

<sup>6</sup> Thus the inscription reads, instead of Sâradeva, as transcribed by the Paṇḍit.

9. Lakshmidhara had two sons, who were strangers to the Kaliyug (*time of strife and sin*); both of them oceans of greatness, and of goodly form. The first of them was Mâha (or Mâhâ) by name, of subtile mind; and his younger brother named Ghikâ, of highest renown.

10. Mâha had a charming son, named Melhâ, who was ever bent on propitiating the gods, Brâhmans and Gurus.

11. Ghikâ married Śrīdhara's daughter, Virâ (?) by name, devoted to her husband: by whom he had two sons;—

12. The elder<sup>7</sup> of them, Khetala by name, an ocean of goodness, and of boundless piety; and the younger, named Paitûka, whose mind was devoted to the propitiation of all Gurus and Brâhmans.

13. Now in the thought of those two sâdhus, named Khetala and Paitala,<sup>8</sup> whose minds were occupied with deeds of renown, this fair piece of ground at the extremity of the village called Sâravala, was dwelling.

14. Shetala and Paitala, with the view of their deceased ancestors attaining to imperishable Svarga,<sup>9</sup> and for the continuation of their race, caused this<sup>10</sup> well to be made.

15. Written in the year countable by Veda (4), Vasu (8), Fire (3) and Moon (1), from the time of Vikramârka, on Tuesday, the 5th of the bright half of Phâlguna.

16. In this village of Sâravala, in the pratigana<sup>11</sup> of Indra-prastha, may this well, and its author with his family, exist for a long time.

Samvat 1384, bright Phâlguna 5, Tuesday.

## XV.—A NEW INSCRIPTION OF THE ANDHRA KING YAJÑAŚRĪ GAUTAMIPUTRA,

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined inscription is incised on a stone, which was originally found on the sea-shore south of the Kṛishṇâ river close to the village of China in the Kistnâ district, and is now deposited in the Madras Museum. I edit it according to two rubbings, made over to me by Dr. Burgess. It contains six unequal lines, all of which are mutilated, the lower ones more than the upper ones. The characters are of the ordinary Audhra type, but rather ornamental.

<sup>7</sup> जोहः in the inscription, is of course a mistake for जोहः.

<sup>8</sup> Here, and in sloka 14, the Paṇḍit (if his transcript has been faithfully reproduced) has read the name Paituka, which Rājendralāla Mitra naturally takes to be a mere *varia lectio metri causa* for Paitûka (as the name is clearly spelt in verse 12). The inscription, however, undoubtedly has Paitala in verses 13 and 14.

<sup>9</sup> The inscription reads clearly अक्षयस्वर्गप्राप्तये. What the Paṇḍit took to be an *anusvâra* (अक्षयं) is in reality the lower end of the १ of सप्तमी: in the preceding line.

<sup>10</sup> Instead of वित्तः पैतलयेन the Paṇḍit reads वित्तः पैतलयेव. The *anusvâra* is indeed very indistinct, and is perhaps even wanting; the letter itself, however, is undoubtedly न, and not व. It scarcely needs to be remarked that the letter व and ण are frequently interchanged; hence वित्तः in verse 13, and पैतल in 14.

<sup>11</sup> Rājendralāla Mitra suggests that "*pratigana* is perhaps a mislection of *pratiṣṭhā*, in front of;" though he also remarks that "it evidently stands here for a province or a district." It is probably meant to be the Sanskrit equivalent of *pargana*; for which one would rather expect प्रगणे or परिगणे.

The purpose of the document is not quite certain. If the syllables *dhāya* at the beginning of l. 6 are the remnant of *Budhāya*, it may have been the record of some Buddhistic donation or dedication. The chief points of interest which it offers are the date and the expression *vasasatāya* preceding the latter. As regards the date, it is the twenty-seventh year of king Gotamiputa Siriyaña Sātakaṇi, i.e., Gautami-putra Yajñaśrī Sātakaṇi, who, as the *Vāyu* and *Matsya Purāṇas* assert, ruled twenty-nine years.<sup>1</sup> The close agreement of the figures is very remarkable, and it would seem that the Paurāṇic statement is really true.<sup>2</sup> As we have here quite distinctly *vasasatāya*, it becomes advisable to give up the attempt at reading the corresponding expression in Dr. Burgess' Banavāsi inscription *visasatāya*<sup>3</sup> and the explanation proposed there. At the same time it seems even less possible than formerly to accept Dr. Bhagvānlal Indrājī's interpretation, who takes it to be equivalent to *varshaśatyām*, "in the century of years." I still believe that it has the same import as the phrases *pravardhamānavijāyārājya*<sup>4</sup> and the like, which occur so often in Sanskrit inscriptions before regnal dates,<sup>5</sup> and I am inclined to fall back on the translation *vasasattāyāḥ*, which I proposed—*loc. cit* note 5.

## TRANSCRIPT.

1. सिधं न[मो भ]गवतो<sup>6</sup> — — — [वस] रजो गीतमि -
2. पुतस अरकसिरियजसातकणिस वससताय संवत्सर सत[वि] -
3. मं २० + ७ हेमतानं पखं चतुर्थं ४ दि<sup>7</sup> — — — — मं ५ एतिय
4. पुवाय अरकमहतरकेन महा<sup>8</sup> — — — — —
5. याजिना महादं — — — — —
6. धाय — — — — —

## TRANSLATION.

Success! Adoration to divine.....v a! The year twenty-seven (20+7) of the existence of the power of the king, the lord<sup>9</sup> Siriyaña Sātakaṇi, the son of the (*Queen of the*) Gautama (*race*), the fourth (4) fortnight of summer, the fifth (5) day—on the above (*date*) by the lord, the Mahataraka<sup>9</sup> Mahā.e....., a sacrificer, .....to (Bud)-dha (?).....

<sup>1</sup> Dr. R. G. Bhaṇḍarkar, *Early History of the Dekhan*, p. 26.

<sup>2</sup> The next latest regnal year of this king in the sixteenth, see *Arch. Rep. Western India*, vol. IV, p. 79.

<sup>3</sup> *Indian Antiquary*, vol. XIV, p. 331.

<sup>4</sup> *Loc. cit.*, note 4.

<sup>5</sup> L. 1. After मन्वती five, possibly six, letters have been obliterated. The last two seem to have been वस

<sup>6</sup> L. 3. The lacuna after दि has to be filled up by दि[वसं पंच]न

<sup>7</sup> L. 4. The slanting stroke above ह in महतरकेन seems to be accidental. The next word may be मही

<sup>8</sup> I take अरक to be an equivalent of Sanskrit अर्यक which has the same meaning as क्षामिन् found in the same position in other Andhra inscriptions.

<sup>9</sup> महतरक is probably a title and the same as the Sanskrit महत्तर.

## XVI.—THE TWO PRASASTIS OF BAIJNÂTH,

BY G. BÜHLER, Ph.D., LL.D., C.I.E.

[Kiragrâma or Baijnâth is a small town in the east of the Kāngra district about thirty miles east of Koṭ Kāngra, in latitude 32° 3' N. and longitude 76° 41' E., at a bend of the Binuân river—a feeder of the Biyās and on its east or left bank. The number of old temples about the village point to its having been in early times a place of some note. Under the Katoch chiefs or Rājanakas who were tributary to Jālandhara or Trigarta, it may have been the residence of one of them. But most of its temples are now in ruins. The two of most architectural interest and best preservation are those of Siddheśvara and Vaidyanātha. The former, at the west end of the town, is now deserted, but consists of a four-pillared maṇḍapa and a shrine, measuring over all about 33 feet by 20, and the *sikhara* is 35 feet high.<sup>1</sup> It faces the east and has two doors in the back wall of the hall on each side of the shrine, to admit of its *parakrama* or circumambulation. A perforated stone window on each side of the hall helped to light it, and in a niche in the south wall has been an inscription on a slab 17" by 14", but scarcely a letter is now traceable. In a niche on the outside of the back or west wall is a figure of Sūrya.

The temple of Vaidyanātha is on the north side of the village, close to the river, and stands in an irregular walled enclosure, about 120 feet from east to west, and from 60 feet wide inside at the east end to 75 at the west, with rooms for the *pūjāris*, &c., on the north and west sides, and several small temples in the court along the north side. The principal temple measures 51 feet by 31 over the base. The maṇḍapa is 20 feet square inside;<sup>2</sup> its roof supported by four round pillars standing on two raised benches on each side the central area. Behind this is a small ante-chamber with two pillars in antis; and beyond it is the shrine, 8 feet square inside, containing a small *lingam* and a number of loose images. To the entrance, on the west, is added a porch, with four columns in front, and measuring inside about 8' 4" in width by 6' 6" deep. The pillars are of early date, but in its present form this addition is probably due to Sansāra Chandra II. of Kāngra (1776-1809), who thoroughly repaired and restored the temple in 1786. With the exception of the balcony windows on each side of the maṇḍapa, its walls and inner roof and those of the shrine, however, were not materially interfered with; but the outer roof of the maṇḍapa and the spire of the shrine were either largely reconstructed or covered with so thick a coating of lime, as entirely to mask the original. But whether this is the temple for which the inscription slabs of the beginning of the ninth century were engraved may possibly be questioned: the pillars and some details certainly belong to that period; but if there were no such inscription to influence us, the archæologist

<sup>1</sup> In his *Archæol. Survey Reports*, vol. V, pl. xlv, General Sir A. Cunningham has given a plan and elevation of this temple, drawn by himself, which are not correct, especially in the details most essential for estimating its age; the height of the spire above the eaves of the maṇḍapa is dwarfed from 21' 5" to 15'; the small representations of *sikharas* on the walls are neither of the modern form nor all in the positions represented; and the middle facet of the spire is elaborately carved with 'horse-shoe' or shell diaper carving, similar to that on the ruined temple of Jamadagni in the court of the temple of Vaidyanātha. The only way one can account for the inaccuracies of this elevation is to suppose that after measuring for the plan, a rough sketch was made of the north side, with the height of the walls measured, and the details left out, or only roughly marked as reproduced in the plate. Mr. Fergusson finds serious fault with this drawing (*Ind. & East. Archit.*, p. 315n.), but mistakes the small temple of Jamadagni in his engraving (p. 316) for this temple of Siddhanātha or Siddheśvara. The style is quite the same and they belong to the same age.

<sup>2</sup> Cunningham, *Arch. Sur. Rep.*, vol. V, p. 178, says the maṇḍapa is 48 feet square outside: this is probably a misprint for 28 feet.

might be disposed to assign the general structure to a somewhat later date. Tradition says it is the *seventh* restoration; and it seems not improbable that, when Maḥmūd of Ghaznī invested Nagarkoṭ or Kāngrakoṭ in 1008, his troops may have wrecked the Vaidyanātha temple also, and that it was, soon after, rebuilt with such important parts of the old materials as the two *praśasti* slabs and the columns. The inscriptions are on two stone tablets at the ends of the front cross aisle of the maṇḍapa,—No. I, in the south wall, measures 2' 3" by 2' 4"; and No. II, in the north, measures 2' 3" by 2' 5".

In the niche in the back wall or east side of the shrine outside, is a sandstone figure of Sūrya, wearing a laced jacket, placed in a marble pedestal which is almost hidden by the ledge of the niche, but which bears on its facets an inscription (given below) dated Samvat 1296, and recording the dedication of an image of Mahāvīra, the twenty-fourth Jaina Tīrthamkara. This stone must therefore have come from some Jaina temple in the neighbourhood. And in one of the small temples in the court is an image of Supārśva-nātha, the seventh Jina.

The small temples in the court are all more or less ruined. They are now named as if dedicated to Jagannāth, Lakshmi-Nārāyaṇa, Bhairava, Jamadagni, Narmadeśvara, and Rādha-Kṛishṇa, while one is nameless. In front of the porch is the usual Nandi-maṇḍapa or small canopy over the couchant bull or *vāhana* of Śiva, and behind it is a standing figure of the animal.—J. B.]

In his *Archæological Reports*, volume V, pp. 180-181, Sir A. Cunningham notices two large inscriptions which he found in 1846 in the famous temple of Śiva-Vaidyanātha, *vulgo* Baijnāth, at Kiragrāma or Kīrgrāon in the Kāngra District of the Panjāb. He gives their date Saptarshi Samvat or Lokakāla 80 and Śaka Samvat 726, *i.e.*, 804 A.D., as well as a summary of their historical contents, and quotes two verses, I, 39, and II, 6, in full, according to the readings of Bābu (now Rājā) Śivaprasāda, C.S.I.<sup>3</sup> The śloka given in full show clearly that the decipherer has not succeeded in overcoming the great difficulties of his task. For they contain, besides lacunæ, impossible Sanskrit forms, and metrical mistakes. Moreover the historical information extracted from the two documents is by no means exact. Dr. J. Burgess has forwarded to me a double set of paper impressions of the two inscriptions (*A* and *B*), and of late two more (*C*), made under his own superintendence, according to which I now attempt a complete edition.<sup>4</sup> Though the last two, one on thick and one on thin paper, have been made with great care, I find it impossible to solve all the difficulties completely. A great number of indistinct or mutilated letters occur especially in lines 1-14 and at the end of No. I as well as in the first and last lines of No. II. These defects become particularly serious on account of the difficult character of the alphabet. They frequently force the decipherer to have recourse to conjectures which in most cases can be made with great certainty. In one passage of No. I and in three passages of No. II I have failed to find the words required, while one passage in No. I remains doubtful.

The technical execution is in general very good. The characters belong to the Śāradā alphabet, a branch of the *Brāhmī lipi*, which has been used for many centuries in the extreme north-west of India. Though our inscriptions differ in numerous

<sup>3</sup> See also *loc. cit.*, plate xlii, 5. Sir A. Cunningham refers to an article of Rājā Śivaprasāda, published in the *Simla Akbar* of 1849, a periodical which is not accessible to me.

<sup>4</sup> A transcript of the historical portions, together with a discussion of their contents in German, has already been published at pp. 11-19 of the *Festgruss an Otto von Bohlingk*, Stuttgart, 1888. I have now been able to correct the text, given there, in various places, I, 33; II, 7, 14, 29, 31.

details from the modern Śāradā of Kaśmīr, the type is unmistakeable. This circumstance makes the documents very interesting for the student of palæography. They are the oldest specimens of Śāradā writing, considerably more ancient than Dr. Leitner's inscription from the reign of "king" Diddā in the Lahore Museum and even anterior to the coins of Avantivarman of Kaśmīr. Moreover they show pretty clearly the gradual development of the Śāradā. The initial vowels *a*, *ā*, *o*, and the consonants *ka*, *ja*, *bha*, *ya*, *ra*, *va*, still agree with the forms of the Horiuzi and Nepal palm-leaves, and differ from the modern Kaśmīrian. The initial *e*, *ṭa*, *ṇa*, *na*, *pa* and *ba* present transitional forms, while *pha* is still more archaic than in the *Brāhmī lipi*. The remaining single letters and a number of groups are the same as in the Śāradā alphabet. Among them the single consonants *kha*, *gha*, *cha*, *ḍa*, *ṭha*, *ḍa*, *ṭha*, and *la*, the medial *ṛi*, the *Jihvāmūliya*, the *Upadhmanīya*, the groups *jñā* and those beginning with *ṇa* and *ra*, are peculiarly characteristic of the Śāradā. In other cases, *e.g.*, in those of the medial *e*, *ai* and *o*, and of the subscribed *ba*, we find considerable vacillations. The medial *e* is mostly represented by a thick horizontal or slightly slanting stroke as in the Śāradā. Occasionally, however, the ancient *prishṭhamātrā* is used. Similarly the medial *ai* is mostly expressed by two horizontal lines, more rarely by a *prishṭhamātrā* and one horizontal line. Again, the medial *o* shows in the great majority of cases the peculiar wavy line of the Śāradā alphabet, which resembles a Greek circumflex. But a few instances occur where it is expressed by *e*, either superscribed or a *prishṭhamātrā* plus *ā*. As regards the subscribed *ba*, it shows either the peculiar form of the single *ba*, which resembles a modern Śāradā *va*, or more rarely is hardly distinguishable from *va*. But in one case, *chumbitāḥ*, No. II, l. 3, it is exactly like the modern Śāradā *ba*. It would lead me too far if I were here to enter on a more detailed discussion of the alphabet of these inscriptions. But the points which have been noticed will suffice to show that it possesses great interest and well deserves a separate full treatment in connexion with the characters on the Kaśmīrian coins, the inscription from the reign of Diddā and the Champā grant, published by Dr. Kielhorn in the *Indian Antiquary*, vol. XVII, p. 7ff. The language of the inscription is pure and good Sanskrit, full of very rare words, which furnish some valuable contributions for the dictionary. The spelling shows very few and slight mistakes. It closely resembles that of the Kaśmīrian MSS. by the constant use of the *Jihvāmūliya* and of the *Upadhmanīya*, instead of the *Visarga* before *ka*, and *pa*, as well as by the assimilation of the nasals to the following consonants in compound words. The spelling *prakṛiptāvanam* for *prakṛiptāvauam*, No. II, verse 15, too, deserves attention.

No. I consists of two distinctly separate parts, a hymn addressed to Śiva and Pārvatī, which, with its nineteen verses, fills lines 1-16. Then follows a new *Maṅgala*, contained in a single verse, and then only the real Praśasti which gives (1) an account of Lakshmanachandra the lord of Kīragrāma; (2) an account of Manyuka and Āhuka, the founders of the temple, which is also briefly described; (3) a notice of various donations made by certain other persons to the temple; (4) a notice of the masons or architects who erected the building; (5) a notice of the poet who wrote the Praśasti; (6) the date, together with a mention of the overlord, the king to whom Lakshmanachandra owed allegiance. No. II is of one piece. It contains (1) a *Maṅgala* of five verses; (2) a mention of the king of Jālandhara, of the two founders of the temple, of Kīragrāma and its lord; (3) a detailed genealogy of the latter; (4) a fuller account of Manyuka



and Âhuka describing their piety and the cause which led to the erection of the temple, and naming their ancestors; (5) an account of various donations made by the founders, by Lakṣmaṇachandra and by his mother, together with the usual blessing on those who uphold the grants and curses against those who seize them; (6) an account of the author of the Praśasti; (7) a notice, it would seem, of an additional donation, in prose; (8) the date. The fact that two Praśastis by the same author are found in one temple is unusual. It may be explained by the supposition that the various donations were not made at the same time. The first Praśasti, it would seem, was composed immediately after the temple had been built and the three grants, mentioned in it, had been made. Later, the lord of the village and his mother made also donations. This seems to have rekindled the zeal of the founders. They not only responded to the liberality of their masters by making some further endowments for the temple, but they also had again recourse to the skill of their poet, who now devoted still more verses to the chieftains of Kīragrāma than on the first occasion, and, of course, also duly sang the praises of the piety and liberality of his employers. This explanation is, I think, supported by some hints contained in the inscriptions. The composition of the Praśasti, which I have called No. I in accordance with Sir A. Cunningham's opinion, must be certainly assigned to the time immediately after the completion of the building, because it gives some details regarding the appearance of the latter, because it names the architects who constructed it, and because it begins with the hymn addressed to Śiva and his spouse. It was a natural idea to compose such a poem on the consecration of the new temple. Later, it would have been of less significance. These considerations, it seems to me, definitively settle the chronological order of the two poems.

If we now turn to the historical details which may be gathered from the two documents, those referring to the building of the temple are as follows. In Kīragrāma, either a large village or a small town which belonged to the kingdom of Jālandhara (I, 39; II, 6, 16) or Trigarta (II, 10, 18) and was situated on the river Kandukābindukā (II, 10, the modern Binoā or Binwā),<sup>5</sup> lived two wealthy merchants, Manyuka and Âhuka, who were brothers (II, 26) and members of an undivided family (I, 28). They were the sons of Siddha (I, 27, 28; II, 23) and Chhinnā (I, 27). Their grandfather was called Kāhila, the great-grandfather Pāhila, and the father of the latter Śāhila (II, 28). Manyuka, the elder among them, had a wife, named Gulhā (I, 28). Both were devout worshippers of Śiva (I, 30; II, 8, 9, 26, 27-29), and their zeal for their faith induced them to build a temple for an ancient *liṅga* which stood in Kīragrāma and was called Vaidyanātha<sup>6</sup> (II, 25). The temple consisted of a *purī*, or adytum, and of a *Maṇḍapa* in front of that (I, 29; II, 25). It was adorned with numerous sculptures, such as the images of the Gaṇas, Śiva's celestial attendants (I, 37), and at the gates stood statues or reliefs of the rivers Gaṅgā and Yamunā and of other divine beings (I, 29).<sup>7</sup> The architects were Nāyaka, son of Âsika, of Suśarmanagara, probably the modern Koṭ Kāngrā, and Thoḍhuka II., son of Sammana (I, 35-37). Immediately after its consecration, the temple received various endowments which, it would seem, were chiefly destined to defray the expenses of the religious services, and perhaps of the repairs

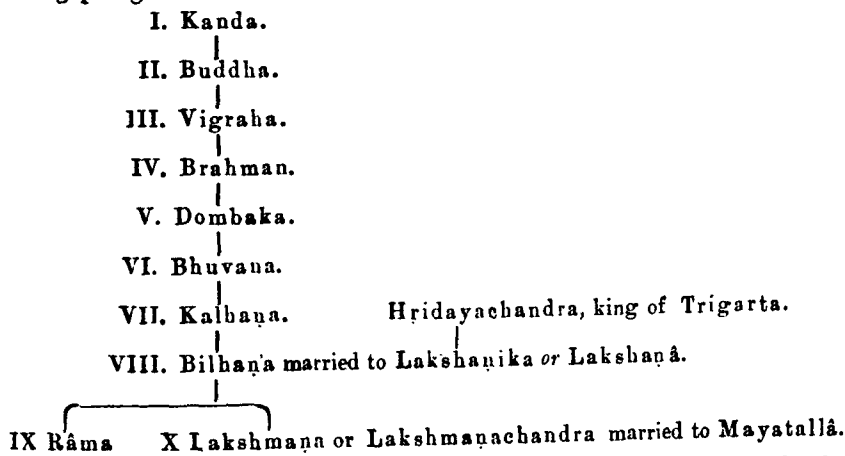
<sup>5</sup> The former name is given in the *Kāugra Gazetteer*, p. 21, the latter by Sir A. Cunningham. The river is a tributary of the Vipāśā or Biās.

<sup>6</sup> This is a very common appellation of Śiva, and many Vaidyanāthas are found in the most different parts of India.

<sup>7</sup> Compare also the description of the temple in J. Fergusson's *History of Indian Architecture*, pp. 315-18, and wood-cut, No. 178.

of the building. The Brâhman Ralhaṇa, an astrologer of Suśarmapura,<sup>8</sup> son of Âsuka, gave two *dronas* of grain "from Navagrâma" (I, 31, 32), *i.e.*, the right to that amount which had to be delivered annually by the donor's serfs or cultivators in Navagrâma. Another Brâhman, Gaṇeśvara, son of Govinda and inhabitant of Kîragrâma, made a donation of half a plough of land in Navagrâma, where he possessed a field which required four *dronas* of seed-corn (I, 33). A rich merchant, Jîvaka, son of Depika, and Malhikâ, presented his land in Kîragrâma for the court-yard of the temple (I, 34). Later, the local chieftain Lakshmaṇachandra and his mother Lakshaṇikâ added some further endowments. The former granted daily two *drummas* out of the income of the *maṇḍapikâ*, *i.e.*, the custom-house where the transit, import and export duties were levied (II, 30), and the latter, one plough of land, situated in the village of Pralamba. Thereupon the founders of the temple likewise showed their liberality. They gave an oil-mill which they possessed in Kîragrâma, in order to provide lamps for the temple (II, 33), a shop and a piece of good land, measuring four ploughs, for the *bhoga*, the maintenance, of the god (II, 34).

As regards the account of the Râjânakas of Kîragrâma No. II, verses 11-20, gives the following pedigree:—



Kanda is twice called (II, 11, 20) emphatically the founder of the family. The former verse says of him, that he was the root (*kanda*) of an incomparable family (*kula*) which resembles a Bakula tree, and the latter speaks of the servants of the lotus-feet of the kings of Trigarta, the first of whom was Kanda. As his eighth lineal descendant ruled about 800 A.D., he must have lived in the end of the sixth century of our era, or in the beginning of the seventh. Neither he himself nor any of his successors seems to have performed great deeds. The descriptions are purely conventional. Only with respect to Dombaka it is hinted that he formed alliances with other kings, and regarding Bilhaṇa we learn that he married the daughter of his liege-lord Hridayachandra. The latter point is of some importance, as it shows that the Râjânakas<sup>9</sup> of

<sup>8</sup> Suśarmapura, which is also called Suśarmānagara, seems to have been a place of some consequence. The first part of the compound name probably refers to Suśarmachandra, the reputed founder of the dynasty of Jālandhara, see Cunningham, *Archæological Report*, vol. V, p. 155. According to the tradition given by Sir A. Cunningham, this prince lived at the time of the Great War, and founded Nagarkoṭ or Koṭ Kāngra. Hence it is extremely probable that Suśarmapura is identical with the fortress at the town which is still the capital of the Kāngra District.

<sup>9</sup> The title *râjâna*, literally 'kinglet,' is chiefly known from Kāśmîrian sources. The *Râjataraṅginî*, VI, 261, mentions that Didda bestowed it on Naravâhana, one of her generals. Later it has been given to various Kāśmîrian Brâhmins, some of whose descendants still bear it.

Kīragrāma were noble Rājputs, and, though only feudal barons, stood high enough in the estimation of the world to be thought worthy of an alliance with the royal house of Jālandhara-Trigarta. It shows, further, that they probably possessed a larger territory than a single village or small town. This view may be supported by the somewhat indefinite statements in I, 27, and II, 20-21, where the country (*deśa*) of Lakshmanachandra is mentioned and the assertion is made that he enjoyed the whole territory (*bhūmi*) which his ancestors had held. Finally Bilhana's marriage proves that the Rājānakas of Kīragrāma did not belong, as Sir A. Cunningham conjectures, *loc. cit.*, to a branch-line of the dynasty of Trigarta; for among Kshatriyas exogamy is obligatory in accordance with the sacred law, and marriages between members of the same family or clan are against the generally prevailing custom.

With respect to Rāma, Bilhana's eldest son, No. II, verse 19, states that he died early and was dead when the Prasasti was composed. The reigning prince Lakshmanachandra is praised also in No. I, 21-26. We are informed that he undertook a pilgrimage to Kedāra, the modern Kedārnāth in Garhwāl,<sup>10</sup> and on this occasion took the vow never to commit a rape on the wife of any of his subjects. This vow, the Prasasti says, he kept most faithfully, and the poet asks with a charming *naivete*, what austerity could be difficult of performance for a prince whose heart avoided the wives of others, though youth, beauty, money and *complaisant* servants were at his command. The picture of the morals of the time, which these verses unfold, is certainly not a flattering one.

Lakshmanachandra's liege-lord is mentioned twice, No. I, 39, and No. II, 6. His name is not Jayachandra, as Rājā Śivaprasāda has read it, but Jayachchandra.<sup>11</sup> He probably was a brother of Lakshmanachandra's mother, Lakshānikā, and a son of Hridayachandra. But, however that may be, the two inscriptions certainly furnish the names of two rulers of Jālandhara or Trigarta, who closely followed each other. The history of this dynasty, some members of which are also mentioned in the *Rājatarāṅgiṇī*, has been discussed by Sir A. Cunningham, *Archæological Reports*, vol. V, p. 155ff, and *Ancient Geography*, p. 136ff. I have nothing to add to his remarks. But some identifications, such as that of Hiuen Tsiang's U-ti-to with the non-existent Atrchand,<sup>12</sup> have now to be abandoned.

Rāma, the poet, who wrote the two Prasastis, introduces his name three times. He names himself at the end of the *Gaurīśvarastotra* (I, 18). In verses 38-39 of the same Prasasti he again says that he wrote the poem and mentions his parents, Bhṛīṅgaka and Śṛīṅgarā. In the third passage, II, 36-37, he once more names his father Bhṛīṅgaka and adds that the latter was a poet since his earliest childhood and the *pramātri* of the king of Kāśmīr. I am unable to say what the office of a *pramātri*<sup>13</sup> was. The etymological import of the word leads one to suspect that it had to do with spiritual affairs. Regarding himself Rāma states in the same passage that he was a young man when he wrote "this poem of simple meaning." In No. I, 36, he calls himself *Kavīśvara*, "a prince among poets." It is very probable that he may have earned this title in spite of his

<sup>10</sup> See the *Gazetteer of India*, *sub voce*.

<sup>11</sup> This seems to have been a name of more frequent occurrence. The real name of the last Rāthor of Kanauj, who succumbed to the Ghoris, was also Jayachchandra—see *Indian Antiquary*, vol. XV, p. 10ff. The Jains, too, call him Jayantachandra, using the Prakrit form of the present participle.

<sup>12</sup> This 'Atr Chand' seems to be the result of a mislection of the word *atulakula* in No. II, verse 11.

<sup>13</sup> The word occurs also in a Valabhi inscription, *Indian Antiquary*, vol. VII, p. 76. But its meaning is there probably different, because it stands before a female name.

youth. Judged by the Hindu standard, he was a great poet, and no European even will dispute his great ability and learning. The fourteen verses, 2-17, of his *stotra*, which each are applicable both to Śiva and to Gauri, and the puzzling stanza, II, 3, which describes the eight forms of Śiva in four accessory sentences, the frequent change of the metres, and the various *alamkāras*, found in both Praśastis, prove his great skill in versification and his mastery over the language. Numerous rare words and forms and the general correctness of his language prove that he had deeply studied grammar and knew the *Koshas* well.

The most difficult point in the inscription is that which still remains undiscussed—the date. The last verse of No. I—

संवत्सरेशीतितमे [प्र]स[न्ने] [ज्यैष्ठ]स्य शुक्लप्रतिपत्तिथौ च ।

[श्रीमज्ज]यच्चन्द्रनरेन्द्रराज्ये रवेर्दिने रामकृता प्रशस्तिः ॥

mentions the year 80 of an unspecified era and the *pratipat* or first day of the bright half of the month Jyāishṭha. Thus much may be considered certain. For, though the first two syllables of the name of the month are damaged, there can be no doubt that they were either *Jyāishṭha* or *Jyeshṭha*. As regards the last word of the first *pāda*, the only certain portions are the *sa* and the final vowel *e*, a well-formed *prishṭhamātrā*. The right side of the first sign is badly damaged. I can only think that it was either *pra* or *प्रि pra + i*. The third group seems to have been *me*, but might possibly be read *ndhe*. The word may therefore have been either *prasanne*, as I have assumed, or *prasindhe*, a mistake for *prasiddhe*, as Rājā Śivaprasāda has read it. In either case it is an adjective, the sense of which does not affect the date. The year is thus decidedly the eightieth, and there can be no doubt that it refers, as Sir A. Cunningham thinks,<sup>14</sup> to the Saptarshi Samvat or Lokakāla, which has been used since a long time in Kāśmīr and in the adjoining Hill States. The year 80 of each century of the Lokakāla corresponds to a year 26 of the Śaka Samvat and to a year 4-5 of the Christian era.<sup>15</sup> Both Praśastis have, or rather have had, also dates according to the Śaka Samvat. In No. I, the Śaka date stood just below the verse quoted above. The compound *śakakālagatābdāḥ*, “the elapsed years of the Śakakāla,” is still faintly visible in both impressions. It is best preserved in impression B, and in the latter appears also, just below the interstice, between the ninth and tenth signs of line 33, the remnant of a numeral sign which can only have been 6 or 8. Praśasti No. II has again *śakakālagatābdāḥ*, and after this word three numeral signs, the first of which is clearly 7. The following two may have been 26, as Sir A. Cunningham has read them and has represented them on plate xlii, 5, of the *Archæological Reports*, vol. V. But on the impressions they are by no means certain. These data, imperfect as they are, point to the conclusion at which Sir A. Cunningham arrived, that both Praśastis have been engraved in the same year Saptarshi Samvat 80, Śaka Samvat 726, i.e., 804 A.D. Unfortunately the further specification in No. I, “the first day of the bright half of Jyāishṭha, a Sunday,” raises a difficulty. According to the independent calculations of Mr. J. F. Fleet and Dr. Schram the lunar day mentioned of Śaka Samvat 726 corresponds to May 13th, 804 A.D., which was a *Tuesday*, not a *Sunday* as stated in the inscription. I am not in a position to offer a solution of this difficulty. But I believe I may say this much, that whatever the solution

<sup>14</sup> See above, p. 98.

<sup>15</sup> See my *Kashmir Report*, p. 59, and Sir A. Cunningham's *Book of Indian Eras*, p. 6ff.

may be, it will not materially alter our opinion regarding the age of the inscription. For Praśasti No. II was clearly incised after Śaka Samvat 700 and before Śaka Samvat 800, because the first of its three figures is 7.

TRANSCRIPT.<sup>16</sup>

- L. 1. श्रीं [स्वस्ति श्रीं] नम[ः] ग[ण]पयो[ः] ।<sup>17</sup>  
यद्यप्यहं पशुपते कुमति[द्र] एव  
पर्याप्तभक्तिविव[शे]न मया त[था]पि ।  
अस्मां स्तुती [अ]वशले[द्धर]सांशभा[जि]  
[गौ]-
- L. 2. [र्यं] स हैव परमेश निमन्ति[सि] ॥ [१॥]<sup>18</sup>  
पा[श्च]ेद[न]क[र्त]रि प्र[भ]मतां मोहान्धकूपबुड -  
[ज्ञो]क[प्रो]द्धरण[समे] नि[र]पमानन्देक[सं]दायिनि ।  
दुर्गे द्वार ७ - ७
- L. 3. द्वारिणि हरिद्र[क्षा]दिदेवस्तुते  
भक्तिः क्षेमविधायिनि त्रिनयने त्वय्येव न[स्त्वा]मिनि ॥ [२॥]<sup>19</sup>  
व्यापद्वि[समू]ल[पा]टन[क]री त्वं गोयसे स[र्व]दा[र]  
[मा]-
- L. 4. ता [त्वं] जगतस्तवास्ति न मिति[स्त्वे]षां [महि]म्नामिह ।  
उक्ति × केवलमेव [शो]भत इयं नो देव[मा]तेति ते  
संसर्ग × पि[तृ]काननेक[पचि]ते[रा]त्रोयते च [त्वया] ॥ [३॥]<sup>20</sup>
- L. 5. यस्व[र]हिमालयो[त्कर्ष]पोषिणी [भू]तिरुत्तमा ।  
तस्यानमन्ति चरन्ती धन्या × केचन जन्तवः ॥ [४॥]<sup>21</sup>  
धन्यै[र्न]रेक[प्र]वधूस्सदैव [त्व]मुद्यसे [भ]क्ति -
- L. 6. भराभिरतमेः ।  
क्षेपापहारोतिमनोहराभिर्वा[ग्नि] × क[वी]नामुपगीय[से] च ॥ [५॥]<sup>22</sup>  
आसन्नमृत्युत्वदशामुपेयुषां पुरेषु नास्वाममरेषु कु -
- L. 7. र्वताम् ।  
सत्त्वं भवानीशरक्षाभिलाषिणा मनोरथं पूरयितुं प्रगच्छते ॥ [६॥]<sup>23</sup>  
मुहुस्समुद्रासिन एव यु[द्ध]क्रो[ड]ानिहतासुरस[र्ग]प[स्त्र] ।

<sup>16</sup> All letters, which are effaced or badly damaged, have been enclosed between square brackets. The numerals marking the verses are not found in the inscription.

<sup>17</sup> According to A the last words might also be read *namo ganapaye* ॥, i. e., *ganapataye*. But as clerical mistakes are rare in this inscription, and as the seeming first vertical stroke after the last *akshara* is not quite regular, I prefer the reading *ganapayoh*, to which B and C point.

<sup>18</sup> Metre, Vasantatikā.—The *anusvāra* of \**pyaham*, is not distinct. Possibly *evam*. The last vowel of \**bhāḥ* is dis-

tinct but the *ja* is not recognisable. The second vowel of *sakaisa* is blurred. The last vowel of *nimantito* looks like *e*.

<sup>19</sup> Metre, Śārdūlavikrīḍita. The last vowel of *trinayane* has run together with the *ā* of *kāpa* in the upper line.

<sup>20</sup> Metre, Śārdūlavikrīḍita.

<sup>21</sup> Metre, Anuṣṭubh.

<sup>22</sup> Metre, Upajāti.

<sup>23</sup> Metre, Vamśastha. The *anusvāra* of \**pryushām* is not distinct.

- L. 8. सत्त्वं हरैरप्युपरि त्वमेव सन्तिष्ठसे नि[हु]रवीर्यधाक्षः ॥ [७ ॥]<sup>24</sup>  
[म]लादिद्वयदयाङ्गादिद[र्श]नतो दिने दिने ।  
बहुदेहान्तर[स्था]णु[स्त्व]मेव किल कथ्यसे ॥ [८ ॥]<sup>25</sup>
- L. 9. प्रसरन्मरीचिचयचन्द्रचारुणा वदनेन राजसितरामतिश्रिता ।  
बहुशोचिमाद्रिगुणसम्पदालयौ परिपूजयन्ति चरन्तौ तवामराः ॥ [९ ॥]<sup>26</sup>
- L. 10. त्रैलोक्यजनन्यां त्वयि कुरुषावति युज्यते नृणां भक्तिः ।  
त्रैलौ[क्या]न्तर्निलयं त्वं हि [ज]नं नयसि परमपदम् ॥ [१० ॥]<sup>27</sup>  
गिरिजेशाधिखिन्नी[स्मि]
- L. 11. त्वं गतिर्भव साम्प्रतम् [।]  
संसारसागराश्चेती भोक् मे नीयतां शमम् ॥ [११ ॥]  
शिवायैकविनन्तव्यपुष्पपादाग्रपांसवे ।  
तुभ्यं[स्तुभ्य]द्विपुष्पसम -
- L. 12. ह्याशक्तिमते नमः ॥ [१२ ॥]<sup>28</sup>  
चन्चक्षापलसदृष्टिविषमेषु प्रयोजक[ः।]  
त्रैलौ[क्ये]स्त्रीजनो योत्र तस्य त्वमधिदैवतम् ॥ [१३ ॥]<sup>29</sup>  
[शोभि]ता[नां] त्रिभिर्देवैर्द[ष्टा]नि -
- L. 13. शरणैषिणाम् [।]  
वपुश् श्रीमदविध्वंसं विधातुं प्रजगत्त्रिभवे ॥ [१४ ॥]  
आपत्कलापमिलापपरितापप्रलापिनम् [।]  
गौरीशास्त्रि विमोहात्कं [कक्षा]तुम -
- L. 14. परः क्षमः ॥ [१५ ॥]<sup>30</sup>  
शर्वाचिमानं त्वङ्गता यान्ति सर्वातिशायिनम् ।  
प्रसीद मातस्संसारारब्धीध्रुमेव विमोचय ॥ [१६ ॥]<sup>31</sup>  
गाढा गजानने प्रीतिस्स[र्वमो]हि व -
- L. 15. पुस्तदा ।  
उद्दीपितस्मरा दृष्टिर्यस्यास्ते तत्पदं नमः ॥ [१७ ॥]<sup>32</sup>  
इति रामेभ निरामय सममुमया यस्यास्तुतोसि विभो[।]  
श्रुत्वा तममोघीकुर्व परिश्रमं
- L. 16. परमकावचिक ॥ [१८ ॥]  
एकोक्त्या स्तोत्रमिदं गौरीश्वरयोऽपठन्ति ये भक्त्या ।  
तेषामप्यभिलाषस्सिध्यतु शिवयोऽप्राप्तादेन ॥ [१९ ॥]<sup>33</sup>  
इति गौरीश्वरस्तोत्रम् ॥ ।

<sup>24</sup> Metre, Upajāti. The *u* of *apyaupari* is almost gone.<sup>25</sup> Metre, Anushtubh.<sup>26</sup> Metre, Mañjubhāshini.<sup>27</sup> Metre, Āryā.<sup>28</sup> Metre of verses 11-12, Anushtubh.<sup>29</sup> Metre, Anushtubh. Read *chañchachchāpa*°<sup>30</sup> Metre of verses 14-15, Anushtubh.<sup>31</sup> Metre, Anushtubh. The *anusvāra* of *śarāñimāna* has run together with the *śrī* in the upper line.<sup>32</sup> Metre, Anushtubh.<sup>33</sup> Metre of verses 18-19, Āryā.

- L. 17. अस्ति शोतलगभस्तिशेखर त्वयशस्तिकरणेऽकुतोर्हता ।  
किन्तु पावकमयाच तावको भक्तिरेव जडतां भनक्ति नः ॥ [२०] ॥<sup>34</sup>  
अद्यापि विस्मापयिता -
- L. 18. र एते विद्यन्त एवेश्वरभक्तिमन्तः [ । ]  
विचित्रचारित्रनिधिर्यथैष राजानको लक्ष्मणचन्द्रनामा ॥ [२१] ॥  
केदारयात्रां विरचय्य यन विशोधनीं प्राक्त -
- L. 19. नदुष्कृतस्य ।  
इतः परं सर्वपरस्त्रियो मे स्वसार इत्येव कृता प्रतिष्ठा ॥ [२२] ॥<sup>35</sup>  
किमेतदाश्चर्यमवार्यवीर्ये यदेष योधैर्युधि दुष्प्रध[र्ष]ः [ । ]  
धनु -
- L. 20. धराणां धुरि यो मनोभू बभूव तस्माप्यविधेय एव ॥ [२३] ॥<sup>36</sup>  
अद्येश्वरा मन्दपराक्रमत्वं मत्वा विपक्षैरवधारिताऽऽः [ । ]  
[व]ास्तव्यनारीहठस[ङ्ग]मेन
- L. 21. पुराधिपत्वं सफलं विदामे ॥ [२४] ॥<sup>37</sup>  
नवं वयो रूपमधि[स्त्रि] दातृता पुराधिपत्वं बहवः प्रियङ्कराः [ । ]  
तथापि चेतः परदारवर्जं चेत्किमस्ति दुस्साधमतः प-
- L. 22. रं तपः ॥ [२५] ॥<sup>38</sup>  
राजानकस्य प्रविशद्बुद्धेः पाणिः कृपाशयद्वेषप्रवीणः [ । ]  
विवजयामास विगर्हितानि तस्य[ग]न्यनारीस्तनमर्दनानि ॥ [२६] ॥<sup>39</sup>  
तस्यास्ति
- L. 23. देसेत्र वणिक् प्रसिद्धस्तिहात्मजो मन्युकनामधेयः [ । ]  
क्षिप्तेत्यविच्छिन्नमहेशभक्तेर्मातावदातचरितस्य य[स्य] ॥ [२७] ॥<sup>40</sup>  
यस्याहु[का]ख्योऽस्यविभक्तवित्तो
- L. 24. भ्राता कनिष्ठस्मृत्तैकनिष्ठः [ । ]  
अग्रा समग्रातिथिपूजनाय गुल्हेति गर्ह्यारहिता च भा[र्या] ॥ [२८] ॥<sup>41</sup>  
भक्ति[द्रुवाटे] भसलेन ते[न] [स]भ्रातृकेन त्रिपु-
- L. 25. रास्तकस्य ।  
हारस्यगङ्गायमुनादिमूर्तिः कृता पुरीयं सह मण्डपेन ॥ [२९] ॥<sup>42</sup>  
भस्त्रागर्भगृहीतसर्वविभवा नेदिष्ठदेशे कचि द्ये कुर्वन्ति गतागता -

<sup>34</sup> Metre, Rathoddhatā. The *avagraha* before *kutorhatā* is indicated by a thin vertical line. The inscription has *prima manu tāviki*, which has been corrected to *tāvaki*. After this verse stands a sign which looks like a rude representation of a *goni* and *linga* united.

<sup>35</sup> Metre of verses 21-22, Upajāti.

<sup>36</sup> Metre, Upendravajrā.

<sup>37</sup> Metre, Upajāti.

<sup>38</sup> Metre, Vamśastha.

<sup>39</sup> Metre, Upajāti.

<sup>40</sup> Metre, Indravajrā. Read *deśe*.

<sup>41</sup> Metre, Indravajrā.

<sup>42</sup> Metre, Upajāti. *Dravodje* is a conjecture and uncertain.

L. 26.

नि वणिजो गच्छा वराका × क ते ।

धन्यो मन्युकनामधेय इह हि श्रीकण्ठरज्यन्मन × -  
 पोतप्रोतविवेकवेतनधनो मोहार्णवं तीर्णवान् ॥ [३०] 43  
 देवद्विजगु -

L. 27.

रुभक्तस्सौजन्यनिधिर्गुणिप्रियो दाता ।

आसुकसुतोस्ति विप्रो रत्ननामा सुशर्मपुरे ॥ [३१] 44  
 तेन देवप्रभुर्येण धान्यद्रोणद्वयं शिवे ।  
 वहमान[स्व]भूय -

L. 28.

ष्टाक्षवग्रामात्समर्पितम् ॥ [३२] 45

इहत्वेन नवग्रामादृता चा[व] ह[लार्ध]भूः [।]  
 गणेश्वरेण गोविन्दद्विजपुत्रेण धीमता ॥ [३३] 45  
 देपिकाङ्गजनितेन मल्लिका -

L. 29.

सूनना विततवित्तशालिना ।

जीवकेन वणिजा निजा च भू × प्राङ्गणाय पुरतश् शिवेर्पिता ॥ [३४] 46  
 [या]वदे[ष] भगवा[न्भुवाम्प]तिर्व्योम कोम[लरु]चिश्च ग[ाह] -

L. 30.

ते ।

मन्युकाहु[ककृत]श् शिवालयस्तावदस्तु सममन्यसासनः ॥ [३५] 47  
 आसिकात्मज उ[दा]रधी[र्व]स न्मूत्रधारधुरि नायकाभिषः ।  
 श्रीसुश[र्म]-

L. 31.

नगरादिहाययी [सम्भ]नस्य तनयश् ठोदुकः ॥ [३६] 48

तेन तेन च सहैव टङ्कितः प्रोक्षता शिवपुरी समण्डपा ।  
 [शा]मुदृष्टिमनुसृत्य नि[र्मि]-

L. 32.

ता यत्र भान्ति गणवर्गमूर्तयः ॥ [३७] 49

शृङ्गाराशृङ्गकौ यस्य पितरौ पुण्यशालिनौ ।  
 स प्रशस्तिमिमां चक्रे रामनामा क[वी]हरः ॥ [३८] 49  
 संवत्सरेषीतितमे[प्र]स[क्ते] [ज्येष्ठ]स्य शुक्लप्रतिपत्तिथौ च ।  
 [श्री]म[ज्ज]यश्चन्द्रनरेन्द्रराज्ये रवे[र्दि]ने रामकृता प्रशस्तिः ॥ [३९] 50  
 ॥ श्री नमश् शिवाय ॥

L. 35. [शककालगताब्दाः] - 51

43 Metre, Śārdūlavikrīḍita.

44 Metre, Āryā.

45 Metre of verses 32-33, Anuṣṭubh.

46 Metre, Rathoddhatā. Read *sūnandā*. The *ra* of *prāṅganāya* is indistinct.47 Metre, Rathoddhatā. Perhaps *bhuvaspāṭiḥ*. Possibly the stone has a mistake *esa* for *esha*. A letter, probably *ma*, has been scratched out between the two *mas* of *samam*. Read *°Sāsanaiḥ*. After this verse stands a sign which looks like the rude representation of a lotus.48 Metre of verses 36-37, Rathoddhatā. The name in verse 36 may also be read *Masmanasya* or *Sasmanasya*.49 Metre, Anuṣṭubh. Read *kaviśvaraḥ*, which is probable according to C.50 Metre, Upajāti. Regarding the end of the first Pāda see above, the introduction. Possibly *jyeshthasya* may be the reading of the stone. This is the usual form for the name of the month in the inscriptions. As Rāma evidently was a good grammarian, one may give him the benefit of the doubt.

51 See the introduction, above, p. 103.



## TRANSLATION.

Om, hail ! Om, obeisance to the two rulers of the Gaṇas !<sup>53</sup>

V. 1. Though, O Paśupati, I am only running after folly,<sup>54</sup> yet art thou, supreme lord, invoked by me who am subdued by great devotion, together with Gaurī, in this hymn which possesses some portion of sentiment, sweet to the ear.

2a. Our devotion (*is*) to thee alone, who cuttest the bonds<sup>54</sup> of those bending (*before thee*) who art able to save men submerged in the hidden well of delusion, who alone grantest incomparable joy, who art difficult to reach, who takest away . . . who art praised by Hari, Brahman and the other gods, grantest security, (*and*) art (*our*) three-eyed lord.

b. Our devotion (*is*) to thee alone, three-eyed lady, O thou (*who art*) a knife to cut the bonds of those bending (*before thee*) O thou (*who art*) able to save men submerged in the hidden well of delusion, O thou (*who*) alone grantest incomparable joy, O Durgā O thou who takest away . . . O thou who art praised by Hari, Brahman and the other gods, O thou who grantest security !

3a. Thou art ever praised as the elephant (*who effects*) the destruction of (*that*) creeper—misery—together with its roots, thou art the creator of the world, there is no limit to thy greatness here ; (*to call*) thee, O god, creator, is the only fitting mode of address for us ; and thou hauntest the burial-grounds, covered with pyres.

b. Thou art ever praised as the destroyer of (*that*) creeper—misery—together with its roots ; thou art the mother of the world ; there is no limit to thy greatness here ; (*to call*) thee mother of the gods is the only fitting mode of address for us ; and thou dwellest in the dense woods of (*thy*) father (*Himālaya*).<sup>55</sup>

4a. Some blessed beings bow at the feet of him whose exceeding beauty is enhanced by a garland of snakes.

b. Some blessed beings bow at the feet of her whose exceeding beauty enhances the excellence of the Himālaya.<sup>56</sup>

5a. By blessed men, who are filled with devotion to Abhirāma (*Śiva*), thou art always called, O Ugra, a female (*Ardhadrī*) and thou art celebrated by the charming songs of poets as the remover of trouble.

b. By blessed men who are lovely on account of their great devotion, thou art ever called the bride of Ugra, and thou art celebrated by the songs of poets, charming through their style, as the remover of trouble.<sup>57</sup>

<sup>53</sup> "The two rulers of the Gaṇas," *i.e.*, Śiva and Pārvatī.

<sup>54</sup> I translate *kumatidra* on the analogy of *madhudra*, "a bee" and explain it by *kumatim drāti*. Rāma no doubt means to say that he has not yet reached that stage of wisdom which a true devotee of Śiva ought to have, but lives still in the world.

<sup>55</sup> The translation of this verse and the following ones, marked *a*, refers always to Śiva, that marked *b* to Pārvatī. *Pāśa*, 'the bond or fetter,' is a term, commonly used in Śaiva philosophy—see *Sarvadarśana Saṃgraha*, p. 113 (Cowell and Gough).

<sup>56</sup> Pārvatī is characterised as a deity of the forest by her name *kāntāravāsini*.

<sup>57</sup> Separate with the first translation, *yasya ahimālayā utkarshaposhinī* . . . *tasya ānamanti*: with the second *yasyā himālayotkarshaposhinī* . . . *tasyā namanti*.

<sup>58</sup> Separate with the first translation, *ugra vadhūh* . . . *kṛtāpakariti manoharābhīh* with the second *ugravadhūh* . . . *kṛtāpakāh rātimanoharābhīh*. As Abhirāma is a name of Śiva, see Goldstücker, *Sanskrit Dictionary*, *sub voce*. I take the compound *bhaktibharābhīrāmāih* in the first translation to mean *bhaktibharaḥ abhirāme geshām taih*. In the second I have rendered its usual sense, *bhaktibharenābhīrāmāih*. But I should not wonder if Abhirāmā were a name of Pārvatī and the real sense were "who are filled with devotion to Abhirāmā."

6a. Thou, O Íśa, art able, indeed, to fulfil the wish of men who, approaching the hour of death, do not care for the towns of the gods, (*but*) desire (*eternal*) bliss.

b. Bhavānti, indeed, is able to fulfil the wish of those who, approaching the hour of death, do not care for the towns of the gods, (*but*) seek (*her*) protection.<sup>58</sup>

7a. Thou alone standest, indeed, even above Hari, who again and again takes repose in the ocean, who drank the stream (*of blood*) from (*the body of*) the demon slain in a playful fight, and who possesses a brilliancy of fierce strength.

b. Thou alone ridest, indeed, even on a lion, who again and again is lying (*curled up*) like a ring, who drinks the streams of the blood of those slain (*by thee*) in the battle-play, and who possesses fierce power.<sup>59</sup>

8a. In accordance with the teaching which removes impurity and the other (*fetters*) and gladdens by (*granting*) happiness thou art, indeed, called every day the Sthānu (*immovable ātman*) in many different bodies.

b. On account of thy appearance which gladdens the hearts of those possessing impurity (*as their*) chief (*element*), thou art, indeed, called the minute (*Śakti*) residing in many different bodies.<sup>60</sup>

9a. Thou art exceedingly resplendent with thy countenance surpassing the goddess Śrī and beautified through the (*crescent of the*) moon from which numerous rays issue forth; the immortals worship in manifold wise thy feet, the abode of a multitude of qualities, smallness and so forth.

b. Thou art exceedingly resplendent with a countenance which surpasses the goddess Śrī and which is beautiful like the moon from which a multitude of rays issue forth; the immortals worship thy feet, the abode of a multitude of good qualities, great redness and so forth.<sup>61</sup>

10a. Devotion to thee, the leader of men in the three worlds, the compassionate one, is suitable for men; for thou leadest men to the highest place, into which the three worlds are absorbed.

b. Devotion to thee, the mother of the three worlds, O compassionate one, is suitable for men; for thou leadest, &c.

11a. Lord of the daughter of the Mountain, I am tormented by sorrows; be thou now my refuge; lead thou my fearful soul out of the ocean of births to (*eternal*) rest.

b. Daughter of the Mountain, rule me; I am tormented, be thou now my refuge, &c.<sup>62</sup>

12a. Obeisance to Śiva, the dust of whose holy feet must alone be worshipped; to thee who possessest great power to destroy thy trembling foes.

b. Obeisance to Śivā the dust of whose holy feet must be worshipped by poets; to thee, O thou who art known as the great Power (*able*) to destroy her trembling foes.<sup>63</sup>

<sup>58</sup> Separate with the first translation in pāda 3, *satyaṁ bhavān īśa raṇḍbhildakṣiṇām*; with the second *satyaṁ bhavānī śaraṇḍbhildakṣiṇām*.

<sup>59</sup> When the verse refers to Śiva, *Hari* means Viṣṇu, who every year reposes during four months on Śeṣha in the ocean who slew the Asura Hiranyakṣipu in the Nārasimha Avatāra, and who, being also a solar deity, possesses a fierce brilliancy unbearable to the eye. When the verse refers to Pārvatī *Hari* denotes her lion; *samudraśin* stands for *samudram*, i. e. *mudrayā sahitaṁ yaikā syāt tathā* and *śsin*, and finally *śsura* means blood and *dhāman* the abode or location.

<sup>60</sup> Separate with the first translation *malādikṛit-ayāhlādi-darśanatoḥ* with the second *bahudehāntarastha-aṇuḥ*. The *darśana* intended is the Śaiva philosophy of the Kāśmīrians.

<sup>61</sup> Separate with the first translation in Pāda 3, *bakusaḥ aṇimādiguṇasampadālayaḥ*; with the second, the line forms one compound as it is printed. *Aṇiman*, "smallness" means here "the power of making oneself very small" which is one of Śiva's qualities, see also below, verse 16. The "great redness" of Pārvatī's feet is of course, due to their being dyed with lac.

<sup>62</sup> Separate with the first translation, *giriśeṣa ādhikṣiṇaḥ*; with the second, *giriśe śādhī khinnāḥ*.

<sup>63</sup> Separate with the first translation, *śivāya ekavīnantaryaḥ*, with the second *śivāya kavīnantaryaḥ*.

13a. Thou art in these three worlds the supreme deity of the heroes who employ themselves in dangerous (*undertakings and*) whose looks flash on the quivering bow.

b. Thou art in these three worlds the supreme deity of women who lead (*men*) into danger and whose glances flash like a quivering bow.<sup>64</sup>

14a. Thou, Mṛiḍa, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek eternal bliss.

b. Thou, Mṛiḍānī, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek thy protection.<sup>65</sup>

15a. Who else, lord of Gaurī, is able to protect from delusion any one who complains of the great pain (*caused*) by the concurrence of a crowd of misfortunes?

b. Gaurī rules him who complains of the great pain (*caused*) by the concurrence of a crowd of misfortunes; who else is able to protect any one?<sup>66</sup>

16a. Śarva, thy devotees obtain a power of making themselves small, which surpasses every thing; be gracious, O creator, quickly free (*us*) from the circle of births.

b. Śarvānī, thy devotees reach a dwelling that surpasses all others; be gracious, mother, &c.<sup>67</sup>

17a. We bow at the feet of him who feels deep affection for the elephant-faced (*Gaṇeśa*), whose (*terrible*) appearance bewilders all, (*and*) whose eye has burnt Cupid.

b. We bow at the feet of thee, who feekest deep affection for the elephant-faced god, whose beauty charms every body (*and*) whose looks kindle love.<sup>68</sup>

18. Hearing, O (*god*) free from (*all*) taint, that, O lord, thou hast thus been praised together with Umā by me, Rāma, make this exertion truly fruitful, most compassionate one!

19. By the grace of Śiva and Śivā may fulfilment attend the desire of those, too, who with devotion recite this praise of Gaurī and Īśvara (*that*) by a single expression (*always conveys a double sense*).

Here ends the hymn (*addressed*) to Gaurī and Īśvara.

20. There is, O thou who carriest the cold-rayed moon on thy crest, some small merit in making an eulogy of thee, but, O god with the eye of fire, devotion to thee alone destroys our dullness.

21. Even now exist such wonderful men, filled with devotion to Īśvara<sup>69</sup> like that store of marvellous virtue, the Rājānaka named Lakshmaṇa chandra,

22. Who, after performing a pilgrimage to Kedāra, that cleanses from old sin, made even this vow, "Henceforth shall all wives of others be sisters for me."

23. What wonder is it that in battle he was secure from assaults by warriors of irresistible bravery, since he, a Cupid at the head of the bowmen, was not to be subdued even by that (*deity*).

24. At present rulers, whose commands are disregarded by their opponents—

<sup>64</sup> With the second translation it is necessary to read the second line, as it is printed; with the first to separate *trailokyāstrījano*. I take *astri*, literally not female, as an equivalent of *vīra*. For the second meaning compare *Bālarāmāyana*, X, sl. 46.

<sup>65</sup> With the first translation separate *mṛiḍa anisaraṇaishindm*, with the second *mṛiḍni saraṇaishindm*.

<sup>66</sup> With the first translation separate in the second line, *gaurīśa asti*, with the second *gaurī śīstī*.

<sup>67</sup> With the first translation separate *śarva animānam* with the second *śarvāni mānam*. The word *māna*, rendered by "dwelling," may also mean "honour" or "pride."

<sup>68</sup> With the first translation separate in the second line *gaurīśa āste*, with the second *gaurīśā te*.

<sup>69</sup> *Īśvarabhaktimantaḥ* "filled with devotion to Īśvara" means probably also "loyal to their liege-lords."

because they deem them to be of small prowess— think the sovereignty over a town to yield its legitimate result only by the rape of the wives of the inhabitants.

25. Fresh youth, beautiful shape, liberality, sovereignty over a town, many flatterers (*all these are his*); if nevertheless his heart avoids the wives of others, what austerity is difficult to perform after that?

26. The hand of this pure-minded Rājānaka, which is expert in wielding the sword, has (*since*) avoided<sup>70</sup> the blamable pressing of the bosoms of the wives of others.

27. In his country there is a well-known merchant, the son of Siddha, named Manyuka; Chinna is the mother of that (*man*) whose devotion to Mahēśa is uninterrupted and whose life is pure,

28. Whose younger brother, undivided (*from him*) in property and solely intent on pious works, is called Āhuka, and whose blameless wife is named Gulhā.

29. By him, a bee in the park of devotion, and by his brother, has been erected this temple of the slayer of Tripura, at the doors of which stand the statues of Gaṅgā, Yamunā and other (*deities*), together with a Maṇḍapa.

30. In what (*rank*) are those miserable traders to be reckoned, who, taking with them all their wealth in the womb of their pouches, run to and fro somewhere in the nearest country? Blessed is he who is named Manyuka, for he has crossed the ocean of delusion, giving his wealth as the fee for the true knowledge implanted in his heart that is attached to Śrīkaṇṭha (*and thus is*) the boat (*which carries him over*).

31. A man devoted to gods, Brāhmaṇs and Gurus, a store of generosity, a friend of the virtuous and liberal, is the Brāhmaṇa Ralhaṇa, the son of Āsuka, in Suśarma-pura.

32. By that chief of astrologers have been given to Śiva two *droṇas* of grain from Navagrāma, where the surface of his land (*has*) the measure of one *Vaha*.<sup>71</sup>

33. Moreover, by an inhabitant of this (*village, Kīragrāma*), wise Gaṇeśvara, the son of the Brāhmaṇ Govinda, has been given to this (*Śiva*) (*a piece of*) land from Navagrāma (*measuring*) half a plough.

34. Further, by the son of Depika and Malhikā, the very wealthy merchant Jīva-ka, has his own land been presented to Śiva for the courtyard in front (*of the temple*).

35. And as long as this divine lord of the worlds with gentle beams dives into the expanse of heaven, so long may this temple of Śiva, built by Manyuka and Āhuka, exist together with the other grants.

36. The high-minded son of Āsika, named Nāyaka, who is at the head of masons, came from Suśarma's town to this (*village*) likewise Thoḍhuka, the son of Sammana.

37. By those two together has the very lofty temple of Śiva been fashioned with the chisel, as well as the *Maṇḍapa*; (*it has been*) constructed in accordance with the opinion of Śāmu<sup>72</sup> and on it glitter the figures of the crowd of the Gaṇas.

38. The prince of poets, called Rāma, whose holy parents are Śringārā and Bhṛīṅga, has composed this eulogy.

<sup>70</sup> The perfect *vivarjayāmdā* probably indicates that this praiseworthy conduct began after his pilgrimage to Kedarānāth.

<sup>71</sup> A *vaha* is equal to four *droṇas* and the meaning is that Ralhaṇa's land in Navagrāma required four *droṇas* of seed-corn.

<sup>72</sup> This must be the name of some writer on architecture.

39. The eulogy, composed by Râma (*has been incised*)<sup>73</sup> in the eightieth year (*of the Lokakâla*) on the pleasant first day of the bright half of the month of Jyâishṭha, a Sunday, during the reign of king Jayachandra.

Om, obeisance to Śiva! The elapsed years of the Śaka era (*are*) . . 6(?)

No. II—TRANSCRIPT.

- L. 1. श्री स्व[स्ति श्री]नमश् श[र्व]ाय ।  
[आशास्त्रं वो गजास्त्रो] वितरतु हरता[त्तार]कारिर्विकारं  
नन्दी सानन्द[नो]यं भवतु स [च] महाकालशूलस्व [ध]र्ता ।
- L. 2. — — — — — [रच]यतु कु [रतां] वीरभद्रोपि [भ]द्रं  
सर्वे वोखर्वगर्वा विदधतु कुशलं किङ्कराय शङ्करस्व ॥ [१॥]<sup>1</sup>  
स पातु वो [म]हादेवो — —
- L. 3. — भक्तिशुम्बितः [।]  
आत्मानं सु[हु]रीक्षन्ते यत्पादनस्वदर्पणे ॥ [२॥]<sup>2</sup>  
काष्ठोद्दीपनक[र्म]ठा जगति या या निर्निमेषेक्षयैस्सत्यक्षे -
- L. 4. रूपजीव्यते द्विजजनं या बिभ्रती शस्त्र[ति] [।]  
देवस्त्राहुतिलम्पटस्व परमा पुष्टिर्यतो [जा]यते तामिर्मूर्तिभिरष्टभिर्भवतु वो भूत्वै भवानोवि -
- L. 5. [सुः]॥ [३॥]<sup>3</sup>  
एतेनै[व] शरत्वमभ्युपगतं प्रोषाय पूर्वे पुरां संप्राप्त[र] धनुषश्च श्रियं तनुरियं संप्रत्यमुष्येव च ।  
व्यानस्ते हसतोव य[त्सु]र-
- L. 6. रिपावित्थं मुहुर्विष्मया ब्रह्मस्त्रोरमुपास्महे स्मरजित् पादद्वयं [त]द्वयम् ॥ [४॥]<sup>4</sup>  
यदप्यचेतनत्वाद्भक्तमशक्तस्मरालयस्तदपि ।  
अ -
- L. 7. य केन [क]तोहमिति प्रशस्तिपृथुजिह्वया वदति ॥ [५॥]<sup>5</sup>  
ज[र]लन्धराधिराजो जयति गुणानां निधिर्जयचन्द्रः ।  
इदृशि यस्य राज्ये देवायतना -
- L. 8. नि जातानि ॥ [६॥]  
वित्तं शिवे प्रयुक्तं येषां कालेन भवति कोटिगुणम् ।  
ग[स्त्रास्त ए]व वशिजश् शेषे × किं स्लोकवा[र्धु]षिकेः ॥ [७॥]  
अनेन वस्त्रमाणेन सुकृतेन महा -
- L. 9. नयौ ।  
गस्त्रौ गणेषु भ्रातरौ भूयास्तां मनुकाहुकौ ॥ [८॥]<sup>6</sup>  
तौ भ्रातरौ कृतज्ञौ याभ्यां शमदम[प]योधरयुतायाः ।  
शिव[व]भक्तिजनन्या [अ]पि रस -

<sup>73</sup> A verb has been intentionally left out in this sentence. It must have been either *utkirṇā* or *samāptā*: probably the former. With the reading *prasiddhe* (see above p. 108) the translation would be 'in the eightieth year known (*in the world*)' i. e., 'in the eightieth Lankika Samvatsara'.

<sup>1</sup> Metre, Śragdharā;—*gajāsyo* and *kuratān* are very uncertain.

<sup>2</sup> Metre, Anuṣṭubh.

<sup>3</sup> Metre, Śārdūlavikrīḍita. The *u* of *viḍhāṣ* is visible.

<sup>4</sup> Metre, Śārdūlavikrīḍita.

<sup>5</sup> Metre of verses 5—7, Āryā.

<sup>6</sup> Metre, Anuṣṭubh.

L. 10. स्मसास्वादितस्सार्धम् ॥ [८] <sup>7</sup>

शैलस्साङ्गचलित्वा रुचिरनववया × खेलतीयं सहेलं  
कुल्या कन्धेव यत् स्फुरदुरलहरी कन्दुकाबिन्दुकाख्या ।  
की -

L. 11. रघामीभिरामी गुणगणनिलयो वर्ततेधित्रिगर्तं  
सोयं राजानकेन प्रबलभुजयु[जा रचि]तो लक्ष्मणेन ॥ [१०॥] <sup>8</sup>  
अतुलकुलवकुलपा[दप]कन्द × प -

L. 12. रिपन्विभित्युरास्कन्दः [१]  
राजानकोव कन्द × प्रथममभू[द्]र्यमस्कन्दः ॥ [११॥] <sup>9</sup>  
बुद्धो विशुद्धबुद्धिस्तस्य सुतोजनयदुद्धरं तनयम् ।  
विग्रह

L. 13. इति कृतविरहश्च शत्रुवधूनां ततो जज्ञे ॥ [१२॥]  
विग्रहविग्रहजातो ब्रह्मेति बभूव भूवधूदयितः [१]  
विग्रहनिग्रहकरणे शक्तिर्यस्य[भि]वद्वि -

L. 14. पुषु ॥ [१३॥] <sup>10</sup>  
हस्तालम्बकमुन्नताहिलुठतामाराधितवाम्बकं  
शत्रुश्रीपरिचुम्बकं परतिमिस्त्रीकारचिन्तांधकम् [१]  
क्रान्तग्रामकदम्बकं नृपतिभिस्सहभु -

L. 15. [कौ]टुम्बकं  
[स्वा]कारप्रतिबिम्बकं स च कृती लेभे सुतं डोम्बकम् ॥ [१४॥] <sup>11</sup>  
नारीमोहनयौवनं नवनवत्यागोर्मिभि × [पा]वनं  
भूभर्तु × कृतसेवनं निजभवस्सम्बक्प्रकृता -

L. 16. वनम् [१]  
[उद्वा]मद्विषदालयीकृतवनं युद्धोद्यसिंहस्वनं  
पुत्रं सोपि समाससाद भुवनं शशौ वृहत्सावनम् ॥ [१५॥] <sup>12</sup>  
गुणमणिनिकुरुस्वरोहणं प्रव -

L. 17. हणमापदगाधवारिधौ ।  
कृतसुभटशिरोधिरोहणं [स]मजनयत्तनयं स कल्हणम् ॥ [१६॥] <sup>13</sup>  
[जा]लम्बराधोश्चरपादपद्मनिष्कृद्भक्ति × प्रचुरात्मशक्तिः ।

L. 18. बलोत्प्लवो बिल्हणनामधेयस्तस्यात्मजोजायत सहिधेयः ॥ [१७॥] <sup>14</sup>  
तनयायां सनयस्य त्रिगर्तभूभ[र्तु]द्वयचन्दस्य [१]  
[स]च रामलक्ष्मणाख्यौ लक्ष -

<sup>7</sup> Metre, Āryā.

<sup>8</sup> Metre, Śragdharā.

<sup>9</sup> Metre, Āryā. The first *ma* of *prathamama* looks like *sa*.

<sup>10</sup> Metre of verses 12—13, Āryā.

<sup>11</sup> Metre, Śārdūlavikrīḍita. Mr. J. F. Fleet reads *prākā-*  
*rapratibimbakam* instead of *svākāra*. Read *chintāndhakam*.

<sup>12</sup> Metre, Śārdūlavikrīḍita. The Anusvara of *sevanam* is indistinct. *Prakṛiptāvanam* is meant for *prakṛipta*.

<sup>13</sup> Metre, Aparavaktra. The Anusvara of *dhīrohanam* is indistinct.

<sup>14</sup> Metre, Upajāti. The *ma* of *nāmadheya* looks like *sa*.

- L. 19. चिकायां सुतौ लेभे ॥ [१८] <sup>15</sup>  
 ज्येष्ठे गुणैर्गिरिष्ठे बिम्बीष्ठीभिस्समं द्युपुरि गोष्ठीम् ।  
 अधितिष्ठति निष्ठुरघो[स्तस्य]कनिष्ठोऽत्र सुप्रतिष्ठोभूत् ॥ [१९] <sup>16</sup>  
 त्रिगर्तनृपतीनां या
- L. 20. पादपद्मोपजीविभिः [ । ]  
 कन्दादि[भिरा]सन्दारिसन्दारिभिरभुज्यत ॥ [२०] <sup>17</sup>  
 परिपालितवास्तव्यस्तव्यनिर्मलकर्मणा ।  
 साधुना साधुना भूमिर्लक्षणेनोपभुज्यते ॥ [२१] <sup>17</sup>
- L. 21. यस्य प्रेयस्वभवन्मयतज्ञे[त्य]तुलरूपभद्रमयी ।  
 तस्मिन्कीरयामं लक्ष्मणचन्द्रेनुपालयति ॥ [२२] <sup>18</sup>  
 सिद्धाख्यवर्णिकपुत्रौ धर्मप्रवणाविह
- L. 22. स्थितौ छतिनौ ।  
 [ज्ये]ष्ठो मन्थुकनामा कनिष्ठमप्याहुकं प्राहुः ॥ [२३] <sup>19</sup>  
 भवतश्कुठारधारा प्रविषमतमजन्मभद्रमवह[ह]री ।  
 प्रहरोह मोह -
- L. 23. [हं]दी [मन]सि तयो[श्] शा[म्भ]वी भक्तिः ॥ [२४] <sup>20</sup>  
 ताभ्यां शिवलिङ्गमिदं निराख्यं वीक्ष्य वैद्यनाथाख्यम् [ । ]  
 पुर्यां सहितं विहितं पुरतोऽस्य च मण्डपो रचितः ॥ [२५] <sup>21</sup>
- L. 24. इति मन्थु[का]हुकाभ्यामुदरे स्त्रित्वा पुरा किलैकत्र ।  
 पुनरुदरसम्भवप्रतिषेधविधि[स्त] सह विहितः ॥ [२६] <sup>22</sup>  
 यद्यपि पितेव कुरुते कवचां
- L. 25. शश्वस्तयापि पितुरधिकः [ । ]  
 जन्मनिमित्तं हि पिता शशिमौलिरजन्मनो हेतुः ॥ [२७] <sup>23</sup>  
 शाहिलपाहिल[क]ाहिलसिद्धास्त्रलोकगामिनस्सन्तु ।
- L. 26. पूर्वं पुरुषा × क्रमशश्चत्वारो मन्थुकाहुकयोः ॥ [२८] <sup>24</sup>  
 किम्बहुना[प्यु]र्यदेवा पुरुषाणामे[व] विंशतिर्यातु ।  
 [सुक्त]तेनानेन दिवं स्वयं च परमास्तु
- L. 27. गतिरनयोः ॥ [२९] <sup>25</sup>  
 राजानकेन चास्मै लक्ष्मणचन्द्रेण वैद्यनाथाय ।  
 मण्डपिकोत्पत्तिधनाह[त्ताष]ट्प्रत्यहं द्रव्याः ॥ [३०] <sup>26</sup>  
 ग्रामाग्रलम्बना[क्तो]
- L. 28. मात्रा राजानकस्य लक्ष्मणाया ।  
 एकहलवाहनीया दत्ता भूमिर्महेशाय ॥ [३१] <sup>27</sup>  
 लक्ष्मणस्य सुकृतं सुकृती यः पालयिष्यति तदन्वयधर्ता ।  
 तस्य पु-

<sup>15</sup> Metre, Āryā.

<sup>16</sup> Metre, Giti.

<sup>17</sup> Metre of verses 20—21, Anuṣṭubh.

<sup>18</sup> Metre of verses 22—23, Āryā.

<sup>19</sup> Metre, Āryā. Read *mohahantri*.

<sup>20</sup> Metre of verses 25—28, Āryā.

<sup>21</sup> Metre, Āryā. Read *pyuchcheshā*, instead of the senseless *pyurydashā*.

<sup>22</sup> Metre, Āryā.

- L. 29. स्वसुपयातु विद्वद्भिं यो हरिष्यति स गच्छतु चायः ॥ [३२॥]<sup>२२</sup>  
 तैलोत्पीडनयन्त्रं कीरप्रामेक्षि मन्मुकाङ्कयोः ।  
 ताभ्यां तदपि शिवाय
- L. 30. प्रदीपनिच्यत्तये दत्तम् ॥ [३३॥]  
 एका च पञ्चशाला ताभ्यां स्त्रीया शिवस्य भोगार्थम् ।  
 भूमिश्च हलचतुष्टयं योष्या दत्ता नवप्रामात् ॥ [३४॥]  
 इति ये -
- L. 31. न येन यद्यत्सुकृतं विहितं शिवं समुद्दिश्य  
 इह तस्य तस्य तत्तत्तिष्ठतु यावद्वरित्रीयम् ॥ [३५॥]  
 यस्याविष्कृत[ज]ननीस्तन्वसमास्त्रादनस्य वदना -
- L. 32. ॐ ।  
 परिशुद्धकविल्फला सरस्वती भगवती श्ववसत् ॥ ३६॥  
 श्रीसङ्कस्य स सुत[×काश]ीरनृपप्रमातुरनघस्य[।]॥<sup>२३</sup>  
 प्रथमवयास्त्र[स्त्रार्थी] व्यधत्त राम × प्रशस्तिमिमा[म्] ॥ ३७॥
- L. 33. चवेदवेदात् हर — — — वेदात् वल्लव[दे]वाद[श्च]भूमि[च्छ?] ॥ ॥ गुह्येन य(?)  
 शसि मदी(?)ना ॥<sup>२४</sup>  
 ॥ शकवासमताब्दाः ७[२६]

## TRANSLATION OF No. II.

Om hail! Obeisance to Śarva!

Ver. 1.—May the elephant-faced god grant (*your*) wishes and the foe of Tāraka remove sickness; may Nandin gladden (*you*), and he (*who is*) the carrier of the trident of Mahākāla, . . . . . may make . . . . . may Virabhadra too, give you happiness, may all the proud servants of Śaṅkara procure you welfare!

2. May that Mahādeva protect you, in the mirror of whose foot-nails the . . . .  
 . . . , which are kissed with devotion, repeatedly reflect themselves.

3. May the lord of Bhavāni grant you happiness through those eight bodies (*of his*) viz., that which in this world is active in kindling wood, that which is active in illuminating the quarters of the world, that on which the strong-finned (*fish*) endowed with never-twinkling eyes, subsist, that on which the gods live, whose adherents are the virtuous, that which is praised as maintaining twice-born men, that which is praised as carrying the birds (*and*) that through which the deity, greedy of offerings, attains the highest growth! <sup>25</sup>

4. Just this has formerly agreed to become an arrow in order to burn the towns (*of the demon*), and this body of his even that has now attained the beauty of a

<sup>22</sup> Metre, Rathoddhatā.

<sup>23</sup> Metre of verses 33—37, Āryā.

<sup>24</sup> Probably *prastāv utkīrṇā*.—E. H.

<sup>25</sup> The first three relative sentences in the first and second Pādas of verse 3 have each a double sense, and they refer to— I. fire, sun and moon; II. water and the sacrifice, III, the earth and air or *dhāra*, while the wind is described in the fourth relative sentence. The use of the word *pakṣa* in the sense of 'fin' is easily explained by its meaning 'side' and 'wing'. Mr. Apte's *English-Sanskrit Dictionary* is the only lexicographical work which mentions this rare meaning of *pakṣa*.



bow"—(*reflecting*) thus repeatedly, we worship in astonishment the two feet of the conqueror of Cupid, resplendent with ashes, which (*feet*) mock, as it were, the prostrate foe of the gods.<sup>27</sup>

5. Though, being devoid of sense, the temple is unable to speak, it yet tells through (*this*) eulogy, (*its*) broad tongue, by whom it has been built.

6. Victorious is Jayachchandra, the supreme king of Jālandhara, a store of virtues, in whose reign such dwellings of the gods have come into existence.

7. Those alone can be considered true merchants, whose wealth, lent to Śiva, in time becomes ten-million-fold; what is the use of the others (*who are but*) paltry usurers?

8. May these two men endowed with great prudence of conduct, the brothers Manyuka and Āhuka, become honourable in the guilds on account of this pious work which will be described.

9. Grateful are these two brothers who tasted together also the milk of their (*second*) mother, the faith in Śiva, of her whose breasts are tranquillity and self-conquest.<sup>28</sup>

10. There is in Trigarta the pleasant village of Kīragrāma, the home of numerous virtues, where that river called Kandukābindukā, leaping from the lap of the mountain, with glittering broad waves sportively plays, thus resembling a bright maiden in the first bloom of youth (*who jumping from the lap of her nurse gracefully sports*). That (*village*) is protected by the strong-armed Rājānaka Lakshmaṇa.

11. There lived in the beginning Rājānaka Kanda, the root (*kanda*) of a peerless race that resembles a Bakula tree, (*he who was*) a destroyer of his foes, a conqueror of towns, an untamable Skanda.

12. His son Buddha, a man of pure intellect, begot an excellent son; from him<sup>29</sup> sprang he who was called Vighraha (*separation, and*) who (*accordingly*) caused the separation of the wives of his enemies (*from their beloved ones*).

13. (*Then*) Brahman, the son of Vighraha's body, became the husband of the earth, he who possessed power to punish his enemies.

14. And that happy man obtained a son (*called*) Dombaka, who reflected his (*father's*) nature, who supported by the hand those falling from high places, who worshipped Tryambaka, who kissed the *Fortuna* of his enemies, who was deeply engrossed with the care of catching (*those*) fish—his foes—who together with (*other*) princes took many villages, who was the head of a family of worthy relatives.

15. He, too, obtained a son (*called*) Bhuvana, whose youth charmed women, who sanctified (*his race*) by ever-fresh streams (*of water, poured out*) on (*the occasion of*) donations, who served his king and duly protected his country, who made the forest the home of his proud foes, whose lion-roar (*sounded*) dreadful in battle, and who offered great sacrifices to Śambhu.

<sup>27</sup> The wording is rather obscure. By '*this*' seems to be meant the third eye of Śiva, the fire of which, the so called *Sardani* or arrow-fire (see *Srikanthacharita*, I, 16; V, 16; XXIV, 7ff) destroyed the town of the demon, Tripurāri. This eye is usually represented as bow-shaped, i.e., with corners on both sides standing in a vertical position. Regarding the feet 'which mock as it were the prostrate foe:' see the frontispiece to Moore's *Hindu Pantheon*.

<sup>28</sup> The text has a pun on *rasa* 'milk' and 'sentiment' which has not been rendered in the translation.

<sup>29</sup> '*From him*' refers, I believe, to Buddha. If it referred to *tanayam*, it would be necessary to assume that an unnamed son, who perhaps died in his father's lifetime, intervened between Buddha and Vighraha. The latter explanation is, of course, by no means impossible.

16. He begat a son (named) Kalhaṇa, (who was) a mountain<sup>30</sup> of precious stones—his virtues—(and) a boat on the deep ocean of misfortune, (and) who passed over the heads of brave warriors.

17. As his good and obedient son was born, he who was called Bilhaṇa, who showed guileless devotion to the lotus-feet of the supreme lord of Jālandhara, who possessed great power of mind and was terrible on account of his strength.

18. With Lakṣhaṇikā, the daughter of Hṛdayachandra, the politic king of Trigarta, he had two sons, named Rāma and Lakṣhmaṇa.

19. While the elder one, most worshipful on account of his virtues, converses with the red-lipped maidens in the town of heaven, his strong-minded younger (brother) has been firmly established here.

20-21. The whole territory which Kanda possessed and the other servants of the lotus-feet of the kings of Trigarta, the destroyers of the foes of Āsanda, belongs at present to holy Lakṣhmaṇa, who protects the inhabitants and whose pure actions are worthy of praise.<sup>31</sup>

22. While that Lakṣhmaṇachandra, whose dear wife was Mayatallā—a lady of peerless beauty—protects Kīragrāma,

23. Two pious, happy sons of the merchant, named Siddha, live here; the elder one has the name Manyuka, but the younger one they call Āhuka.

24. In their hearts grew up the faith in Śambhu, which destroys delusion, which is the edge of the axe (to cut down) the tree of mundane existence (and) a storm-wave (to carry men across) the most terrible ocean of births.

25. By those two, who saw this *līṅga* of Śiva, called Vaidyanātha, destitute of a dwelling, has it been provided with a temple and has a *Maṇḍapa* been erected in front of that.<sup>32</sup>

26. When Manyuka and Āhuka formerly dwelt in the same womb, they both announced their determination not to enter again into a womb, speaking thus :

27. "Though Śambhu is compassionate like a father, yet he is more than a father ; for a father is the immediate cause of (one's) birth, (but) the god with the moon on his crest is the cause of the cessation of births."

28. May Śāhila, Pāhila, Kāhila and Siddha, the four ancestors of Manyuka and Āhuka, in due order enter heaven.

29. In short, may the remaining twenty men (of their family) all reach Elysium in consequence of this pious work, but may the highest state be (the reward) of these two.<sup>33</sup>

30. And daily six *drammas* of the money collected in the custom-house have been allotted by Rājānaka Lakṣhmaṇachandra to this Vaidyanātha.<sup>34</sup>

<sup>30</sup> *Kalhaṇa* is really the name of the mountain in Ceylon, called Adam's Peak. The poet seems to have chosen it as the instance of a big mountain, most suitable for his purposes.

<sup>31</sup> These two verses, as also the next two, form a *Yugma* or *Yugalaka*. The epithet *sādhya*, 'holy' which Lakṣhmaṇa receives, is explained by verses 21—26 of No. I.

<sup>32</sup> *Līṅgas*, standing in the open, are frequently found in the north of India. Thus I remember having seen three very large ones not far from Ushkar in Kāśmīr, which stand in the middle of the forest. If *pūri* means here a temple, that is easily explained by the tower-like shape of the adytum of the Indian temples.

<sup>33</sup> The verse refers to the belief that a particularly pious deed ensures the joy of heaven to the performer as well as to ten ancestors and ten descendants. All the latter may reach this goal, but the donors themselves desire *mokṣa*.

<sup>34</sup> The European dictionaries do not give for *maṇḍapikā* the meaning 'a custom-house.' But its existence is proved by various passages in the inscriptions, compare, e. g., the term *maṇḍarika* ante p. 7 and by the analogy of its modern representative *maṇḍavī* which is a common term for 'custom-house' in Marāṭhī, Gujarātī and other vernaculars.

31. (*A piece* of) land to be cultivated by one plough and belonging to the village named Pralamba has been granted to (*this*) Maheśa by Lakṣhaṇā, the mother of the Rājānaka.

32. May the merit of each pious successor of Lakṣhmaṇa, who protects his sacred gift, be increased; but he who may take it away, shall descend downwards.

33. The oilmill, too, in Kīragrāma (*which*) belongs to Manyuka and Āhuka, has been given by them to Śiva in order to provide for the lamps (*of his temple*).<sup>35</sup>

34. Moreover one shop of theirs has been presented for the enjoyment of Śiva and (*a piece of*) good land, four ploughs, situated in Navagrāma.

35. Whatever pious gift has thus been made by anybody for the sake of Śiva, may that last for his (*benefit*) as long as this earth (*exists*).

36-37. Rāma, the son of the good *pramātri*<sup>36</sup> of the king of Kaśmīr, famous Bhṛīṅgaka, in whose lotus-mouth dwelt divine Sarasvatī before he forgot the taste of his mother's milk, composed in his first youth this eulogy of simple meaning.

From the Chabedha-field from the Hara . . . —field, from Vaktanadeva the best land (?). [The *prāśasti* was engraved] by Guhaka. The elapsed years of the Śaka era (*are*) 7[26].

## XVII.—THE JAINA INSCRIPTION IN THE TEMPLE OF BAIJNATH AT KĪRAGRĀMA,

By G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined inscription is found in the same temple of Śiva-Vaidyanātha at Kīragrāma in Kāngrā.<sup>1</sup> It consists of two lines of Jaina Nāgarī letters, which run, each divided into four larger and two small sections, along three facets of the pedestal of a statue of Mahāvīra. Its preservation is almost perfect. It records the dedication of this statue by two merchants Dolhaṇa and Ālhaṇa, and its consecration by a Sūri, called Devabhadra. The statue, we are told, was placed in a temple of Mahāvīra, erected by the same two persons at Kīragrāma. As at present no old Jaina place of worship exists at Kīragrāma, it would appear that the base was transferred to the temple of Śiva after the destruction of its original location, and that it probably owes its preservation to the ignorance of the priests of the Vaidyanātha temple.

The donors probably were Gujarātīs, not Panjābīs, and the consecrating Sūri likewise seems to have belonged to the same country. For Dolhaṇa and Ālhaṇa were members of the Brahmakshatra gotra or caste, which is common in Gujarāt, but according to the Census Report of 1881, not found in the Panjāb. Sūri Devabhadra is connected with Gujarāt through his teacher Abhayadeva, who is called Rudrapallīya, the *Rudrapallian*, and is said to belong to the line of Sūri Jinavallabha. The latter is without

<sup>35</sup> The meaning is that the Telis who worked the oilmill had either in lieu of rent to furnish gratis the oil for the lamps of the temple or that the whole net income of the oilmill was to go to the temple for the purpose stated.

<sup>36</sup> I am unable to find the word in the dictionaries and to say what the office was. According to its etymological import it ought to denote some kind of spiritual councillor.

See *ante*, p. 97. The present edition of the inscription has been prepared according to a very good paper impression furnished by the Panjāb Archæological Survey through the Editor.

a doubt the Jinavallabha, whom the *Paṭṭāvali* of the Kharatara gachchha names as the 43rd *Yugapradhāna*.<sup>2</sup> He died in Vikrama Samvat 1167, after founding a new school, which in our inscription is called his *samtāna* or line. In the time of his immediate successor Jinadatta, the Rudrapalliya branch of the Kharatara gachchha was founded by Jinaśekharaçhārya in Vikrama Samvat 1204. It is, therefore, evident that the Devabhadra of our inscription was a teacher of the Śvetāmbaras and an adherent of one of the subdivisions of the Kharatara gachchha, which latter according to all accounts, arose at Aṇhilvād Pattan in Gujarāt. The date *Samvat*, i.e. Vikrama Samvat 1296, Phālguna, dark half 5, a Sunday, corresponds, according to Dr. Schram's calculations, to January 15, 1240 A.D. General Sir A. Cunningham, who discovered the document, has given a transcript of it in his *Archæological Reports*, (volume V, page 183) which, however, is imperfect, as the middle portions of both lines from चवतीको to पुत्राभ्यां च and from प्रतिष्ठितं to संतानीय have been left out. This omission and some misreadings or misprints make a translation of his transcript impossible.<sup>3</sup>

## TRANSCRIPT.

ओ० संवत् १२९६ वर्षे फागुण वदि ५ रवौ कीरग्रामे ब्रह्मचरगोत्रीत्यन्वय० मानपुत्राभ्यां च०  
दोल्हणभालहणाभ्यां स्वकारितश्रीमन्महावीरदेवचैत्ये ॥<sup>4</sup>

श्रीमहावीरजिनमूलबिंबं आत्मश्रेयो[र्थं] कारितं । प्रतिष्ठितं च श्रीजिनवत्सलसूरिसंतानीयसू-  
पक्षीयश्रीमदभयदेवसूरिशिष्यैः श्रीदेवभद्रसूरिभिः ॥<sup>5</sup>

## TRANSLATION.

Om! In the year 1296, the (civil) year,<sup>6</sup> (on the) fifth (day of the) dark half (of the month of) Phālguna,<sup>7</sup> on a Sunday,—the *mūlabimba*<sup>8</sup> of the glorious Jina Mahāvīra has been erected for their own spiritual welfare by the two merchants, Dolhāṇa and Ālhāṇa, the two sons of the merchant Mānū, sprung from the Brahmakshatra race, in the temple of the glorious deity Mahāvīra, erected by them at Kīragrāma. And it has been consecrated<sup>9</sup> by the illustrious Sūri Devabhadra, the pupil of the illustrious Sūri Abhayadeva, the Rudrapallian, who belongs to the line of the illustrious Sūri Jinavallabha.

<sup>2</sup> See Klatt, *Indian Antiquary*, vol. XI, pp. 248 and 254.

<sup>3</sup> General Cunningham recognised that it could have no connexion with the history of the temple of Śiva-Vaidyanātha.

<sup>4</sup> L. 1.—Read ओ; the र and च of कीरग्रामे are connected and form a misshaped group; read ब्रह्म; above आ a *mātra* cut by mistake, has been obliterated; possibly the correct reading is मानपुत्राभ्यां, त् and न् being absolutely undistinguishable in the alphabet of the inscription.

<sup>5</sup> L. 2.—The च of श्रेयो has been destroyed; the ता of संतानीय has been damaged.

<sup>6</sup> I translate वर्षे by 'in the (civil) year,' because sometimes लोकिकवर्षे appears in its stead after dates of the Vikrama era. The years of the Vikrama era are in Western and North-Western India the *laukika*, "common or civil" years in contradistinction to those of the Śaka era, which are *śāstriya*, i. e., used in the works on astronomy.

<sup>7</sup> The form of the text फागुण is half Prakrit and half Sanskrit.

<sup>8</sup> I leave the expression मूलबिंबं literally 'root-image' untranslated, because I am not certain about its technical meaning. I suspect that it means 'chief image' and is intended to distinguish this statue, which stood in the adytum, from the numerous smaller ones in the bhāmṭi or the cloisters.

<sup>9</sup> प्रतिष्ठितं च is bad Sanskrit, but common in Jaina books. The correct expression would be प्रविष्टा कृता च ॥ प्रविष्टापितं च.

BY DR. G. BÜHLER, PH.D., LL.D., C.I.E.

(L 1.) श्री संवत् ३० गच्छे राजकुले सूरिरभू<sup>१</sup> च -  
 (2.) भयचंद्रमाः [१] तच्छिथो मलचंद्रास्य[स्त]-  
 (3.) तदाभोजषट्पदः[॥] सिद्धराजस्ततः दङ्ग<sup>२</sup>,  
 (4.) दङ्गादजनि [च]ष्टकः । रल्लेति ग्टि[हण]ी [त  
 (5.) ख] पा - धर्म - पायिनी । [१] अजनिष्ठां सुतौ ।  
 (6.) [तस्य]† [जैन]धर्मधरायणौ<sup>३</sup> । ज्येष्ठः भुल्लको  
 (7.) [भ]†[ता] कनिष्ठः कुमराभिधः । [१] प्रतिमयं [च]  
 (8.) — — जिना — — — — — लक्ष्म्या । कारिता — — — — — [॥]

His wife was Ralhâ . . . . . From her were born two sons wholly devoted to the law, taught by the Jina. The eldest brother was called **Kundalaka**; the youngest was named **Kumara**. This effigy . . . . . has been made with the permission . . . . .

\* The term *gachchhā* indicates that Abhayachandra belonged to the Śvetāmbaras. I am, however, unable to find the Rājākula in the *Paṭṭāvalis* accessible to me.

## XIX.—INSCRIPTIONS FROM KHAJURAHO.

BY PROFESSOR F. KIELHORN, PH. D., C.I.E., GÖTTINGEN.

## I.

## FRAGMENT OF A STONE INSCRIPTION [OF HARSHADEVA?].

The stone bearing this inscription appears to have been found<sup>1</sup> near the temple of Vāmana, at Khajurāho, an ancient and decayed town in the Chhatarpur State, Bundelkhand, North-Western Provinces; and it is now kept in the modern mausoleum near the temples. This is only a fragment of an apparently very large inscription. It contains 13 imperfect lines, the total height of which is 1' 4", while the length of the lines, beginning with 7" in the first line, gradually increases to 1' 3" in line 8, and decreases again to 5" in line 13. The writing is fairly well preserved. The size of the letters is  $\frac{1}{8}$ ". The characters are Nāgari; they closely resemble those of the inscription of Yaśovarman of the year 1011 (No. II below), and make it probable that the inscription is of about the same time or somewhat earlier. The language is Sanskrit, and what remains of the inscription is in verse.

Like the inscriptions of Yaśovarman and Dhaṅgadeva (Nos. II and IV below), this inscription appears to have opened with an account of the creation of the universe, and of the rise of a princely family, which I take to be the family of Chandrātreyā. In line 5 it speaks of a prince, from whom were born (line 6) the famous Jejjāka and Vijjāka. In line 7, it further mentions the illustrious Harshadeva who by his own arm conquered many proud enemies. And from line 10 we learn, that by somebody or other, who may have been Harshadeva himself or his successor, the illustrious prince Kshitipāladeva was placed again on the throne.

Harshadeva is well known to us, from the inscriptions of Yaśovarman and Dhaṅgadeva, as the son of Rāhila and father of Yaśovarman. And Jejjāka and Vijjāka are clearly the two brothers Jayaśakti and Vijayaśakti who are mentioned as the sons of Vākpati in the inscription of Yaśovarman, and of whom Vijayaśakti was the father of Rāhila and grandfather of Harshadeva. Moreover both, without doubt, are the two brothers Jejjā and Vijā mentioned in line 6 of the Mahoba inscription published by Dr. Hultzsch in *Zeitschrift d. Deutsch. Morg. Ges.*, vol. XL, p. 47, from the name of one of whom is derived the name of the country Jejjābhukti, Jejjābhuktika, or Jejjākabhukti.

The prince Kshitipāladeva, Sir A. Cunningham is inclined to regard as a son of Harshadeva and elder brother of Yaśovarman, but from the way he is spoken of in the present inscription, it would appear that he was no Chandella prince at all. And I have no doubt that he really is the same Kshitipāladeva who in line 28 of the Siyadōṇī inscription<sup>2</sup> is mentioned as the immediate predecessor of the prince Devapāla, who was ruling (at Kanauj) in the (Vikrama) year 1005. Yaśovarman was a contemporary of Devapāla; his father Harshadeva in all probability was contemporary with Kshitipāladeva; and I therefore assume that the relative *yena* in line 10

<sup>1</sup> See *Archæol. Survey of India*, vol. XXI, p. 65. A photolithograph of this inscription was published by Sir A. Cunningham, *ib.*, vol. XXI, plate xvi, B; and an impression of it has been supplied to me by Dr. Burgess.

<sup>2</sup> An edition of this inscription, which has been lately re-discovered by Dr. Burgess, will be given at page 162.

of our inscription refers to Harshadeva himself, and that this prince first defeated Kshitipāladeva, but subsequently reinstalled him in the government of his dominions.<sup>3</sup>

TEXT.<sup>4</sup>

1. [सज्ज्यार्चि]षे<sup>5</sup> नमः । जगत्स[र्ग]
2. यं पाचं किमस्मात्परं एवं यो व
3. न<sup>7</sup> प्रमेयमखिलं न [वा] कल्पादौ विश्व[म]
4. धाः<sup>8</sup> प्रथितप्रभावान् । चतुर्विधं भूतविकारजातं
5. <sup>9</sup>[श]मकलभुवनस्यातकीर्त्तिप्रभावः पृथ्वीना[थ]
6. [श्व]म् ॥ <sup>10</sup>तस्माज्ज्जाकविज्जाकावभूतां कीर्त्तिभूषणौ । [सु]
7. [भु]<sup>11</sup>जविजितानेकदृष्टारिवृन्दः । तस्मात्स्योर्ध्वदेवः<sup>12</sup> सकल
8. <sup>13</sup>कांतिसंवर्तितं । भीतं द्रुनिहितधनुर्विव शुशुभे पादांबु(बु)जहित[य]
9. [प]रः<sup>14</sup> । त्यक्त्वा स्थानमिवायातः पुनश्चेयनशक्तिः ॥ आस्तां<sup>15</sup> किं व(ब)हु
10. : पुनर्येन श्रीचित्रिपालदेवनृपतिः सिंहासने स्था<sup>16</sup>
11. <sup>17</sup>त्सादितारातिशक्तिकीर्त्तिविभूषणः ॥ प्रस
12. [दूर]स्त्रैरन्तिकस्थैश्च<sup>18</sup> ॥ सातपन्न[प]<sup>19</sup>
13. [जत्व]ज — — [हितं]

## II.

## STONE INSCRIPTION OF YASOVARMAN, OF THE YEAR 1011.

The stone which bears this inscription appears to have been discovered some time after A. D. 1813, amongst the ruins at the base of a temple, known as the temple of Lakshmanjī, at Khajuraho; and it is now built into the wall inside the entrance porch of the temple at which it is said to have been found.<sup>1</sup> The inscription has been drawn attention to several times in the volumes of the *Archæological Survey of India*, and an unfortunately very small photolithograph of it was published by Sir A. Cunningham, in *Archæol. Survey of India*, vol. XXI, plate xvii; but it has not been edited before.<sup>2</sup>

The inscription consists of 28 lines. The writing covers a space of about 5' 8" broad by 2' 5" high. Down to line 16, and from line 22 to line 27, it is (with the

<sup>3</sup> Wars between the Chandellās and the rulers of Kanyākubja are mentioned, e.g., in verse 3 of the inscription published in the *Asiatic Researches*, vol. XII, p. 359; in line 13 of the Mahoba inscription referred to above, and probably in line 2 of the unpublished fragmentary inscription No. 29 of the Lucknow Museum.

<sup>4</sup> From the impression taken by Dr. Burgess.

<sup>5</sup> Metre, Śloka (Anuṣṭubh).

<sup>6</sup> Metre, Śārdūlavikrīḍita.

<sup>7</sup> Metre, Śloka (Anuṣṭubh).

<sup>8</sup> Metre, Upajāti.

<sup>9</sup> Metre, Sragdhara.

<sup>10</sup> Metre, Śloka (Anuṣṭubh).

<sup>11</sup> Metre, Sragdhara.

<sup>12</sup> Read तस्मात्स्यो.

<sup>13</sup> Metre, Āryā.

<sup>14</sup> Metre, Śloka (Anuṣṭubh).

<sup>15</sup> Metre, Śārdūlavikrīḍita.

<sup>16</sup> i. e. स्थापितः.

<sup>17</sup> Metre, Śloka (Anuṣṭubh).

<sup>18</sup> Metre, Āryā.

<sup>19</sup> Metre, Rathoddhata.

<sup>1</sup> See *Archæol. Survey of India*, vol. II, pp. 425 and 426; vol. XXI, pp. 65 and 84. [Burt in 1838 (*J. A. S. Ben.* vol. VIII, p. 165) called it Chaturbhujā, but it is now called Lakshmanjī, and the temple known as Chaturbhujā is at Jatkara.—Ed.]

<sup>2</sup> I have for some time been in possession of three rubbings of this inscription, taken by or for Sir A. Cunningham and kindly made over to me by Mr. Fleet; but only the two impressions supplied to me by Dr. Burgess have enabled me to edit the inscription critically.



[illegible]





exception of a few *aksharas* which can be readily supplied) well preserved; but the middle portions of the lines 17-21, and the second half of line 28, have suffered considerably by the peeling off of the surface of the stone, so that altogether about 30 *aksharas* have either gone altogether or are, at any rate, illegible in the impressions. The size of the letters is from  $\frac{3}{4}$  to  $\frac{7}{8}$ ". The characters, which are beautifully and carefully executed, are of the so-called *Kuṭila* type,<sup>3</sup> differing little from the ordinary Devanāgarī.<sup>3</sup> They include the somewhat rare sign for *jha*, e.g., in *jhātkāra* towards the end of line 8; besides, attention may be drawn to the old form of the sign for *pha*, used exceptionally in the word *phala*, at the beginning of line 6, and to the old form of the medial *e* in the last word *savitre* of the inscription.

The language is Sanskrit, and, excepting the introductory blessing and the concluding portion of line 28, the inscription is in verse. The verses, of which the total number is 49, were composed (verse 47) by the poet Mādhava, the son of the grammarian Dedda. The inscription was written by the *karaṇika*, or writer of legal documents, Jaddha, the son of Jayaguna(?) of the Gauḍa country (v. 48). The name of the engraver was given in line 28, but it is now illegible. The language of the inscription is fluent and correct, and in respect of orthography, too, there are few things that need be drawn attention to. The letter *b* is throughout denoted by the sign for *v*. The dental sibilant is used for the palatal sibilant in *kaśmīra*, line 13, and the palatal for the dental in *kailāśād*, line 24, and *śavdānuśāśana*, line 27. Instead of *anuscāra*, we have the dental nasal in *vanśaḥ*, line 5, and in *hansāḥ*, line 15; instead of *ñcha*, *ncha* in *vanchana*, line 1; instead of *mr*, *mvr* in *namorī*, line 14, and *namora*, line 26; and instead of the conjunct *jv*, *jv* in *ujvala*, lines 3, 5, and 11, and in *prodyajvāla*, line 16. The sign for *visarga* has been omitted in *vakshasthale*, line 2, *kshilipā stuvanti*, line 9, *sādhubhi stūyate*, line 19, and *rave spashṭa*-, line 20, where the omission is really permitted; but also, wrongly, in *īśa smita*, line 4, and *prāpti kshayāya*, line 6. The rules of euphony have not been observed in *ugrān=jagati*, line 1, and in *yam=vichintya*, line 10, *bhūmibhritām=varishṭhaḥ*, line 10, and *savarṇām=vidhinā*, line 12. Lastly, *nishanna* is put wrongly for *nishanṇa* in line 8, and *tridiva* for *tridiva* in line 24.

The inscription is dated, in line 28, both in words and in decimal figures, 'in the year 1011,' which, as a year of the Vikrama era, corresponds to A.D. 953-54. And it records (in verses 42 and 43) the erection of a temple of Viṣṇu, under the name of Vaikuṇṭha, by the prince Yaśovarman, also called Lakshavarman (verses 37 and 39) of the Chandrātreyā (or Chandella) family. By way of introduction, the inscription furnishes an account of the ancestors of Yaśovarman and of his own achievements. In the family of the sage Chandrātreyā, who himself was a son of the sage Atri, there was, we are told, the prince Nannuka (v. 10), whose son was Vākpati (v. 12). Vākpati had two sons, Jayaśakti and Vijayaśakti (v. 14), of whom the latter begat Rāhila (v. 16), whose son again was Harsha (v. 18). This prince married a lady named Kañchhukā, of the Chāhamāna tribe (v. 21), who bore to him Yaśovarman. This prince, in verse 23, is represented in a general way as having carried on successful wars against the Gauḍas, Khasas, Kośalas, Kaśmīras, Mithilas, Mālavas, Chedis, Kurus, and Gūrjaras, and he is, in particular, stated to have defeated the king of Chedi (v. 23), and conquered the Kālāñjara mountain.

<sup>3</sup> [See Dr. Bühler's remarks on the Dewal Prāśasti, ante p. 73.—Ed.]

The inscription appears to have been set up after the death of Yaśovarman; for, in verse 41, we are introduced to his son Dhaṅga, who, in verse 45, is represented as ruling the earth as far as Kālañjara, and as far as Bhāsvat, situated (?) on the banks of the river of Mālava; up to the banks of the river Kālindī (or Yamunā), and to the frontiers of the Chedi country; and even as far as the mountain Gopa, or Gopātri. These localities indicate, then, the extent of the Chandella kingdom during the reign of the prince Dhaṅga; and that kingdom, accordingly, extended from the river Yamunā in the north to the frontiers of the Chedi kingdom in the south, and from Kālañjara in the east or north-east to Gopātri, the modern Gwālior, in the north-west. Bhāsvat, judging from the way in which it is introduced, should be looked for, opposite to Kālañjara, in the west or south-west, and I would therefore identify it with Bhāilla-svāmin or Bhailasvāmin, the modern Bhilsa on the river Vetravati or Betwa, from near which was issued the grant of the Chandella Madanavarmadeva of the year 1190.<sup>4</sup>

Attention may here be drawn also to the interesting verse 43 of the inscription. According to it, Yaśovarman had received the image of Vaikuṇṭha, which he set up in the temple founded by him, from Devapāla, the son of Herambapāla. Herambapāla in turn had obtained it from Sāhi, the king of Kīra, who had received it from the lord of Bhoṭa, who again had got it from the Kailāsa. Devapāla is called *haya-pati*, which may mean either 'the lord of horses', employed (like *aśva-pati*) as a title, or 'the lord of the Hayas'; however this may be, there can, I believe, be no doubt that the Devapāla, here spoken of, is the same Devapāla who is mentioned as a paramount sovereign (of Kanauj) and as the successor of Kshitipāladeva, in the Siyaḍoṇi inscription, with the date (Vikrama) Samvat 1005. The Kīras have, as I have stated elsewhere,<sup>5</sup> by some been identified with the Kaśmīras, while in the *Bṛihatsamhitā*, XIV, 29, they are separately enumerated as a people inhabiting the north-east, together with the Kaśmīras. Bhoṭa, according to Lassen,<sup>6</sup> is the modern Tibet.

Finally, in the last line, the inscription appears to mention a prince Vināyaka-pāladeva, regarding whose relation to the Chandella princes I am unable at present to offer any conjecture.

#### TEXT.<sup>7</sup>

L. 1. श्रीं नमो भगवते वासुदेवाय ॥

दधानानेकां यः किरिपुरुषसि[होभय]जुषं त[दा]कारोच्छेद्यां तनुमसुरमुख्यानववरात् ।

जघान व्रीनुग्रान्ज(ञ्च)गति कपिलादीनवतु वः स वैकुण्ठः कण्ठध्वनिचकितनिःशेषशुवनः ॥<sup>8</sup> — [1].

पायासुर्व्व(र्ब्ब)लिवन्च(ञ्च)नव्यतिकरे देवस्य विक्रान्तयः

सद्यो विस्मितदेवदानवनुतास्तिस्रस्त्रि[लो]कीं

2.

हरः ।

यासु व्र(व्र)ह्मवितोर्षमर्घसलिलं पादारविन्दच्युतं

धत्तेद्यापि जगव्र(व्र)येकजनकः पुष्यं स मूर्द्धा हरः ॥<sup>9</sup> — [2].

<sup>4</sup> See *Indian Antiquary*, vol. XVI, p. 242.

<sup>5</sup> See *ib.* vol. XVII, p. 9.

<sup>6</sup> *Indische Alterthumskunde*, 2nd Ed., vol. I, p. 523.

<sup>7</sup> From impressions taken by Dr. Burgess.

<sup>8</sup> Metre, Śikharinī.

<sup>9</sup> Metre, Śārdūlavikṛīṭa; and of the two next verses.

देवः पातु स वः पयःकणश्चति व्योम्नीव ताराचिने

दैत्यासिन्नललाच्छने<sup>10</sup> दिविसदः संत्यज्य सर्वानपि ।

तस्मिन्नश्चनशैलभित्तिविपुले वक्षः<sup>11</sup> स्थले यस्य ताः

पेतुर्मन्दरसङ्गमंभ्रमवललक्ष्मीकटाक्षच्छटाः ॥ —[3].

गभीरो -

3. स्तु(स्त्रु)धयः शशांकश्चिमान्भास्व[त्प्र]तापोज्ज(ज्ज)लो

धोरी धात्रि महाशहीधरवराः कल्पदुमाख्यागवान् ।

आ कल्पादविकल्पनिर्गलगुणग्रामाभिरामः<sup>11</sup> प्रभुः

सत्यं व्रु(व्रु)त यदि कचित्पुनरभूत्तुल्यो यशोवर्धनः ॥ —[4].

प्रधानादव्यक्तादभवदविकारादिह महानहंकारस्तस्मादजनि जनितोपग्रहमणः ।

ततस्तस्माद्वाचि प्रसव-

4. मलमन्त्र<sup>12</sup> क्र[म<sup>x</sup>]वशादर्थैतेभ्यो भूतान्यनु भुवनमेभ्यः प्रवृत्ते ॥<sup>13</sup>—[5].

रहायो विद्यानां कविरखिलकल्पव्युपरतौ<sup>14</sup> परः साक्षी देवस्त्रिभुवनविनिर्माणनिपुणः ।

स विश्वेषामीशः<sup>15</sup> स्मृतकमलकिञ्चल्कवसतिर्महिम्ना स्वेनैव प्रथममथ वेद्यः प्रभुरभूत् ॥ —[6].

तस्मादिहश्चजः पुराणपुराणादास्त्रायधास्त्रः कवेर्येभूवन्मु-

5. नयः पवित्रचरिताः पूर्वै मरीच्यादयः ।

तत्रात्रिः सुषुवे निरन्तरतपस्तीव्रप्रभावं श्रुतं चंद्रादेयमल्लत्रिमोज्ज(ज्ज)लतरश्चानप्रदीपं मुनिं ॥<sup>16</sup>—[7].

अस्ति स्वस्तिविधायिनः स जगतां निःशेषविद्याविदस्तस्मात्पोषनताखिल[मु]तिनिधेर्व्यंशः<sup>16</sup> प्रशंसास्पदं ।

यत्राभूच्च पराक्रमेण सघुता नी चाटुकारोद्यतिर्नास्त्वाप्यंतरसा -

6. रता न च फलप्राप्तिः<sup>17</sup> ज्ञयायात्मनः ॥ —[8].

वस्तुवाचप्रगुणमनसां सर्वसंपत्पदानामुद्युक्तानां ज्ञतकृतयुगाचारपुण्यस्थितीनां ।

तत्रत्यानाममलयशसां भूभुजां का प्रशंसा येषां शक्तिः सकलधरणीध्वंसने पालने वा ॥<sup>17</sup>—[9].

तत्र चतस्रुवर्षसारनिकषणावा यशश्चन्दनक्रीडासंज्ञतदिक्यु -

7. रन्ध्रवदनः श्रीमसुकोभूवृषः ।

यस्मात्पूर्वपराक्रमक्रमनमन्त्रिः शेषविधेयिणः संश्रान्ताः शिरसावहकृतपतयः शेषामिवाज्ञां भयात् ॥<sup>18</sup>—[10].

यस्मानंदितवंदिहंदरचितस्तोत्रक्रियाप्रक्रमात्मक्रांतस्व(स्व)दुर्वैरिवर्गजयिनः कंदर्पकल्याणतः ।

नाम चामतनूयतां मृगदृशां सद्यो विधत्ते पदं स्वात्मेषु

8. द्विषतां च राशिषु व(व)लाहैकव्यमव्याहतं ॥ —[11].

तस्मादभूदाजिपराजितारैः श्रीवाक्यतिर्वाक्यतितुल्यवाचः ।

यस्यामला भ्राम्यति भानुभाभिः सदैव लोकाव्रितयेपि<sup>19</sup> कीर्तिः ॥<sup>20</sup>—[12].

यस्यामलोत्पलनिषव(ण)किरातयोषिदुद्गीततद्गुणकलध्वनिरव्यसानुः ।

क्रीडानिरिः शिखरनिर्गन्धर्वारिपातभास्वा -

<sup>10</sup> Read •लाम्बने.

<sup>11</sup> The *akshara* ला was originally omitted, and is engraved above the line.

<sup>12</sup> Originally •संज्ञन.

<sup>13</sup> Metre, Śikharinī; and of the next verse.

The two *aksharas* कल्प were originally omitted, and are engraved above the line.

<sup>14</sup> Metre, Śārdūlavikrīṭa; and of the next verse.

<sup>15</sup> Reda •ज्येष्ठः.

<sup>16</sup> Metre, Mandākrāntā.

<sup>17</sup> Metre, Śārdūlavikrīṭa; and of the next verse.

<sup>18</sup> Originally •विषयीय.

<sup>19</sup> Metre, Upajāti.

9.

रताण्डवितकेकिगणः स विन्ध्यः ॥ <sup>21</sup>—[13].तस्माद्विष्णुधाम्नः चौराव्येषन्दक्रौस्तुभौ<sup>22</sup> यद्वत् । द्वावात्मजावभूतां जयशक्तिविजयशक्तिश्च ॥ <sup>23</sup>—[14].

तयोर्द्वयोरप्यमितप्रतापदावान्निदधाहितकाननानि ।

कर्माणि रोमांचजुषः समेताः समूर्ध्वकम्पं क्षितिपाः<sup>24</sup> स्तुवन्ति ॥ <sup>25</sup>—[15].

तद्वानुजम्भा तनयं राहिलाख्यमजीजनत् । निद्राद -

10.

रिद्रतां यान्ति यन्विचिन्त्य<sup>26</sup> निशि द्विषः ॥ <sup>27</sup>—[16].

भीमभ्राम्यदसि[सु]चि स्रवदस्रक्संपादिताज्यक्रिये

ज्यानिर्घोषवषट्पदे क्रमचरत्संरब्ध(स्व)[यो]धर्त्विजि ।

अत्रान्तः समराध्वरेप्रतिहतक्रोधानिलोद्दीपि[ते]

[वै]रोदर्शिषि यः पशूनिव कृतो मन्त्रैर्जुहाव द्विषः ॥ <sup>28</sup>—[17].श्रीहर्षभूपमथ भूमिभृताम्वरिष्ठः<sup>29</sup> सोऽसूत कल्पतरुकल्पमन -

11.

स्वसत्व(तु): [1<sup>30</sup>]अद्यापि यस्व सुविकासियशःप्रसूनगन्ध्राधवाससुरभीषि दिनन्तरादि ॥ <sup>31</sup>—[18].

यत्र श्रीश्च सरस्वती च सहिते नोतिक्रमो विक्रम -

स्त्रोजः सत्व(तु)गुणोज्ज्वलं परिणता क्षान्तिश्च नैसर्गिकी ।

सन्तोषो विजिगीषुता च विनयो मानस पुण्यात्मन -

स्तस्यानन्तगुणस्य विष्णुयनिधेः किन्नाम वस्तु स्तुमः ॥ <sup>32</sup>—[19].

भीरुर्हर्षांपराधे भवुरिपु -

12.

चरणाराधने यः सतृष्णः

पापाप्रापेनभिघ्नो निजगुणगणनाप्रक्रमेष्वप्रगल्भः ।

शून्यः पे(पै)शून्यवादेनृतवचनसमुच्चारणे जातिमूकः

सर्वत्रैवं स्वभावप्रथितगुणतया नाम [कः स्तू]<sup>33</sup>यतेषी ॥ <sup>34</sup>—[20].सोनुरूपां सुरुपाङ्गः कञ्चुकाख्यामकुण्ठधीः [1<sup>35</sup>] सवर्णाविविधिनोवाह<sup>36</sup> वाहमानकुलीकृषी ॥ <sup>37</sup>—[21].

यस्याः पतिव्रततुलामधिरोदुमी -

13.

शा नाकन्धती गुह्यतरामभिमानिनीति ।

पत्युः समीहितविधानपरापि साध्वी कार्श्यन्तथा परमगादतिलक्षिते ॥ <sup>38</sup>—[22].

गौडक्रीडालतामिस्तुलितस्वसव(स्व)लः कोशलः कोशलानां

नश्यत्कष्ठी(स्त्री)रवीरः शिथिलितमिथिलः कालवन्मालवानां ।

सोद[त्सा]वयवेदिः कुह्यतरुषु मरुत्संज्वरो गूर्जराणां

तस्मात्तस्मां स जज्ञे नृपकुल -

14.

तिलकः श्रीयशोवर्मराजः ॥ <sup>39</sup>—[23].

स दाता राधेयः स च शुचिवचाः पांडुतनयः स शूरः पार्थीपि प्रथितमहिमानः किमपि ते ।

<sup>21</sup> Metre, Vasantatilakā.<sup>22</sup> Originally चौराव्येषः; read चौराव्येषः.<sup>23</sup> Metre, Arā.<sup>24</sup> Metre, Upajāti.<sup>25</sup> Read सं विचिन्त्य.<sup>26</sup> Metre, Śloka (Anuṣṭubh).<sup>27</sup> Metre, Śārdūlavikrīḍita.<sup>28</sup> Read ०तां वरिष्ठः.<sup>29</sup> Metre, Vasantatilakā.<sup>30</sup> Metre, Śārdūlavikrīḍita.<sup>31</sup> The first of these two akṣaras is quite illegible in the impressions.<sup>32</sup> Metre, Sragdharā.<sup>33</sup> Read सवर्णा वि०.<sup>34</sup> Metre, Śloka (Anuṣṭubh).<sup>35</sup> Metre, Vasantatilakā.<sup>36</sup> Metre, Sragdharā.

व्यतोताः किं ब्रू(ब्रु)मो यदि पुन[रि]ह स्युः स्वचरिते [हि]या नम्री(सी)कुर्युर्वदनमवलोक्ये]नमधुना ॥<sup>37</sup>  
—[21].

वस्तुवातरि तत्र भूयति नृणां क्रेशाय शस्त्रग्रहः

कामं दातरि सिद्धकेलिसुमनस्तत्पाय कल्पद्रुमाः [1<sup>38</sup>]

वित्तेशः पर -

15. म(मा)र्थहृदिविधुरस्त्रान्ती विलासी स चे -

दास्ये तस्य सतीन्दुरत्पलवनप्रोत्थै दृशामुत्सवे ॥<sup>39</sup>—[25].

यस्योद्योगे व(ब)लानां प्र[स]रति रजसि व्याम[मि]दी[त्तराले]

स्वःसिन्धुर्व्व(र्व्व)हरोधाः पिहितरुचिरभूझानुरादर्शरम्यः ।

म[म्य]ग्देवेन्द्रदन्ती मुदमधित वियत्साभ्रमालोच्य हृन्माः<sup>39</sup>

सोत्कण्ठास्तस्युरासीन्नयनदशशती कूणितावृत्तश्रोः ॥<sup>40</sup>—[26].

अन्योन्याव(व) -

16. हृकोपद्विपकलहमिलहस्तदण्डाभिघात -

प्रोथञ्जा(ञ्जा)लाकलापप्रसृतहुतभुजि ज्वाघनध्वानभीमे ।

पीतासुक्षी(क्षी)वरक्षःप्रमदक[लकल]<sup>41</sup>द्वादरौ[द्रप्रहासे]

धीरं भो[तिव लक्ष्मीः समरशि]रसि यं सं[भ्रमा]दालि[लिङ्ग] ॥ —[27].

उत्तुङ्गास्त्रनयैलसन्निभचलस्तद्विपेन्द्रस्थित -

क्रुध्यद्दुर्धरधन्विमार्मण्यगणप्रारब्ध(ब्ध)रक्षाक्रियं ।

विख्यातचित्तिपालमी -

17. लिरचनाविन्यस्तपादासु(सु)जं

संस्थेसंस्थव(व)लं व्यजेष्ट गतभीर्यश्चेदिराजं हठात् ॥<sup>42</sup>—[28].

लक्ष्म्यायाकलुषवपुषः कान्तिमहूर[मि]न्दो[र]न्या[?]यत्त[स्फुरि]तविधुरा[त्सु]न्दरं चारवि[न्दात्] ।

य[स्या?] — — — — — [चाहृद्वत्ते?]संध्यान्ताभिः कथमपि मुखं वीक्ष्य वैरि-  
प्रियाभिः ॥<sup>43</sup>—[29].

गङ्गानिर्गर्जरघर्घरध्वनिभयभ्राम्यत्तुरङ्गवजाः

सद्यःसुमविवु(वु)हकेस -

18. रिरवत्रस्वत्करीन्द्राकुलाः ।

यत्सैन्यैः प्रतिकल्पपादपसुमालूनप्रसूनोच्चयाः

प्रालेयाचलमेखलाः कथमपि [क्रा]न्ताः श[नैर्हिगज्ये] ॥<sup>44</sup>—[30].

उच्च[प्रा]कारभि[त्तिस्त्रि]त[स]मद[शिखिक्रूर?] — — [निना?]द -

— — [श्व]— — — श्व[रथ]तुरगप्राप्तवेगान्तरायः ।

यस्मिन्मध्यन्दिने स्वात्तरनिरनुदिनं नीलकण्ठाधिवासं

जग्राह क्रीडया यस्मिन्लकमिव भुवः

<sup>37</sup> Metre, Śikharini.

<sup>38</sup> Metre, Śārdūlavikrīḍita.

<sup>39</sup> Read हृन्माः.

<sup>40</sup> Metre, Śragdhara; and of the next verse.

<sup>41</sup> The first *akṣara* in [लकल] in the impression looks like व.

<sup>42</sup> Metre, Śārdūlavikrīḍita.

<sup>43</sup> Metre, Mandākrāntā.

<sup>44</sup> Metre, Śārdūlavikrīḍita.

19. किञ्च कालंजरादि ॥ <sup>48</sup>—[31].

आ शस्त्रग्रहणादखण्डितमहावीरव्रतप्रक्रियै -

रा वा(वा)व्यादविलुप्तसत्त्व[समयै]रा पा[णि]पीडाविधिः ।

अथास्ताथिवि[तीर्ण]पूर्णविभवैस्त[थिप्सिता]कांचि[भि] -

[दर्शित]कथयितुं<sup>49</sup>पुलकैर्यः साधुभिः<sup>50</sup>स्तूयते ॥ <sup>49</sup>—[32].

[नि]न्दामुपै[मि] पुरुषान्तरसङ्गमेन [शान्ति]न जातु सततभ्रमणक्रमेण ।

यस्यातिपौरुषनिरस्तमनुष्यभावे लोके स[मु] <sup>50</sup>—

20. [द्वगत]कीर्तिरनिन्दितैव ॥ <sup>51</sup>—[33].

एकैवोवाह लोकेस्त्रिभुवनजन्मोन्नतं शिरः । कञ्चुका येन धीरेण देवकीव मधुहिषा ॥ <sup>52</sup>—[34].

शो[र्यो]दार्यनयादिनिम्न[लग्]णयामाभिरा[मं] यशो?

[यस्या?]शेष[विशुद्ध]ना[यति]लक[ङ्गा]य[न्ति]सि[ह]स्त्रियः ।

[तस्य]स्त्रोत्तम[मितमईन]र[वे:]<sup>53</sup>स्यष्टप्रकाशीकृत -

तेलोक्यस्य महस्रमंख्यमहसो दीपप्रदानीपमं ॥ <sup>54</sup>—[35].

क्रोधोद्धृत्तान्तकभृकुटिल -

21. पटुरल(ण)चण्डकोदण्डयष्टि -

आघातस्फारघोरध्वनिचकितमनःसंभ्रमभ्रान्तदृष्टु ।

अष्टं नष्टेषु दूरं कचिदपि रिपुषु चतते[जो]स्व[स्व]राशे -

— र्य[स्यौज] न व्य[रंसी]हुवन? [वि]जयि[नचण्ड]दो[ईण्ड]क[ण्ड?] ॥ <sup>55</sup>—[36].

[यो]लक्षव[मं]नृप[ते]: शरदिन्दुकान्तमाख्यातुमिच्छति यशःप्रस[रं]<sup>56</sup>वचोभिः ।

दीपप्रभापरिचयेन विमुग्धवु[बु]हिर्मध्यन्दिने दिवसनाथमुदीचतेसौ ॥ <sup>57</sup>—[37].

22. यत्नाकामदवक्रमानसव[व]लिव्याजप्रयोगापत -

स्पृथुलंघनलक्ष[स्व]लाघवमघच्छेदी पदं वामनः ।

लोकालोकाशिरःशतप्रतिहतज्योतिर्विस्वाद्य य -

तस्य क्रामति तन्निशाकर[महा?]योस्य[र्हि]शुभं यशः ॥ <sup>58</sup>—[38].

[धो]रो दिव्यजयेषु केलिसरसो[न्तो]मप्रता[पं]दध -

विशेषविषयशोभयतटीविन्यस्तसेनाभरः ।

मञ्जुसक्तकरीन्द्रपंकिलजलां श्रीलक्ष्मणा -

23. भिध -

यत्ने शकसमः कलिन्दतनयां जङ्घोः सुतां च क्रमात् ॥ —[39].

आस्थानेषु महीभुजां मुनिजनस्थाने सतां सङ्गमे

ग्रामे पामरमण्डलीषु वणिजां वीथीपथे चत्वरि ।

[च]ध्वन्यध्व[गमं]कथासु [निलये]र[स्यौ]कसां विख्याता -

<sup>48</sup> Metre, Śragdharā.

<sup>49</sup> Metre, Śārdūlavikrīṭa.

<sup>50</sup> This and the following three *akṣaras* might be read न भमसि; but I believe that न has been altered to सु and ति to त, and the two *akṣaras* भम are so similar to दन, that they may be read either way.

<sup>51</sup> Metre, Vasantatilakā.

<sup>52</sup> Metre, Śloka (Anuṣṭubh).

<sup>53</sup> Metre, Śārdūlavikrīṭa.

<sup>54</sup> Metre, Śragdharā.

<sup>55</sup> This *akṣara* looks like म, altered to र.

<sup>56</sup> Metre, Vasantatilakā.

<sup>57</sup> Metre, Śārdūlavikrīṭa; and of the next two verses

स्त्रियं [तद्]क्षकीर्त्तनैकमुखराः सर्वत्र सर्वे जनाः ॥ —[40].

यस्मान्[नि] शरदस्त्रयशशिप्रसन्ने कीपं व्यनक्ति हृदयस्थमरिप्रिया -

24. णां ।

सिंदूरभूषणविवर्जितमाख्यपद्ममुत्पट्टहारवलयं कुचमण्डलं च ॥ <sup>55</sup>—[41].

तेनेतश्चाह चामीकरकलसलसद्योम धाम व्यधायि

आजिष्णु प्रांशुवंशध्वजपट[पटलां]दीलितां[भोज]द्वन्द्वं ।

दैत्यारातेस्तुषारचित्तिधरशिखरस्पर्धिं वर्द्धिष्णुरागा

दृष्टे यात्रासु यत्र तृ(त्वि)दिववसतयो विस्मयन्ते समेताः ॥ <sup>56</sup>—[42].

केलाशा(सा)झोटनाथः सुहृदिति च ततः की -

25. रराजः प्रपदे

साहिस्तम्भाद्वाप द्विपतुरगव(व)लेनानु हेरम्ब(स्व)पालः ।

तत्सूनोर्दवपालात्तमय हयप[ति]ः प्राप्य निन्ये प्रतिष्ठां

वेकुण्ठं कुण्डितारिः क्षिति[धरति]लकः श्रीयशोवर्मराजः ॥ —[43].

श्रीधरः स्वभुजप्रसाधितमङ्गोनिर्ध्याजराजस्थितिस्तम्भादास महोदधेरिव विभुः स्रुज्जनानन्दकृत् ।

युवे नश्यदरातिवर्गसुभटप्रस्त्यमानस्तुतिर्नि -

26. त्वं नख्(म्)महोपमौलिगलितसकृजितांघ्रिद्वयः ॥ <sup>57</sup>—[44].

आकालञ्जरमा च मालवनदीतीरस्थिते<sup>58</sup> भास्वतः कालिन्दोसरितस्तटादित इतोप्या चेदिदेशाव[धिः]

[या तम्भादपि?] विस्मयैकनिज[या]होपाभिधानाद्विर्यैः शास्ति क्षि[ति]मायतोर्जितभुजव्यापारलीला-  
र्जि[तां] ॥ —[45].

यस्यागविक्रमविवेककलाविलासप्रज्ञाप्रतापविभवप्रभवशरितात् ।

चक्षे कृती

27. सुमनसां मनसामकम्भादम्भादकालकलिकालविरामशंकां ॥ <sup>59</sup>—[46].

शब्दा(ब्दा)नुशय(स)नविदा-पितृमाख्यधत्त देहेन माधवकविः स इमां प्रशस्तिं ।

यस्यामलं [कवि]यशः कृतिनः कथासु रोमाञ्चकञ्चक्रजुषः परिकीर्त्तयन्ति ॥ —[47].

संस्कृतभाषाविदुषा जय[गु?]ण[पुत्रे]ण कौतुका[स्त्रि]ता ।

रुचिराक्षरा प्रशस्तिः करणिकजहेन गौडेन ॥ <sup>60</sup>—[48].

पाताङ्ग -

28. मिपतिः पृथ्वीं त्रयीधर्म[ः]<sup>61</sup> प्रवर्द्धतां । नन्दन्तु गोविजम्भान[ः]<sup>62</sup> प्रजा प्राप्नोतु निर्वृतिम्<sup>63</sup>  
—[49].

मस्यत्सरदशशतेषु एकादशधिकेषु सखत् १०११ उक्तीरणां चयं क[पका]र . . . . .

. . . . .<sup>64</sup> श्री[धनायक?]पालदेवे<sup>65</sup> पालयति [वसु]धां वसुधानां [ध?]न[ता]

निर्हं न्य[वि?]रि[भः] नमो भगवते वासुदेवाय ॥ नमः सविधे ॥

<sup>55</sup> Metre, Vasantatilakā.

<sup>56</sup> Metre, Śṛṅgāharā; and of the next verse.

<sup>57</sup> Metre, Śārdūlavikrīḍita; and of the next verse.

<sup>58</sup> The vowel of this *akṣara* (रे) may have been struck out. I would suggest reading \*म्विवाहास्वतः.

<sup>59</sup> Metre, Vasantatilakā; and of the next verse.

<sup>60</sup> Metre, Āryā

<sup>61</sup> These signs of *visarga* were originally omitted.

<sup>62</sup> Metre, Śloka (Anuṣṭubh).

<sup>63</sup> Here from 10 to 12 *akṣaras* are illegible in the impressions.

<sup>64</sup> Of the *akṣaras* in these brackets only न and क appear to me to be certain.

<sup>65</sup> This वे was originally वः



## TRANSLATION.

Om !

Adoration to the holy Vāsudeva !

(Verse 1.) May that Vaikuṇṭha protect you, who, frightening the whole world with his roaring, as boar and as man-lion, slew the three chief Asuras, Kapila and the rest, (*who were*) terrible in the world, (*and who*) possessed one body which by the boon of Brahman enjoyed freedom from fear (*and*) could be destroyed (*only*) by (*Vaikuṇṭha*) having assumed those forms !

(2.) May the three strides of the god Hari, (*made*) when he was cheating Bali, (*and*) at once praised by the astounded gods and demons, protect the three worlds ! Even now that one father of the three worlds, Hara, bears on his head the holy water which, respectfully then offered by Brahman, fell on (*Hari's*) lotus-foot.

(3.) May that god protect you, on whose famous breast, broad like the wall of the Añjana mountain, (*and*) covered with drops of water so that it appeared like the star-covered sky, (*and*) marked with scars by the swords of the Daityas, fell, withdrawn from all (*other*) inhabitants of heaven, many glances of Lakshmi, agitated with confusion at the proximity of the Mandara mountain !

(4.) Deep like the oceans, pleasing like the moon, radiant with the brilliancy of the sun, firm like the Creator, great like the noblest of mountains, munificent like the trees of paradise,—tell me truly, if anywhere there has been another lord, charming with a multitude of spotless excellencies unchangeable to the end of the world, equal to Yaśovarman !<sup>66</sup>

(5.) From Nature unmanifested (*and*) changeless there proceeded here the Great One ; from that was born Self-consciousness, which engendered the group of the organs (*upagraha*) ; from that in due order the Subtile Elements took their origin, and from them the Gross Elements ; from them afterwards proceeded the World.<sup>67</sup>

(6.) Then, when the whole world had come to an end, there was first here by his own greatness the mighty Creator, the first sage of all kinds of knowledge, the divine witness on high, skilful in creating the three worlds, that ruler over all who dwells on the filaments of the opening lotus.

(7.) From that Creator of the universe, that ancient being, that sage who is the abode of sacred knowledge, sprang those early sages of holy conduct, Marichi and the rest. Atri, one of them, begat the sage Chandrātreyā, who by his ceaseless austerities acquired fierce might, (*and*) who was a flame of unfeigned intensely radiant knowledge.

(8.) The family proceeding from him, who caused the welfare of the worlds (*and*) was acquainted with every science (*and*) a receptacle of sacred lore that came to him of its own accord, is a fit object of laudation ; (*a family*) where neither prowess has caused depression nor flattery elation, in which there has not been a particle even of

<sup>66</sup> The above gives the general meaning of the verse, I believe, correctly ; but the first half of it does not admit of a proper construction.

<sup>67</sup> Compare, e.g., the *Sāṅkhya Aphorisms of Kapila*, translated by Ballantyne, 3rd Ed., p. 71 ; Davies, *Hindu Philosophy*, pp. 20 and 21, 35, 54. The word उपाग्रह of the text appears to denote the five organs of sense, the five organs of action, and *manas*.

feebleness, and where the attainment of the objects desired has not tended to the destruction (*of the possessor*).

(V. 9.) How shall we praise the princes of spotless fame of that (*family*), whose thoughts were nobly directed towards the protection of people in distress, the possessors of every blessing who, full of energy, inasmuch as they practised the conduct of the golden age, had a meritorious existence, (*and*) who had the strength to destroy as well as to protect the whole earth?

(10.) Among them there was the illustrious prince Nannuka, a touchstone to test the worth of the gold of the regal order, who playfully decorated the faces of the women of the quarters with the sandal of his fame; (*and*) of whom, inasmuch as his enemies without exception bowed down at the progress of his unprecedented valour, princes confounded, through fear, carried the command on their heads, like a garland.

(11.) As he conquered many hosts of enemies (*and*) was shaped like the god of love, his name, made known by the spread of the laudations uttered by groups of delighted panegyrists, at once took its place in the minds of deer-eyed women whose bodies were emaciated (*with love of him*), while despair unobstructed forcibly took hold on crowds of antagonists.

(12.) From him, who in battle defeated the enemies (*and*) whose speech was like that of Vâkpati, 'the lord of speech,' was born the illustrious Vâkpati, whose spotless fame roams about in all the three worlds, together verily with the rays of the sun.

(13.) Whose pleasure-mound (*was*) that Vindhya, the peaks of which are charming with the sweet notes of his excellencies sung by Kirâta women seated on spotless lotuses, (*and*) on which groups of peacocks are made to dance by the bubbling noise of waterfalls rushing down from its tops.

(14.) As the moon and the Kaustubha (*arose*) from the ocean of milk, so were born from that home of wonder two sons, Jayaśakti and Vijayaśakti.

(15.) Princes, when they are met together, enraptured praise with shaking of heads the deeds of both of them, by the unmeasured prowess of whom adversaries were destroyed, as woods are burnt by a blazing fire.

(16.) The younger of the two begat a son named Râhila, thinking of whom the enemies enjoy little sleep at night.

(17.) Who never tired, at the sacrifice of battle, where the terribly wielded sword was the ladle, where the oblation of clarified butter was made with streaming blood, where the twanging of the bow-string was the exclamation *vashat*, (*and*) at which exasperated warriors marching in order were the priests, successful with his counsels (as with sacred hymns) sacrificed, like beasts, the adversaries in the fire of enmity, made to blaze up high by the wind of his unappeased anger.

(18.) Then that most excellent of rulers, whose vigour was aught but slight, begat the illustrious prince Harsha, who was almost like a tree of paradise, the flowers of whose widely expanding fame make the regions fragrant with the scent of their perfume even now.

(19.) In him (*were*) fortune and eloquence combined, statesmanship (*and*) heroism, vigour radiant with the quality of goodness and complete patience come to him by nature, contentment and a desire for victory, modesty and self-confidence. Endless as are his excellencies, what is it then that we shall praise of that meritorious store of marvel?

(V. 20.) He who (*was*) afraid to offend against the law, anxious to worship the feet of (Vishnu), the enemy of Madhu, unacquainted with wicked utterances, abashed when his own excellencies were being enumerated, void of calumnious speech, (*and*) mute by birth to utter untrue words,—what person then was he, that is thus praised as in every respect endowed by nature with famous qualities?

(21.) He, of beautiful body (*and*) unblunted intellect, with due rites married a suitable (*lady*) of equal caste, named Kañchhukâ, sprung from the Châhamâna tribe.

(22.) Arundhati, priding herself to be her superior, was nevertheless unable to measure herself with her in devotion to her husband; and it was for this reason that she, although a good wife (*and*) intent to do the behests of her husband, extremely abashed as it were, became so utterly emaciated.

(23.) She bore to him that frontal ornament of princely families, the illustrious king Yaśovarman, who was a sword to (*cut down*) the Gaṇḍas as if they were pleasure-creepers, equalled the forces of the Khasas, (*and*) carried off the treasure of the Kosalas; before whom perished the Kaśmīrī warriors, who weakened the Mithilas, (*and*) was as it were a god of death to the Mâlavas; who brought distress on the shameful Chedis, who was to the Kurus what a storm is to trees, (*and*) a scorching fire to the Gûrjaras.

(24.) If (Karna), that munificent son of Râdhâ, and that true-speaking son of Pându, and (Arjuna), that heroic son of Prithâ,—need we say it? if all those whose greatness is any way famous, who have passed away, were to be here again, they would, blushing at their own conduct, bend down their faces, were they to see him here now.

(25.) While *this* prince is protecting the distressed, the carrying of arms (*only*) tends to fatigue men; while *he* is granting desires, the trees of paradise (*only*) furnish beds of flowers for the amorous play of the Siddhas; the lord of riches has his mind bewildered at the growth of (*his*) real wealth, when *he* is dallying; while *his* face is a feast of the eyes, the moon causes delight (*only*) to groups of lotuses.

(26.) When the dust rose on the expeditions of his forces, the river of heaven had its current diverted midway by the embankments formed in it; the sun, having its lustre covered, was pleasant like a mirror; seeing the sky all over covered with clouds, the elephant of the lord of the gods became delighted, (*and*) the swans eagerly looked upwards, (*and*) a thousand eyes of averted enemies became closed.

(27.) Him, (*who remained*) calm at the head of battle, where a fire was spreading with the masses of flames issuing forth from the strokes of the big trunks, meeting in fight, of the mutually enraged elephants, (*which was*) terrible with the deep sounds of the bow-strings, (*and*) where the laughter of demons, intoxicated with the blood drunk by them, was made awful by their mad confused shouts,—him Fortune, frightened as it were, anxiously embraced.

(28.) Free from fear, he impetuously defeated in battle the Chedi king whose forces were countless, who had put down his lotus-foot on rows of diadems of famous princes, (*and*) who tried to protect himself by showers of arrows of enraged irresistible archers, standing on mighty infuriated elephants that were marching along like towering Añjana mountains.

(V. 29.) [This verse, of which a portion is more or less illegible in the original, appears to say that the wives of the enemies considered his face more beautiful even than the moon and the lotus].

(30.) At the conquest of the regions, his soldiers gradually managed to ascend the slopes of the snowy mountain, where plentiful flowers had been gathered by Uma from every tree of paradise; where the troops of horses became unmanageable with fright at the gurgling sound of the torrents of the Ganges, (*and*) which were crowded with (*his*) mighty elephants, terrified at the roaring of lions suddenly awakened from their sleep.

(31.) [He easily conquered the Kālāñjara mountain, the dwelling-place of Śiva, which is so high that it impedes the progress of the sun at mid-day.]

(32.) By people who, since they began to handle the sword, have never ceased to observe the vow of heroism, by those who from childhood have never broken their plighted faith, by those who, till their hands began to ache, have bestowed ample wealth on suppliants, as well as by those who wish to have their desires fulfilled,—he is praised by (*all*) good men, enraptured at the tales of his high pre-eminence.

(33.) The people, among whom the notion of his being a human being had been banished by his manliness, certainly did absolve his fame from all blame for going to the sea, afraid as it was of incurring censure by coming in contact with other men, and of never obtaining rest if it were constantly to roam about.<sup>65</sup>

(34.) By (*having given birth to*) this steadfast (*prince*), Kañchhukâ alone in this world carried her head erect (*with pride*) at the birth of a son, just as Devakî did by (*giving birth to*) the enemy of Madhu.

(35.) Since the wives of the Siddhas sing his fame, the ornament of all faultless rulers, (*which is*) charming by reason of (*his*) heroism, generosity, wisdom, and a multitude of other spotless qualities,—to laud him, that sun in scattering the enemies, is like illumining the thousand-rayed (sun), when it has clearly manifested the three worlds.

(36.) In battle, the impetuous massive arms of that ocean of regal splendour, engaged in conquering the earth, did not cease to itch, even though the enemies,—their sight bewildered, when their minds were frightened by the loud fearful sound of the twanging of the string of his terrible large bow, crooked like the brow of the enraged god of death and emitting a shrill sound,—had clearly disappeared, nobody knew whither.

(37.) Whoever attempts to describe in words the expansion of the fame, pleasing like the autumnal moon, of the prince Lakshavarman, that foolish-minded person looks, because he is familiar with the light of a lamp, up to the lord of the day at mid-day.

(38.) This bright fame of his, which rivals the great splendour of the moon, proceeds to regions which (*even*) the sin-destroying Vâmana did not reach, when he rapidly crossed over the earth on the occasion of cheating the guileless-minded Bali, (*and*) which the sun (*even*) does not reach, because its rays are impeded by the hundreds of peaks of the Lokâlôka mountains.

<sup>65</sup> According to Manu, III, 158, those who undertake voyages by sea, deserve censure and should be avoided.—I should have expected the particle इति to connect the two halves of the verse, and am inclined to read यस्येति पौढप०, instead of यथातिपौढप०.

(V. 39.) Steadfast (*and*) possessed of fierce ardour, the illustrious Lakshavarman in his conquests of the regions made, equal to Indra, the daughter of Kalinda and the offspring of Jahnu,<sup>99</sup> one after another, his pleasure-lakes, encamping the forces of his army on either banks unmolested by any adversaries, (*and rendering*) their waters muddy by the bathing of his furious mighty elephants.

(40.) In the halls of princes, where sages dwell, (*and*) where good people meet, in the village, in the assemblages of the lowly, among the rows of shops of merchants, (*and*) where streets cross, where wanderers talk together on the road, (*and*) in the huts of the dwellers of the forest,—everywhere everybody constantly from astonishment is loud only in praise of *his* excellencies.

(41.) His face being serene like the full-moon in autumn, the anger dwelling in his heart is manifested (*only*) by the lotus-faces, deprived of the decoration of red-lead, and by the round breasts, stripped of their pearl-strings, of the wives of his enemies.

(42.) *He* erected this charming splendid home of (Vishnu), the enemy of the Daityas, which rivals the peaks of the mountain of snow; the golden pinnacles of which illumine the sky, (*and*) on which groups of lotuses are wafted to and fro by multitudes of banners on high poles; at the sight of which the inhabitants of heaven, met together on festivals, filled with increasing delight, are struck with wonder.

(43.) (*The image of*) Vaikunṭha (*which*) the ornament of princes, the illustrious king Yaśovarman, who crushed his enemies, has set up (*here*),—the lord of Bhoṭa obtained it from the Kailāsa, and from him Sāhi, the king of Kīra, received it as a token of friendship; from him afterwards Herambapāla obtained it for a force of elephants and horses, and (*Yaśovarman himself*) received it from Devapāla, the lord of horses (*Hayapati*), the son of (*Herambapāla*).

(44.) As the moon (*arose*) from the great ocean, so was born to him a son, causing joy to the people, the illustrious Dhaṅga, who by his arms has firmly established his upright rule over the earth, whose praise is sung by champions before whom the hosts of enemies are perishing in battle, (*and*) whose two feet are constantly worshipped with garlands, fallen down from the crowns of princes who bow down (*before him*);

(45.) who rules the earth, playfully acquired by the action of his long and strong arms, as far as Kālañjara and as far as Bhāsvat, situated (?) on the banks of the river of Mālava; from here to the banks of the river Kālindī, and from here also to the frontiers of the Chedi country, and even as far as that mountain called Gopa (Gopādri) which is the unique abode of marvel;

(46.) who, a source of munificence, bravery, discernment, of arts and dalliance, of intelligence, majesty and might, accomplishing his purposes, by means of such conduct, all at once created in the minds of well-disposed people the belief that the Kali-age had, out of season, come to an end.

(47.) The poet Mādhava, whose father is Dedda, learned in grammar, has composed this eulogy, he whose spotless fame as a poet wise men, filled with rapture, celebrate in tales.

<sup>99</sup> i.e., the Yamunā and the Ganges.

(V. 48.) The eulogy has been eagerly written in pleasing letters by the son of Jayaguna (?), the writer of legal documents, Jaddha, the Gauda, who knows the Sanskrit language.

(49.) May the ruler of the land protect the earth! May the law of the three Vedas prosper! May cows and the twice-born rejoice! May the people obtain happiness! In ten hundred years increased by eleven; the year 1011.

Engraved (*was*) this (*eulogy*) by the artizan . . . . .

While the illustrious Vināyaka(?)pāladeva is protecting the earth, the earth is not taken possession of by the enemies, who have been annihilated.

Adoration to the holy Vāsudeva! Adoration to the Sun!

### III.

#### INSCRIPTION FROM A JAINA TEMPLE OF THE YEAR 1011.

This inscription<sup>1</sup> is carved on the left door-jamb of the temple of Jinanātha, at Khajurāho. It consists of 11 lines. The writing covers a space of about 8½" broad by 8¼" high, and is well preserved. The size of the letters is about ½". The characters are Nāgarī; in my opinion, not earlier than the thirteenth century. The language is Sanskrit, and the inscription is partly in verse and partly in prose. The verses offend against the metre, and the grammar is faulty; as regards orthography, the dental sibilant is throughout used for the palatal sibilant, and *sh* is employed instead of *kh* in *vaiśāsha*, for *vaiśākha*, line 10.

The inscription records a number of gifts made (probably in favour of the temple where the inscription is) by one Pāhilla, whose name is spelt Pāhila, and who is described as held in honour by king Dhaṅga (or, possibly, Dhāṅga); and it is dated, in line 1, in the year 1011, and, in lines 10 and 11, on the 7th of the bright half of Vaiśākha, on Somadina or Monday. Regarding the figures for the year (1011), it must be stated that the artizan, in the place of the cypher, first engraved the figure 1, which he subsequently altered to 0; but the four figures actually are 1011, and cannot possibly be read in any other way. The inscription, then, is dated in the same year as the inscription of Yaśovarman (No. II, above), and it apparently mentions the same prince Dhaṅga, who is spoken of in that inscription as the ruling prince. Moreover, whatever may have been said to the contrary, the date undoubtedly works out satisfactorily. For, taking the figures 1011 to denote the southern Vikrama year 1011, expired, the corresponding day is April 2, A.D. 955, which *was* a Monday, as required.<sup>2</sup> On the other hand, the characters in which the inscription is engraved are far more modern than those of the inscription of Yaśovarman; and taking the date to be correct, and the references in both inscriptions to be to the same Dhaṅga (the only prince of that name known to us), we must of necessity assume that the inscription, as we now have it, has, similarly to the inscription of

<sup>1</sup> See Cunningham's *Archæol. Surv. of Ind.* vol. II, p. 433, and vol. XXI, p. 67. The inscription has been edited by Dr. Rājendralāl Mitra in the *Jour. As Soc. Beng.* vol. XXXII, p. 279, and a photo-lithograph of it was published by Sir A. Cunningham in *Archæol. Survey of India*, vol. XXI, plate xvi, J. I now re-edit it from an impression prepared by Dr. Burgess.

<sup>2</sup> The corresponding date for the northern Vikrama year 1011, current, would be Saturday, April 23, A.D. 953; and for the northern Vikrama year 1011, expired, or southern Vikrama year 1011, current, Wednesday, April 12, A.D. 954.

Dhaṅgadeva of the year 1059 (No. IV, below), been re-engraved from a more ancient copy.<sup>3</sup>

TEXT.<sup>4</sup>

1. श्री<sup>5</sup> [॥<sup>x</sup>] संवत् १०११ समये ॥<sup>6</sup> निजकुलधवलोयं दि-
2. व्यमूर्तिं स्वमी(शी/ल) स(श)मदमगुणयुक्तं सर्व-
3. सत्वा(त्ता)नुकंपी [॥<sup>x</sup>] स्वजनजनिततोषो धांगराजेन<sup>7</sup>
4. मान्यं प्रणमति जिननाथोयं भव्यपाहिल<sup>8</sup> -
5. नामा ॥(॥) १ ॥ पाहिलवाटिका १ चंद्रवाटिका २
6. लघुचंद्रवाटिका ३ सं(श)करवाटिका ४ पंचाद -
7. तलवाटिका ५ आम्रवाटिका ६ घ(घं?)गवाडी ७ [॥<sup>x</sup>]
8. "पाहिलवंसे(शे) नु क्षये क्षीणे अपरवंसो(शो) यः कीपि
9. तिष्ठति [॥<sup>x</sup>] तस्य दासस्य दासोयं मम दत्तिस्त्व<sup>10</sup> पाल -
10. येत् ॥ महाराजगुरुसी(श्री)वासवचंद्र[ः ॥<sup>x</sup>] वैसा(शा)ष(ख)
11. सुदि ७ सोमदिने ॥

## TRANSLATION.

Om !

In the year 1011.

(Line 1) He who bears the auspicious name Pāhilla, renders illustrious<sup>11</sup> his family, possesses a divine body (*and*) a good disposition, is endowed with the qualities of tranquillity and self-control, (*and*) takes compassion on all beings, is pleased by good people (*and*) held in honour by king Dhaṅga, he bows down here to the lord of the Jinas.

(5.) 1, the Pāhilla garden; 2, the Chandra garden; 3, the small Chandra garden; 4, the Śāṅkara garden; 5, the Pañchaitāla<sup>12</sup> garden; 6, the mango garden; 7, the Dhaṅga garden-ground; (*these are my gifts*).

(8.) Whatever family there is here, when the family of Pāhilla is no more, I am the servant of its servant,—may it guard my gifts!

The Mahārāja-guru (*or high-priest, is*) the illustrious Vāsavachandra.

On the 7th day of the light half of (*the month*) Vaiśākha, on a Monday.

<sup>3</sup> This, too, appears formerly to have been the opinion of Sir A. Cunningham; see *Jour. Bengal As. Soc.* vol. XXXII p. 274. In *Archaeol. Survey of India*, vol. XXI, p. 67, the same scholar has taken the true date to be "Samvat 1111 or A.D. 1054, in which year *Vaiśākha* sudi 7 did fall on Monday, the 18th April." In reality, however, *Vaiśākha* sudi 7 in A.D. 1054, fell on Sunday, April 17.

<sup>4</sup> From the impression taken by Dr Burgess.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Metre, Māhri, but the second half offends against the metre. I propose to read the whole verse thus निजकुलधवलोयं दिव्यमूर्तिः सुशीलः शमदमगुणयुक्तः सर्वसत्त्वानुकम्पाः स्वजनजनिततोषो धङ्गराजेन मान्यः प्रणमति जिननाथ भव्यपाहिलनामा ॥  
<sup>7</sup> The *akṣhara* श्री looks as if it had been altered to क्ष.

<sup>8</sup> The metre requires पाहिल, and so the name is written in the inscription No. VIII, below.

<sup>9</sup> Metre, Śloka (Anushtubh), but the first half offends against the metre, and does not admit of a proper construction. I would suggest reading पाहिलवंसे नु क्षये क्षीणे यः कीपि तिष्ठति.

<sup>10</sup> Originally दत्तिस्त्व; read दत्तोस्त्व.

<sup>11</sup> The word धवल 'white' is used in the sense of 'rendering white' (or bright, or famous)

<sup>12</sup> I do not understand this word.

## IV.

STONE INSCRIPTION OF DHANGADEVA OF THE YEAR 1059; RENEWED BY  
JAYAVARMADEVA IN THE YEAR 1173.

The stone which bears this inscription was discovered in February 1838 by Captain S. Burt, of the Bengal Engineers, at a temple of Khajurāho, and it is now built into the wall on the right side of the entrance of the temple of Viśvanātha, at the same place.<sup>1</sup> I am now able to publish an improved version of the text, from two excellent impressions taken by Dr. Burgess.

The inscription consists of 34 lines. The writing covers a space of about 5' 2" broad by 2' 10" high, and, except that a crack, which runs through the stone from top to bottom, has rendered one or two *aksharas* illegible, it is well preserved throughout. The size of the letters is from  $\frac{3}{4}$ " to 1". The characters are Nāgari, they are not formed very carefully, and it is therefore occasionally difficult to distinguish between the signs for *dha* and *va*, those for *ta*, *na* and *la*, those for *cha* and *ra*, those for *ya* and *sa*, and those for *rgga* and *rmma*. The language is Sanskrit, and, excepting the introductory blessing, and the two dates in lines 32-33 and at the end of line 34, the inscription is in verse. From a grammatical point of view, I need only state that in line 34 we find the wrong form *prolikhat*, for *prodakhat*. As regards orthography, *h* is throughout denoted by the sign for *v*; the dental sibilant is 13 times put for the palatal sibilant (e.g., in *sikhari*, line 1, *sukla* and *śisutte*, line 3, *raṁsa*, lines 7, 21, 27 and 30, &c.) and the palatal sibilant 12 times for the dental sibilant (e.g., in *praśamśā*, line 8, *śamkochitāḥ*, line 9, *śrajah*, line 10, &c.); for *jv* we have *jo* in *njvāla*, lines 5, 10, 15, 24, and 31, and for the lingual or palatal nasal the dental nasal in *hiraṇmayam*, line 4, *kshunna*, line 20, *śachchhan=cha*, line 16, and in *dhyāyan=japan jāhnavī*, line 29. Besides, the sign for *va* has been wrongly omitted in *varṇa svarṇa*, line 15; and the rules of euphony have been neglected in *nihkriyāya*, line 1, and *vahikṛita*, line 14, and in *ripoh chehhetā*, line 22.

The inscription may be divided into two parts, the first of which ends with the words *prasastiḥ siddhā* in line 33, while the second part comprises the remaining portion, to the end. This concluding portion merely records that the (preceding part of the) inscription (which may be supposed to have become damaged or illegible) was caused to be (re-)written in clear letters by the illustrious prince Jayavarmadeva, and that, as we now actually have it on the stone, the inscription was written by the Kāyastha Jayapāla, of the Gauda country; and the date of this renewal of the inscription is (in line 34) stated to be "the year 1173, the 3rd day of the bright half of (the month) Vaiśākha, on Śukra or Friday," a date on which I shall have to comment below.

<sup>1</sup> This inscription was first edited, most carelessly, from impressions taken by Captain Burt, and with an English translation by Mr. J. C. C. Sutherland, in the *Jour. Beng. As. Soc.* vol. VIII, pp. 159-184 (Conf. also Lassen, *Indische Alterthumskunde*, vol. III, pp. 782-787). Subsequently, the text of the inscription has been re-edited by myself, in the *Schriften d. Königl. Ges. d. Wissenschaften zu Göttingen*, 1886, pp. 451-462, from an indifferent rubbing made by one of Sir A. Cunningham, and handed over to me by Mr. Fleet; and a small photolithograph of it was published by Sir A. Cunningham, in the *Archæol. Survey of India*, vol. XXI, plate xviii. In his plate it is wrongly described as the 'Inscription of Gauda Deva.' The name Gauda occurs nowhere in this inscription. In 1887, Mr. Fleet made over to me several very fair rubbings of the inscription, which would have enabled me to correct some of the readings in my previous edition of the text.



The contents of the first part of the inscription (or of the original inscription which was renewed under Jayavarmadeva) may be shortly stated to be as follows:—

After the introductory blessing “Om, adoration to Śiva,” the poet praises Śiva (Rudra, Digambara, Śūladhara, Maheśvara), Bhârâtî, the goddess of eloquence, and Gaṇeśa, and expresses his devotion to other great poets (verses 1-6). Verse 7 describes how the mundane egg came into existence. From the two halves of it Brahman made heaven and earth, while from his own mind he created Marîchi and other sages (v. 8). The most distinguished among these was Atri, from whose eye sprang the moon, and whose son was the sage Chandrâtreyā, the progenitor of the distinguished race called after him, which will rule the earth as long as the moon lasts (vv. 9-12). After having expressed his admiration of the former great kings of the Chandrâtreyā family (v. 13), the poet goes on to relate how in the course of time there came in this race a prince named Nannuka (v. 14), whose prowess reminded the gods of Arjuna (v. 15). He had a son, Vâkpati (v. 16), who by his wisdom and valour excelled the mythical kings Prithu and Kakutstha (v. 17). His son was Vijaya (v. 18), whose fame was sung by semi-divine beings (v. 19), and who, after having subdued the neighbouring countries, like Râma, on his warlike expeditions reached even the southernmost point of India (v. 20). He had a son, Râhila (v. 21), who favoured his friends and punished his enemies (vv. 22-23), and whose son, again, was Harsha (v. 24), a king who protected the whole earth and subdued his adversaries (vv. 25-28). Harsha’s wife Kañchhukâ (vv. 29-30) bore to him a son, named Yaśovarmadeva (v. 31), who, pious and munificent (vv. 32-33), reduced other kings to the state of dependency (v. 34), filled the whole earth with his renown and with the fame of his excellencies (vv. 35-36), and firmly established his rule (v. 37). He caused a large tank to be dug (v. 38), and erected a magnificent temple for (Viṣṇu) Vaikuṇṭha, which, to judge from the wording of verse 39, was near the temple at which the present inscription was put up, and which clearly is the temple the erection of which is recorded in the inscription of Yaśovarman himself (No. II, above). Yaśovarman’s wife, Puppâ (vv. 40-41), bore to him a son, Dhaṅga (v. 42), who is compared with Viṣṇu-Kṛishṇa (vv. 43-44). He was so powerful that the rulers of Kośala, Kratha, Simhala (Ceylon), and Kuntala humbly listened to his commands (v. 45), and so successful in his wars that the wives of the kings of Kāñchî, Andhra, Râḍhâ and Aṅga lingered in his prisons (v. 46). In short, Dhaṅga’s fame spread to the furthestmost borders of the inhabited globe, and even beyond (v. 47).

I may state here at once that the list of princes of the Chandrâtreyā (or Chandel) family, contained in the preceding, closely agrees with the list known to us from the inscription of Yaśovarman, the only differences being, that the present inscription calls Vijayaśakti simply Vijaya and omits his elder brother Jayaśakti, and that it tells us the name of Yaśovarman’s queen. A comparison of the two inscriptions clearly shows that the author of the present inscription had the inscription of Yaśovarman before him; and, desirous of making the prince Dhaṅga, with whom he is more particularly concerned, appear even more illustrious than Yaśovarman, he does not hesitate to cover the former with the most fulsome praise which, from an historical point of view, is of no value whatever.

The proper object of the inscription is, to record that Dhaṅga erected a magnificent temple for the god Śambhu (Śiva), with two *lingas*, one of emerald and the other

of stone (vv. 48-51). He also distributed great quantities of gold (v. 52), and established, in connection with the temple, dwellings for pious Brāhmans to whom donations were made of land, grain, money, and cows (vv. 53-54).

The inscription was put up after the death of Dhaṅga; for verse 55 relates that, when Dhaṅga had ruled the whole earth over which he alone held sway, and had lived rather more than a hundred years, he abandoned the body in the waters of the Ganges and the Yamunā and entered into beatitude, closing the eyes, fixing his thoughts on Rudra and muttering holy prayers.

This eulogy of the prince was completed, when the illustrious priest of the royal household Yaśodhara was directing the administration of justice (v. 56). It was composed by the poet Rāma, the son of Balabhadra, and grandson of the poet Nandana who was of the Sāvāra (or Śābara) family and a resident of Tarkārikā (vv. 57-58) written by the Kāyastha Yaśaḥpāla (v. 59), and engraved by Simha (v. 62). The temple erected by Dhaṅga for (Śiva) Pramathanātha was built by the architect Chhichehha (v. 60). May it last for ever! (v. 61)

Yaśodhara, who is mentioned in the preceding paragraph, is almost certainly the *Bhaṭṭa* Yaśodhara, who figures as donee in the Bengal Asiatic Society's copper-plate grant of Dhaṅgadeva,<sup>2</sup> of the (Vikrama) year 1055; and the same grant also mentions the place Tarkārikā.

The original inscription, in lines 32-33, ends with the words: "The year 1059 (which as a year of the Vikrama era, corresponds to A.D. 1001-2); at the glorious Kharjūravāhaka, in the realm of the illustrious king Dhaṅgadeva; the eulogy of the glorious divine Marakateśvara (*i.e.*, the emerald-lord, either Śiva whose emerald *liṅga* has been mentioned before, or the temple dedicated to him) is completed." The date shows that Dhaṅga died between the Vikrama years 1055, the date of the Bengal Asiatic Society's copper-plate grant mentioned above, and 1059. Kharjūravāhaka clearly is the older name of Khajurāho, where the inscription has been found, and where it is still. It is strange that the inscription should contain no allusion whatever to the successor of Dhaṅgadeva.

The date of the renewal of the document, with which the inscription now ends does not work out altogether satisfactorily. As mentioned above, the data for calculation are: the (Vikrama) year 1173, the 3rd day of the bright half of Vaiśākha, Śukra or Friday. Vaiśākha śu-di 3 of the northern Vikrama year (beginning with the month Chaitra) 1173, *current*, corresponds to March 30, A.D. 1115, which was a *Tuesday*; and the same day of the northern Vikrama year 1173, *expired*, or the southern Vikrama year (beginning with the month Kārttika) 1173, *current*, corresponds to April 17, A.D. 1116, which was a *Monday*. In the southern Vikrama year 1173, *expired*, the third *tithi* of the bright half of Vaiśākha, calculated by Prof. Jacobi's Tables, began 2 h. 16 m. after mean sunrise of Friday, April 6, A.D. 1117, and ended 2 h. 29 m. after mean sunrise of Saturday, April 7. I entertain little doubt that Friday, April 6, A.D. 1117, is really the day intended by the inscription, although according to the civil reckoning that day was the 2nd of the bright half of Vaiśākha; but, in the absence of additional details regarding the date, I am unable to speak more positively in this matter.

<sup>2</sup> Edited by me in the *Indian Antiquary*, vol. XVI, p. 201.

TEXT.<sup>1</sup>

L. 1.

श्री नमः शिवाय ॥

विष्टपविकटवटानामजायमानाय वीजभूताय । रुद्राय नमः पालनविलयकृते निःक्रियायापि <sup>2</sup> ॥—[1].

तूष्णीं घूर्णति यत्र गोत्रसि(शि)खरिव्यूहः समूहः पत -

त्यत्यावर्त्तितमूर्त्तिरार्त्तविरुतं कुर्वन्कुक्कुम्भिनाम् ।

सप्तांभोध्ववधिप्रधूतवसुधाव(व)स्यः कव(व)[न्वी]कृत -

स्व -

2. [गी]द्रिः <sup>3</sup> 'क्षयकांडनांडवविधिः शैवः शिवायास्तु वः ॥'—[2].

कस्त्वं द्वारि दिगं(व)रः क्षणकः कस्मादकस्मादही

वा(वा)ले शूलधरो धिगायुधविधिं व(व)र्हास्वदर्हा ननु ।

मां जानीहि महेश्वरं स्फुटमिदं वस्त्रेभ्यभावादिति

प्रेयस्या परिह्वामती विह्वसितं शंभोः शुभायास्तु वः ॥—[3].

पशुपतिवदनच्छद्मनि कृतवसतिः पद्ममद्मनि स -

3.

दा या । जयति विलक्षणरूपा सु(शु)क्ताभा भारती भ्रमरी ॥ <sup>4</sup>—[4]

गिरिशशिरसि यच्छन्दस्तमिन्दोः कलायां मुहुरमलमृणालीयासगृध्रुः शिसु(शु)त्वे ।

जयति विधुतमृद्धीब्राललोलांबु(वु)जेन स्मितकुपितमृडानीताडितो नागवक्त्रः ॥ <sup>5</sup>—[5].

निजीपद्मप्रज्ञाप्रसरपरिविस्फारमुकुरे पदार्थानां सार्थः प्रतिफलति

4.

येषामवितथः ।

गिरां ग्रामी येषामधरमधिशेते स्वयमयं नमस्तेभ्यः सद्गयस्तिलकितजगद्गाः किमपरम् ॥ <sup>6</sup>—[6].

कल्पादौ किल केवलं खमखिलं ध्वांतावनदं ध्रुवं

शून्यं वीक्ष्य मिसृक्षतो जगदभृद्[द्रा]दमुद्रोनिलः ।

तत्राभूदनलीनलाज्जलमभृद्दीजादमीधाज्जले

ज्वालामालि हिरन्म(रम्)यं महदभृदं विभीत्रे(ब्रे)ह्मणः ॥ <sup>7</sup>—[7].

तदंडभांडखंडाभ्यां

5.

द्यां भुवं विदधे धिया ।

ब्र(ब्र)ह्मा ब्र(ब्र)ह्मनिधीन् पुवान् मरीच्य [त्र]मुखान्मुनीन् ॥ <sup>8</sup>—[8].

मध्ये तेषां प्रहृततमसां मानमानां मुनीनां श्रीमानत्रिः प्रथितमहिमा नेत्रपात्रे प्रक्षृतम् ।

यस्य ज्योतिःपटलजटिलं मंडलं वन्द्यमिन्दोश्चंद्रात्रेयः समजनि मुनिस्तस्य पुत्रः पवित्रः ॥ <sup>9</sup>—[9].

दूरापास्तममस्तमं शयविपर्यासप्रकामीज्व(ज्ज)ल -

ज्ञानालोकविलो -

From impressions taken by Dr. Burgess.

<sup>1</sup> Read निष्क°.

<sup>2</sup> Metre, Āryā.

<sup>3</sup> The *akṣhara* र्गो, in the original, looks like कर्ग°

<sup>4</sup> Metre, Śārdūlavikrīḍita; and of the next verse.

Metre, Āryā.

<sup>5</sup> Metre, Mālinī.

<sup>6</sup> Metre, Śikharinī. This verse has been omitted in *Jour. As. Soc. Beng.* vol. VIII, p. 168.

<sup>7</sup> Metre, Śārdūlavikrīḍita.

<sup>8</sup> Metre, Śloka (Anushtubh).

<sup>9</sup> Metre, Mandākrāntā.

6. किताखिलजगत्सर्गापवर्गस्थितेः ।

सर्वज्ञप्रतिमस्य त[स्य] कृतिनः कारुण्यपुण्यात्मनः ।<sup>12</sup>

पारं गंतुमनन्तदीपमहसः को वा महिम्नां क्षमः ॥ <sup>13</sup>—[10].

नीरंघ्रो निर[घो]<sup>14</sup>निसर्गसरलः सारो[त्त]राभ्यन्तरो निग्नंथिः पृथुलाग्रभागसुभगः पर्वस्वखर्वस्थितिः।

आमलं फलितोप्यसेवितविपत्कूरारिदावाम्निना न स्नानं गमितस्ततः समभवद्दृश्योयम -

7. त्वङ्गुतः ॥ —[11].

आचंद्रं चंद्रावेयवंस(श)जाः चित्तिभुजः चितिम् । भीक्ष्वन्धत्तदोर्दंडचंडिमानोत्रितेजसा ॥ <sup>15</sup>—[12].

ये पूर्वैव पवित्रितचितितलाः सत्कर्म्मस[र्ग]<sup>16</sup>प्रियाः ।

प्राणप्रार्थनयाप्यखिन्नमनसः<sup>17</sup> पर्याप्तसत्यव्रताः ।

निःसिंदूरितदुर्विनीतव(ब)लवन्सा(त्सा)मन्तसीमन्तिनी -

सीमान्ताः<sup>18</sup> पृथिवीभुजो विजयिनस्तेभ्योखिलेभ्यो नमः ॥ <sup>19</sup>—[13].

8. कालेनैव महवशे प्रशंशा(सा)प्रांशुरंशुमान् । मुक्तामणिरिव श्रीमान्नुकीभूम्नहीपतिः ॥ <sup>20</sup>—[14].

तेन विक्रमधनेन धन्विना क्रामता युधि वधाय विद्विषाम् ।

धुन्वता धनुरधिज्यमर्जुनं स्मारिता दिवि विमानगामिनः ॥ <sup>21</sup>—[15].

तस्मादुदारकीर्त्तैरजनि जनानंदसुंदरः श्रीमान् ।

तनयो विनयनिधानं वाक्पतिरिव वाक्पतिः चितिपः ॥ <sup>22</sup>—[16].

विद्यावदा -

9. तद्वदयेन हृदि प्रजानामातंकशंकुमकलंकितविक्रमेण ।

तेनापनीय नयनिर्मललोचनेन शं(सं)कीचिताः पृथुककुस्थ(त्स्थ)कथायंकथाः ॥ <sup>23</sup>—[17].

तस्य स्मातिलकस्य लोकतिलकः पृथ्वीपतेर्भूपतिः

स श्रीमान्विजयो जयाय जगतां जज्ञे कृतज्ञः सुतः ।

यस्योदात्तमतेः प्रसूतिसमये धान्नां

10. महिम्नां निधेः

सानंदं सुरसुंदरीभिरवनौ क्षिप्ताः सलाजाः श्र(स)जः ॥ <sup>24</sup>—[18].

किन्नरीभिरधिक्षंधरं सखीराकलय्य भुजयास्य भूभुजः ।

काकलीकलमगीयत स्फुरन्प्रोथमुत्पुलकमुज्ज्व(ज्ज्व)लं यशः ॥ <sup>25</sup>—[19].

विनयनतस्मिन्नापत्यसंवाहिताङ्गिः प्रवरहरिचमूभिः क्रान्तपर्यन्तभूमिः ।

सुहृदुपकृति -

<sup>12</sup> This sign of punctuation is superfluous.

<sup>13</sup> Metre, Śārdūlavikrīḍita; and of the next verse.

<sup>14</sup> I am doubtful about this *akshara*; in the original, it looks like वां or वा

<sup>15</sup> Metre, Śloka (Anuṣṭubh). The editor in *Jour. As. Soc. Beng.* vol. VIII, gives only part of this verse, and adds the note (p. 177): 'The rest of this śloka is wanting.'

<sup>16</sup> This *akshara* again, in the original, is rather क् than र्ग.

<sup>17</sup> The *akshara* न had originally been omitted, and is engraved below the line.

<sup>18</sup> Read सीमान्ताः, and compare, e.g., *Vāsavadattā*, p. 127 and p. 247.

<sup>19</sup> Metre, Śārdūlavikrīḍita.

<sup>20</sup> Metre, Śloka (Anuṣṭubh).

<sup>21</sup> Metre, Rathoddhatā.

<sup>22</sup> Metre, Āryā.

<sup>23</sup> Metre, Vasantatilakā.

<sup>24</sup> Metre, Śārdūlavikrīḍita.

<sup>25</sup> Metre, Rathoddhatā.

11. दक्षो दक्षिणायां जिगीषुः पुनरधित पयोधेर्व(र्ब)श्ववैधुयमर्यः<sup>26</sup> ॥<sup>27</sup>—[20].  
 तस्माच्चपतिसमुद्रादुदपादि नरैर्द्रचंद्रमाः सुतः ।  
 स श्रीराहिलनामा विहृततमा<sup>28</sup> वंदिता[भ्यु]दयः ॥<sup>29</sup>—[21].  
 प्रसवे तत्र भूपाले प्रसरच्चित्रभानवः । ना[थ]वन्तोर्थिनां वा[सा]<sup>30</sup> सरोषे द्विवदालयाः ॥<sup>31</sup>—[22].  
 कीशपानमसिधा(वा)रयोषि -
12. तां नाभिभूतजनरत्नसंपदां ।  
 पक्षपातमिषुदुष्टभूयतः प्रापुरस्व न सुहृत्सभासदः ॥<sup>32</sup>—[23].  
 तस्मात्तीव्रप्रतापज्वलनकवलितोत्तालभूपालतूला -  
 [भू]लाच्छीलदुमाणामनणुगुणगणालंकृतेः कीर्त्तिभर्तुः ।  
 स श्रोहर्षोरिहर्षज्वरहरणमणिः क्षीणनिःशेषदोषः  
 सन्तोषाय प्रजानामज -
13. नि निजभुजाश्रान्तविभ्रान्तकीर्त्तिः ॥<sup>33</sup>—[24].  
 यं दृष्ट्वैव कृपाणपाणिमकृतव्यापारभा[रं] युधि  
 क्रोधाक्रान्तविलोचनौ(नो)त्पलदलभ्रुभंगभीमाननम् ।  
 उत्साहो हृदयादनुः करतला[ङ्गा]वी<sup>34</sup> सुखात्कीर्त्तयो  
 दिग्भ्यः साध्वसवेपमानवपुषां नष्टाः परेषां क्रमात् ॥<sup>35</sup>—[25].  
 तेनाच्युतेन भीमेन व(ब)लेन हतवर्म्भ -
14. वा । समुद्रपरिखा पृथ्वी पुरी स(शू)रेव रचिता ॥<sup>3</sup>—[26].  
 अपक्षधात्रीधररक्षश्चमः सदैव दोषाकरसंगभंगुरः ।  
 ॥वह्निःकृतक्लृभुजंगसंगमस्तिरस्करोति स्र स तूर्णमर्षवम् ॥<sup>36</sup>—[27].  
 दूरा[पा]<sup>37</sup>स्तप्रवरतुरगैर्दूरमुक्तातपत्रैर्दूरायातैः सपदि शिरसा [श]सनं धारयद्भिः ।  
 तस्य हारि हिरदमदनिःस्वदपंकां<sup>40</sup>—
15. कितायां सेधा(वा)हेतोः प्रवृत्तिपरमेराशि(सि)तं भूमिपालैः ॥<sup>41</sup>—[28].

<sup>26</sup> 'Desirous of conquering the southern region, the lord again brought the ocean to the wretched state of captivity; ' i.e. he built a bridge between the continent and Ceylon, as Rāma had done before him. The adjectives of the preceding lines of course refer to the prince as well as to Rāma. See my note 116 in *Indian Antiquary*, vol. XV, p. 42; and for the play on the word सुनिव or सुनिवा, e.g., *Vāsavadattā*, p. 30.

<sup>27</sup> Metre, Mālinī.

<sup>28</sup> Originally विहृततमा, altered to विहृततमा.

<sup>29</sup> Metre, Āryā.

<sup>30</sup> The *akshara* in brackets, in the original is स; but there appears to be a mark above it, which may be intended to change it to सा. 'When this prince was pleased, the dwellings of supplicants, who in him had a supporter, were covered with bright splendour; but when he was angry, fire spread over the habitations of his enemies, who in him found their master.'

<sup>31</sup> Metre, Śloka (Anuṣṭubh).

<sup>32</sup> Metre, Rathoddhatā.—'Swords were protected by scabbards, and courtesans drank from drinking cups, but he did not guard the treasure, consisting in jewels, of the people subdued by him; arrows lost their feathers, and wicked princes felt his partiality, but not his friends and counsellors.'

<sup>33</sup> Metre, Sragdhara.

<sup>34</sup> The *akshara* ॥ is a mere guess; on the stone it is entirely gone.

<sup>35</sup> Metre, Śārdūlavikrīḍita.

<sup>36</sup> Metre, Śloka (Anuṣṭubh).

<sup>37</sup> Read बहिष्कृतः.

<sup>38</sup> Metre, Vamśastha.

<sup>39</sup> This *akshara*, वा, is almost entirely gone.

<sup>40</sup> Read अनिखन्दः.

<sup>41</sup> Metre, Mandākrāntā.

हृत्तोव्व(ञ्ज)ला गुणाधारा महाधर्मा हृदयंगमा । हारावलीव तस्यासीत्कुकेति प्रियोत्तमा । (॥)<sup>42</sup>—[29].

वरर्षः[.] खरर्षश्चिर्विलोचनयुगं नीलं सचंद्रोपलं<sup>43</sup>

पाणिः शो[.]मचिद्युतिः सचरणी दन्तच्छदो विद्रुमः ।

सद्यःसु(श)क्तिविमुक्तमौक्तिकतल -

16. खच्छ[न्व(श्च) चे]ती यतः

क्षीरत्वं भुवनैकभूषणमभूत्तेनेयमेका सती ॥<sup>44</sup>—[30].

तस्यास्तस्य अरचविहिताघौघविध्वंसनायाः सत्तीर्यायास्त्रिदशसरितः शान्तनीः पुष्पकीर्तिः ।

धर्माधारः पितरि सुतरां साधुरिद्वप्रभावी भोष्मो प(य)हत्समजनि सुतः श्रीयशोवर्धदेवः ॥<sup>45</sup>—[31].

तस्य विप्रसरणप्रसामजं

17. शैशवे शिरसिजघ्नितं रजः ।

अप्यकालपलिताकृतिं दधत्संदधावधिककामनीयकं ॥<sup>47</sup>—[32].

एकस्मै याचमानाय हिजाय पलदः शिविः । यावदर्धिजनं प्रादात्कोटिं कोटिमसौ नृपः ॥<sup>48</sup>—[33].

नंतु भूमिलितालिकेन सदसि व्यस्तासवे(नि)नासितुं

गंतुं पत्रपुरःसरेष चरन्तः स्वातुं च नोचैषि -

18. रम् ।

वक्षु जीव जयादियेति नियमं कर्तुं विनीतात्मना

तस्मिन्नाजति(नि) राजकेन जयिनि त्रासादिदं सि(शि)क्षितं ॥<sup>49</sup>—[34].

नित्यो(स्त्री)दितेदुभुजगाधिपधाम नित्यमानदि कुंदकुसुमं गगनांगणं च ।

तेनाहुतं हयमिदं यशशा(सा) व्यधायि धा[त्री]तलं शि(सि)तसुधाधवलत्वचित्रम्<sup>50</sup> ॥<sup>51</sup>—[35].

संभवति

19. भुवि मनुष्यः सप्ताक्षपारपारदृष्टापि । न पुनरिह तस्य नृपतेर्गुणसागरपारगः कश्चित् ॥<sup>52</sup>—[36].

गांधारी भजता प्रहृष्टशकुनिस्नानप्रियां प्रेयसीं

भोष्मद्रोचवचांस्वकर्षसुखदान्वाकर्ष्य<sup>53</sup> संमूर्च्छता ।

<sup>42</sup> Metre, Śloka (Anuṣṭubh).

<sup>43</sup> Read सचंद्रोपलं—'her pair of eyes was a lotus illuminated by the moon.'

<sup>44</sup> This *akṣara*, in the original, appears to be चि, altered to च.

<sup>45</sup> Metre, Śārdūlavikrīḍita.

<sup>46</sup> Metre, Māṇḍākrāntā.—'The son of Śāntanu was the illustrious and learned Bhīṣma, who was born to him by the holy river-goddess, Gaṅgā.'—Wilson, *Vishnu Purāṇa*, vol. IV, p. 20.

<sup>47</sup> Metre, Rāthodhātā.

<sup>48</sup> Metre, Śloka (Anuṣṭubh).—'Śivi gave to one *dvija* (i.e., a bird), that asked him, a *pala* (i.e., a portion of his own flesh); that prince gave to every supplicant *dvija* (i.e., twice-born) ten millions of *palas* (i.e., pieces of gold).'—See M. Williams, *Dictionary*, s. v. शिवि.

<sup>49</sup> Metre, Śārdūlavikrīḍita.

<sup>50</sup> The stone originally had •सुधाव(?)चवलचित्रम्, but the *akṣara* following upon सुधा has certainly been struck out, and the same appears to be the case with the two signs for *anuvāra*.—'Eternal is (the ocean), the home of the again and again rising moon and of the chief of serpents; pleasing is the (white) jasmine-flower and the court of heaven. He in a wonderful manner brought about both these things by his fame (which is imperishable and bright); the whole earth is bright with the whiteness of white mortar (filled as it is with his bright fame).'

<sup>51</sup> Metre, Vasantatilakā.

<sup>52</sup> Metre, Āryā.

<sup>53</sup> Originally •सुधादा•, altered to •सुचदा•.

[नी]<sup>54</sup> धर्मप्रभवं विरोधितवता प्राप्यापि वंशक्षयं

[सं]प्राप्ता धृतराष्ट्रता [सु]सुहृ -

20.

दा विदेषिण्येत्सुतम् ॥<sup>55</sup>—[37].

कष्टात्पट्टिसहस्रसु<sup>56</sup>भिरसुनुत्सृज्य खातः क्षत -

स्तत्पौत्रप्रमुखैः पुनस्त्रिभिरसावंभोभिरापूरितः ।

वृत्तान्तं सगरस्य सागरविधावाकर्ण्य तूष्णं सुधीः

सर्वावानधिकं व्यक्तं जलधैर्वै(वि)त्वं तडागार्णवम् ॥ —[38].

तस्येदं सा(शा)रदेन्दुद्युति[ख]<sup>57</sup>रसि(शि)खरक्षुन्न(ण)नक्ष[त्र<sup>x</sup>]<sup>58</sup>चक्रा -

च[क्रं रक्ष]न्नसु -

21.

ष्मादपय(न)यति रथं सारथिः सप्तसप्तेः ।

यत्कुंभः सा(शा)तकुम्भस्तुहिनगिरिसि(शि)रक्षुम्बि(म्बि)वि(वि)स्वा(स्वा)कृतकं

कुर्वन्नास्ते समस्तस्तुतमसुररिपोर्वैष्ण(श्म) वैकुण्ठमूर्तेः ॥<sup>59</sup>—[39].

महावंस(श)समुत्पन्ना प्रसन्ना [धारि]तावनी । नर्मदेवाभवद्देवी पुण्या<sup>60</sup> तस्य महीपतेः ॥<sup>61</sup>—[40].

सदानस्या विहितागसेष्यसावहन्ती

22.

जीवितमप्युपासिता ।

व(व)भौ मदान्धान्दमयन्यनिन्दिता मदालसाभूत् पुनः कथंचन ॥<sup>62</sup>—[41].

सा देवी नरदेवाद्देवाधिपतेः स(श)चीव सच्चरित्रं(तं) ।

तस्मादसूत पूतं जयंतमिव [धं]<sup>63</sup>गमंगभुवम् ॥<sup>64</sup>—[42].

<sup>54</sup> This is a mere conjecture; the original has त or तं, altered to some *akshara* or other which is not clear in the impressions; the first *akshara*, स, of the following line also is indistinct.—Dhṛitarāṣṭra, the nephew of Bhishma and father of the Kauravas, had for his wife Gāndhārī, the sister of Śakuni; Yudhisṭhira, the eldest of the Pāṇḍavas, was the son of Dhṛima; Droṇa was the teacher of the Kauravas and Pāṇḍavas, and Karṇa an ally of the Kauravas. I therefore should translate the verse, in the first instance, as follows:—‘Having for his beloved Gāndhārī, who was fond of the voice of the joyful Śakuni,—stupefied when he heard the speeches, which gave no pleasure to his ear, of Bhishma and Droṇa,—not hostile to the son of Dhṛima, even when he saw his own race destroyed by him,—(the prince) who was (both) a good friend (and) an enemy, came to be Dhṛitarāṣṭra.’ This wonder is explained when we take the last line to mean, that the prince, surrounded by good friends and free from enemies, firmly established his government; and then understand the preceding lines to say, that he had for his wife a Gāndhāra princess (?) who was fond of the song of merry birds,—that he was stupefied when he heard the ominous cries of ravens, which did not please his ears,—and that he did not act contrary to law even when the existence of his family was at stake.

<sup>55</sup> Metre, Śārāṭlavikrīḍita; and of the next verse.

<sup>56</sup> Originally ०२१०, altered to ०२२०.—Compare Monier Williams, *Dictionary*, under सगर and सगौरप.

<sup>57</sup> Originally ख, altered to च.

<sup>58</sup> Perhaps this *akshara* is engraved below the line.

<sup>59</sup> Metre, Sragdharā.—If the verse, as given above, is correct,—and I do not see how it could be read differently,—it is badly constructed, mainly, because in the second line we expect the relative यस्मान्, instead of the demonstrative एतस्मान्. The meaning of the verse I take to be: ‘He erected this dwelling, praised by all, of Vaikuṇṭha, the enemy of the Asuras from which the chariot of the sun, to save the wheels, turns away his chariot, because with its sharp spires, shining like the autumnal moon, it pierces the Zodiac; and the golden dome of which always causes it to be taken for the sun, kissing with its orb the peaks of the mountain of snow.’—Compare verse 50, below.

<sup>60</sup> On the best of my impressions this word is quite distinct, and I take it to be the name of the queen, who in this verse is compared with the river Narmadā. Compare *Amarakośa*, नर्मदा सीमोद्भवा.

<sup>61</sup> Metre, Śloka (Anuṣṭubh).

<sup>62</sup> Metre, Vamśa-tha.—Indirectly the princess is compared with Anasūyā, Arundhatī, Damayantī, and Madalāsā. Compare the similar verse 20, above.

<sup>63</sup> This *akshara*, in all the impressions, is rather द than ध; but see below.

<sup>64</sup> Metre, Āryā

यशोदानन्द[भाक्च]के पृतनामा रणक्रियां । जाती वृष्णि कुले कं स रिपोः च्छेत्ता<sup>65</sup> नरोत्तमः ॥<sup>66</sup>—[43].  
तस्मात्स<sup>67</sup> -

23. सुत्थि[?]तक्रोधानृसिंहावखलाविनः । हिरण्यकशिपुप्राणत्राणं चक्रे न केनचित् ॥—[44].

देवालीकय कोशलेश्वरमितस्तूणं समाकर्ण्यता -

मादेशः क्रथनाय सिंहलपते नत्वा व(व)हिः स्थीयताम् ।

त्वं वि[ज्ञा]पय कुंतलेन्दु वदने दत्तोत्तरीयांचलम् ।<sup>68</sup>

तस्यास्थानगतस्य<sup>69</sup>

24. वेत्तिभिरिति व्यक्तं समुक्तं वचः ॥<sup>70</sup>—[45].

का त्वं कांचीनृपतिवनिता का<sup>71</sup> त्वमंघ्राधिपस्त्री का त्वं राढापरिवृढवधूः का त्वमंगेंद्रपत्नी [1<sup>x</sup>]

इत्यालापाः समरजयिनो यस्य वैरिप्रियाणां कारागारे सजलनयनेंदोवराणां व(व)भूवः ॥<sup>72</sup>—[46].

का त्वं कस्य किमर्थमत्र भवती प्राप्ता शशांकीज्व(ज्व)ला

सिद्धाः

25. कीर्त्तिरहं वु(बु)धैकमुद्धदः श्रीधंगपृथ्वीपतेः ।

भ्रांत्वा विस्व(स्व)मशेषमागतवती स्फारीभवत्कौतुका

लोकालोकमहामहीधसि(शि)खरश्रेणिश्रियं वीक्षितुं ॥<sup>73</sup>—[47].

मरकतमयं तुंगं लिंगं यदर्चितमैश्वरं त्रिदशपतिना तस्मात्सध्वं(ध्वं) प्रसाद्य किरीटिना ।

तदवनितलं तेनानीतं युधिष्ठिरपूजितं जयति

26. जगति श्रीधंगेन प्रणम्य निवेसि(शि)तं ॥<sup>74</sup>—[48].

वेस्म(स्म)न्यस्म(स्म)मयस्तेन भूपालेन प्रतिष्ठितः । द्वितीयो द्योतते देवः क्लेशपास(श)हरो हरः ॥<sup>75</sup>—[49].

तेनायं स(श)रुदभ्रसु(श)भ्रसि(शि)खरः श्रीधंगपृथ्वीभुजा

प्राशा(सा)दस्त्रिदशप्रभोर्भगवतः सं(शं)भोः समुत्तमिः ।

यस्याभ्रंक्षकालधौतकलसप्रान्तस्खलत्स्यं(त्स्यं)दनो

मेरोः हं(शु) -

27. गमतुंगमेव मनुते चित्रोयमाणोरुणः ॥<sup>76</sup>—[50].

भक्त्या भवस्व नूनं शिल्पिस(श)रीरेषु कृतसमावेशः ।

<sup>65</sup> Read रिपोः सा.—'Worshipping Vishṇu (the joy of Yaśodā), the pure-named one engaged in battle; born. an object of joy, in a fierce race, that destroyer of enemies was the best of men (Krishṇa),—who, worshipping Yaśodā and Nanda, brought about the destruction of (the fiend) Pūṭana, and who, born in the Vṛishṇi race, annihilated the enemy Kāṁsa.'—Compare, e.g., *Vāsavadattā*, p. 12 and p. 150.

<sup>66</sup> Metre, Śloka (Anuṣṭubh); and of the next verse.

<sup>67</sup> About the *akṣaras* in these brackets I am very doubtful. In the impressions, the first of them looks somewhat like ण, i.e., श्री, the second like स, and the third like शि; but the third *akṣara* appears certainly to have been altered, and probably also the first. हिरण्यकशिपु also means 'gold and food and clothing'; compare, e.g., *Vāsavadattā*, p. 11, and *Damayanti-kathā*, p. 22.

<sup>68</sup> Read •चलं.

<sup>69</sup> Originally तस्य स्वा.

<sup>70</sup> Metre, Śārdūlavikrīḍita.

<sup>71</sup> Originally क.

<sup>72</sup> Metre, Mandākrāntā.

<sup>73</sup> Metre, Śārdūlavikrīḍita.

<sup>74</sup> Metre, Haripi.

<sup>75</sup> Metre, Śloka (Anuṣṭubh). प्रतिष्ठित is here, as elsewhere, used in the sense of प्रतिष्ठापित.

<sup>76</sup> Metre, Śārdūlavikrīḍita. Compare verse 39. above.



स्वयमेव विश्वकर्मा तोरणरचनाभिमां चक्रे ॥<sup>77</sup>—[51].

जयति विकटो [व]<sup>78</sup> टोयं हाटककीटीरनेन तुलयित्वा ।

अतुलेन तुलापुरुषाः स(श)तसो(शो) विश्राणितास्तेन ॥ —[52].

षट्कर्मा[भि]रता<sup>79</sup> रताः परहिते संसु(श)ह्वंस(श)हया-

28. : प्रारब्धा(श्वा)ध्वरधूमधूमवपुषोप्येकान्ततो निर्मलाः ।

तेनैते धनधान्यधेनुवसुधादानेन संमानिताः

सौधेषु स्फटिकाद्रिकूटविकटेष्वारोपिता ब्रा(ब्रा)ह्मणाः ॥<sup>80</sup>—[53].

ब्र(ब्र)ह्मसु ब्र(ब्र)ह्मकल्पेषु येष्वेकत्र निवासिषु । दक्षिणेन तुषाराद्रिं कल्पग्रामोपरोभवत् ॥<sup>81</sup>—[54].

रक्षित्वा क्षितिमंबु(बु)रासि(शि)रस(श)नामेतामनन्यायति

29. जीवित्वा स(श)रदां स(श)तं समधिकं श्रीधंगपृथ्वीपतिः ।

रुद्रं मुद्रितलोचनः स हृदये ध्यायन्ज(ञ्ज)पन्<sup>82</sup> जाह्नवी -

कालिंद्योः सलिले कलेवरपरित्यागादगान्निर्वृतिं ॥<sup>83</sup>—[55].

धर्माधिकारमनुसा(शा)सति सा(शा)स्त्रतोत्र मित्रे सतां स्फुरितधामनि धर्मबु(बु)[हौ] ।

श्रीमद्यशोधरपुरोधसि वेधसोव सिद्धिं जगाम जगतीपतिकीर्तिरेषा ॥<sup>84</sup>—[56].

ताक्षारिकः प्र -

30. वरसावरवंस(श)जम्बा श्रीनंदनः कविरभूत्कविचक्रवर्त्ती ।

तस्यात्मजः समजनि श्रुतपारदृष्ट्वा श्रीमांस्तपोधिकव(ब)लो व(ब)लभद्रनामा ॥ —[57].

सूनुः सूनुतगोर्गिरींद्रमहिमा भ[द्रस्व] तस्याभवद्गुपालेर्भुवि पूजितांश्चिरनघः साहित्यरत्नाकरः ।

श्रीरामो रमणीयशू(सु)क्लिरचनाचातुर्यधुर्यः कृती तेनेयं विहिता प्रशस्तिर[चना]

31. भ[क्त्या]लये शलिनः ॥<sup>85</sup>—[58].

न संकीर्णं वरणाः कचिदिह न सापत्यकलुषाः स्थिताः कायस्तेन प्रथितकुलश्रीलोक्त्व(ञ्ज)लधिया ।

यशःपालेनायं विदितपदविद्येन लिखितः प्रशस्तेर्विन्याश(स)ः कृतयुगसमाचारश(स)दृशः ॥<sup>86</sup>—[59].

विज्ञानविश्वकर्मा धर्माधारेण सूत्रधारेण ।

च्छि(छि)च्छा[भि]वेन विदधे प्राशा(सा)दः<sup>87</sup> प्रमथनायस्व ॥<sup>88</sup>—[60].

यावत्पृथ्वी स -

32. पृथ्वीधरनगरनगा दत्तमुद्रा समुद्रै -

यावद्वाजिष्णुबन्धुतिरयममृतस्वन्दनः शीतरश्मि(श्मि)ः ।

<sup>77</sup> Metre, Āryā; and of the next verse.

<sup>78</sup> In the original, this *akshara* looks more like व.

<sup>79</sup> Originally •रताः रताः.

<sup>80</sup> Metre, Śārdūlavikrīḍita. The six occupations of Brāhmanas are चक्षयन, चक्षापन, यजन, याजन, दान and प्रविषद्, i.e. study, teaching, offering sacrifices, conducting them for others, giving and accepting gifts. The palaces, high like the peaks of the Kailāsa, which the king erected for certain holy Brāhmanas, are the same buildings which elsewhere are called *brāhmapuri*; see *Indian Antiquary*, vol. XV, p. 44, note 130.

<sup>81</sup> Metre, Śloka (Anuṣṭubh).—North of the Himālaya is the country of eternal beatitude; here the Brāhmanas selected by the king had found *south* of the Himālaya a place where all their wishes were fulfilled.

<sup>82</sup> Read •पद्माञ्जली.

<sup>83</sup> Metre, Śārdūlavikrīḍita.

<sup>84</sup> Metre, Vasantatilakā; and of the next verse.

<sup>85</sup> Metre, Śārdūlavikrīḍita.

<sup>86</sup> Metre, Śikharinī.

<sup>87</sup> Originally प्राशादः.

<sup>88</sup> Metre, Āryā.

यावद्(इ)ष्ठाडभांडखितिरियमथवा स्थासुतां स्थाणवीयः

प्राशा(सा)दस्तावदेष व्रजतु नरपतेर्हत्तकैलासहासः ॥<sup>89</sup>—[61].

लिपि[ज्ञा]नवि[धि]नेन प्राप्तेन गुणसा(शा)लिना ।

सिंहेनेयं समुत्कीरणी सहर्षा रूपसा(शा)लि[नी]<sup>90</sup> ॥<sup>91</sup>—[62].

संवत्(त्) १०५९<sup>92</sup> श्रीखर्ज -

33. रवा[ह]के<sup>89</sup>राजश्री[धं]<sup>90</sup>गदेवराज्ये देवश्रीमरकतेश्वरस्य प्रस(श)स्तिः सिद्धा ॥

उत्खातोच्चमहीभूतो मखणिता मत्तद्विपतां<sup>95</sup> पदे -

ह्रीताः संगरसंगमं[गु]ररिपुत्रस्त्रियामृतकैः ।

दिग्भिर्त्तोर्जयवर्गदेववृत्तपतिः कीर्त्तयैर्योलिख -

तेनालेखि पुनः प्रशस्तिरमलैरिषाचरैः क्षमाभुजा ॥<sup>96</sup>—[63].

विद्वद्भिर्जयपालसी(शी) -

34. तकिरणीमून्यादराहंदिती

गौडः प्रोक्षिष्वदचराणि<sup>97</sup> कुमुदाकाराणि सर्पत्करः ।

कायस्त्री जयवर्गदेववृत्तपतेरीशस्य वि(वि)[भ्र]त्कलाः

साहित्वावु(वु)धिवं(वं)धुवद्वततमी रुन्धननिन्दयुतिः<sup>98</sup> ॥ —[64].

संवत् ११७३ वैसा(शा)ख शुदि ३ शुक्ले ॥

## V.

### STONE INSCRIPTION OF KOKKALA, OF THE YEAR 1058.

The slab which bears this inscription is said to have been found about fifty years ago at the temple of Vaidyanātha, at Khajurāho; and is now built into the side wall of the entrance porch of the temple of Viśvanātha at the same place. The inscription has been mentioned several times in the volumes of the Archæological Survey of India, and a photo-lithograph of it, which, though useless for editing, shows well the style

<sup>89</sup> Metre, Sragdharā.

<sup>90</sup> This *akshara* might be read वा or ता.

<sup>91</sup> Metre, Śloka (Anuṣṭubh).

<sup>92</sup> This figure is quite distinct, and it is neither 1019 nor 1056.

<sup>93</sup> In the two impressions supplied to me by Dr. Burgess, the two *aksharas* वा and के are quite distinct, and the consonant of the *akshara* standing between the two is व; but this व appears to have been preceded by the sign for e (not i) which, so far as I can make out, has been struck out again.

<sup>94</sup> This *akshara* can only be read वं or व, and the following *akshara* is quite clearly व.

<sup>95</sup> Read ०दिपानां.

<sup>96</sup> Metre, Śārdūlavikrīḍita; and of the next verse. 'The prince Jayavarmadeva who with the letters of his fame inscribed the walls of the regions, the mountain-like great princes of which had been uprooted (by him, and which had been) smoothed by the steps of (his) furious elephants, (and) washed with the streams of the tears of the trembling wives of (his) enemies, perishing when they met (him) in battle,—this prince has written again this eulogy with clear letters';—i.e., the prince Jayavarmadeva caused the inscription, which may be supposed to have become damaged or illegible, to be re-engraved.

<sup>97</sup> मीरिष्वत् wrongly for मीरिष्वत्.

<sup>98</sup> In Cunningham's *Archæol. Survey of India*, vol. XXI, p. 68, it is stated that the inscription had originally been written in irregular (*kirṇa*) letters, and that it was re-written in letters of the *kumuda* form, or in 'lotus-like or beautiful characters.' My text and translation of the preceding verse show that the inscription does not contain the word *kirṇa* at all; nor does the present verse say anything about *kumuda* characters. For the verse simply says, that Jayapāla, the Gauda, the Kāyastha of the ruling prince Jayavarmadeva, honoured by the learned, acquainted with the various arts, and familiar with poetry, &c., with his hands moving forward wrote these letters, as the moon, resting on the body of Śiva, containing digits, and the friend of the ocean, &c., with her spreading rays, touches the lotus-flowers.

of the letters and the general state of preservation of this record, is given by Sir A. Cunningham in *Archæol. Survey of India*, vol. XXI, plate xix.<sup>1</sup>

The inscription consists of 22 lines. The writing covers a space of about 3' 8" broad by 2' 2" high. Down to line 14, it is on the whole well preserved. From line 15 to 21, on the proper right side, a large piece of the surface of the stone has gone, causing the complete loss of about 80 *aksharas*; and a few *aksharas* have gone in other places, as will appear from my transcript of the text. The size of the letters is from  $\frac{3}{4}$ " to  $\frac{5}{8}$ ". The characters are Nāgarī. The language is Sanskrit, and, except for the introductory *Om namaḥ Śivāya*, the words *kim vahunā* in line 8, and the date at the end, the inscription is in verse. As regards orthography, *ḍ* has throughout been denoted by the sign for *ṣ*; the palatal sibilant has been employed for the dental sibilant in *vikaśat* and *bhāśvat*, line 1, *śaṅkalpa*, line 3, and *aśāśram*, line 17; and the dental for the palatal sibilant in *sayyā*, line 17, and *vahusrutam*, line 21; the dental nasal for the lingual or palatal nasal in *jūrna*, line 8, *īḍṛikshena*, line 15, and *kānchana*, line 19; *y* for *j* in *sphūryat*, line 1, and *jaṭāyūtām*, line 5; the conjunct *jṣ* for *jjṣ* in *milajodlā*, line 1, and *njṛala*, lines 10 and 22. Besides, a consonant has been doubled before *y* or *r* in *proddyat*, line 1, *rājya*, line 15, *chittra*, lines 7 and 9, *vichittra*, line 17, *pāttre*, line 16, and *yattra*, line 21. And regarding the language and style in general, I may add that the inscription is in every way inferior to the two other large Khajurāho inscriptions, and that some of its verses do not admit of a proper construction. The inscription does not record the name of the composer, nor the names of the writer and engraver.

The inscription is dated, in line 22, on the full-moon day of the month Kārttika of the year 1058 (expressed by decimal figures only), which, as a year of the Vikrama era, corresponds to A.D. 1000-1001. And it records, in lines 19-21, the erection of a temple in honour of (Śiva) Vaidyanātha and of a set of buildings for pious Brāhmanas, by one Kokkala or Kokkalla, the younger brother of Sekkala or Sekkalla, both of whom were sons of Jayadeva, the son of Māhaṭa, who again was the son of Yaśobala or Atiyaśobala, of the Grahapati family. These personages would appear to have been small chiefs or nobles dwelling at Khajurāho, and all the inscription says about them, is that Kokkala founded a town, and that Yaśobala was settled at the town of Padmāvatī.<sup>2</sup> Other members of the same family or clan are mentioned in the following inscriptions. So much will be clear from a perusal of this inscription that the Kokkala or Kokkalla, mentioned here, has nothing to do with Kokalla, the Chedi ruler of Tripuri.

#### TEXT.<sup>1</sup>

L. 1. श्री नमः शिवाय ॥ स्फुर्यै(र्ज)त्का(त्स्का)रफणाकलापविकश(स)झीमस्फटाभासुरं ।<sup>3</sup> भाश्च(स्व) -  
नारतरात्ति(ति)रेकविलसच्चन्द्रार्द्धचि(चि)झीकृतं । प्रोद्यल्लोलविलोचनानलमिलज्वा(ज्वा)लावलीपिङ्गलं ।  
वन्दे सुंद -

<sup>1</sup> I have for some time been in possession of several rubbings of this inscription, prepared by or for Sir A. Cunningham, which were made over to me by Mr. Fleet: I now edit it from an excellent impression taken by Dr. Burgess.

<sup>2</sup> The town of Padmāvatī, which is the scene of Bhavabhūti's *Mālatīmādhava*, is identified by Sir A. Cunningham with the modern Narvār; see his *Archæol. Survey of India*, vol. II, p. 307; and Dr. Bhandākar's edition of the *Mālatīmādhava*, notes, p. 5.

<sup>3</sup> From the impressions taken by Dr. Burgess.

<sup>4</sup> Metre. Śārdūlavikrīḍita; and of the two next verses.

<sup>5</sup> The sign of punctuation is superfluous, here and in other places below which it is unnecessary to point out separately.

2. रवेद्यमावविधृतं वन्ध(व्यं) जटामच्छलं ॥ यस्य प्रेतवनं<sup>१</sup> निवासभवनं ॥ भूतैः प्रसृतं<sup>२</sup> स्रग्<sup>३</sup> । भूतिभूषण-  
करानरचना प्रीतिर्वृणान्त(न्तं) प्रति ॥(१)कण्ठे तिष्ठति कासकूटमशिवीष्येवं शिवः
3. त्वस्त्रितं<sup>४</sup> । सर्वधा(व्या)वि(धि)हरहराचरधरः पायात्स वः शङ्करः ॥ यं वेदान्तविदी वदन्ति मनस [ः<sup>५</sup>]  
शं(सं)कल्पभूतं शिवं । व्र(त्र)क्षेत्रं परमचरं तमजरं तं(?) चामरं तद्विदः । अन्ये तत्सिधमेव<sup>६</sup> बु(बु)धममलं त्व -
4. ये जिनं वामनं ॥ तस्यै सर्वमयेककारणपतेः(?) स(श)'व्याय नित्यं नमः ॥ "माहेन्द्रीपेन्द्रीद्रव्यरवि-  
धममहादुष्टकष्टाभिभूताः । भूतैः प्रत्यक्षभूतैः प्रतिदिनमुदितैर्यातुधानैर्यही -
5. ताः । घृष्टांगुष्ठप्रकोष्ठप्रकटितपटिमाटा(टी)पकुष्ठप्रदुष्टा । दृष्टा नम्रस्वनिष्टा[ः<sup>७</sup>] १ स्फुटविकटज-  
टायू(कू)टमेते त्वदीयं ॥ <sup>१०</sup>आसीदप्रतिमा विमानभवनेराभूषिता भूतले लोकानामधिपेन भू -
6. मिपतिना पद्मोत्पलवन्धेन या ॥(१)केनापीह निव(वे)यिता कृतयुगत्रेतान्तरे श्रूयते सत्त्वा(व्या)क्षे पटि-  
ता पुरा[<sup>८</sup>]पटुमिः पद्मावती प्रीयते ॥ सौधीस्तुष्टपतङ्गलघनपयप्रोक्तुमालाकुला युष्मा -
7. अंकवपाशुरोक्षमिश्रप्राकारविज्ञाव्य(व्य)रा ॥(१) प्रालेयाम(च)खन्यंसन्नि(नि)भम्भप्रासादसद्भाव-  
तो भव्यापूर्वमभूदपूर्वरचना या नाम पद्मावती ॥ त्वस्तुष्टुतुरङ्गमोदमस्तु(स्तु)रक्षोदादजः प्रो -
8. [व]तं यस्यां जीर्ण(र्ण)कटोरवस्तु(स्तु)मकरोत्कूर्मोदरामं नमः ॥(१) मत्तानेककरालकुम्भिकरटप्रोत्पुष्ट-  
व्या[कु]त[कु]तं कर्दममुद्रया चितितत्त्वं तां नू(नू)त किं संस्तुमः ॥ किं [व(व)हु]ना । तस्यां<sup>११</sup> पश्यपतिव्यसं-  
व(व)क -
9. — — "पश्यधितो जातः [ः<sup>१२</sup>] कोटिगुणोन्नतनमितः प्रवितोतिवयोव(व)लः श्रीमां(मा)नू ॥" यस्यामव-  
चिवसुजाभिर्गतचिचकीर्तिरुत्तमिता[त]कुलमूलतत्प्रकाशः[ः<sup>१३</sup>] भूभंगकामुककटाक्षशराभिघातमा[त]प्र-
10. — ७ परिपातितश्रुदण्डः ॥ यः शुद्धविश्वमग्राहकरप्रतानकान्युज्य(ज्य)लोत्पलजलप्रव(व)सांस्तड-  
गान् ॥(१)देवावयवानपि हिम(मा)चले(स)भृष्टतुङ्गावन्ने श[तक]तुक्ततो स ययोव(व)लाख्य -
11. [ः ॥ तस्या]दभूदभिमतास्त्रिव(व)सुवर्गो दुर्गतु(ति)वन(र्ण)फलनिर्मलस्य(व्य)सीत्यः ॥(१)सत्कीर्ति-  
कीर्तनक[वा]परिनयमान[माहात्म्य]मोदितजनः किल [मा]हृष्टा[ख्य]ः ॥ तस्यात्मजः<sup>१४</sup> सज्जनसर्वजनात्स-
12. — ७ यद्वापमानपरिभार्जनसज्जकार्यः ॥(१) "मर्यादमुद्गतनभीरिम[या]न्वि(न्वि)तुल्यै — — ७ —  
[कु]रुमभीर ७ — ७ [रा]मिः श्रीमानभूत्सुक्ततत्त्वयदे[वना]मा ॥ काव्या<sup>१५</sup> शीतकरात्समी -
13. [हित<sup>१६</sup>] कलावासी च कल्पदुमादासीको दिवसाधिपादिव ततो जज्ञे सुतः सेकलः[ः<sup>१७</sup>] विद्याप्र-  
तिमप्रतापतरविः स्वातः सतामन्वी[ः<sup>१८</sup>] सत्त्वानपराक्रमैकवसतिर्मांनो धनैरन्वि[तः ॥<sup>१९</sup>]
14. [स<sup>२०</sup>]दीरत्वादसंख्य<sup>२१</sup> प्रवितपुत्रकुप्रा(प्रा)न्वित्रान्तकीर्तिःस्वाने<sup>२२</sup> कर्षोपम(मा)नः कटुकपटव-  
चोभाष्ये चाप्रज[क्ष]ः[ः<sup>२३</sup>] [स]यः सौमन्वज्यप्रकटित[महिमारा]तिवर्षस्य दुर्गः श्रीमानु -
15. — ७ [व?]र्णो ७ ७ ७ ७ हित — — ७ — [क्ष?]स्त्रोभूत् ॥ <sup>२४</sup>उद्यहोरनभीरराज्यजलधेः पारि  
ससुत्तारि[तमीदृशेन(च)?] महीभुजा निजतनुं [यं प्रा?]ज्य पोतं परं । श्रीसेकलमतुङ्गा[कु]म -

\* Originally - वधे.

<sup>१</sup> These three aksharas and the word शिवः at the end of the preceding line are quite clear in the impressions, but they give no sense. One expects something like शिवी वः शिवः.

<sup>२</sup> These aksharas, too, are quite distinct; I would suggest तं शिवमेव.

<sup>३</sup> This correction is not absolutely necessary, because the word is spelt both वरं and वर्य; and the verse evidently contains a play on the word वर्य.

<sup>४</sup> Metre, Bragdhara.

<sup>५</sup> This sign of vicary is not absolutely necessary.

<sup>६</sup> Metre, Śārdūlavikrīṭa, and of the two next verses.

<sup>७</sup> Metre, Āryā.

<sup>८</sup> This akshara looks like ये.

<sup>९</sup> Metre, Vasantatilakā; and of the next three verses.

<sup>१०</sup> This verse contains five Pādas instead of four.

<sup>११</sup> The aksharas actually given here are quite clear, but I am unable to make out any connected sense.

<sup>१२</sup> Metre, Śārdūlavikrīṭa.

<sup>१३</sup> The aksharas within these brackets are entirely gone.

<sup>१४</sup> Metre, Bragdhara.

<sup>१५</sup> Read - श्रीमन्महि.

<sup>१६</sup> Of this akshara only the upper portion is visible.

<sup>१७</sup> Metre, Śārdūlavikrīṭa.

16. ॐ — — — — — ॐ — — — — — ॐ चिरं किं तत्र वस्तु क्षुभः ॥<sup>२३</sup> त-  
स्थानुजोपि [सौ]र्दयमर्या[दौ]दार्थकार्यवान् । यौवनेध्यायचरितः श्रीकोकलेति विन्नुतः । (॥) यः<sup>२४</sup> सत्पात्रे ददा-  
17. — ॐ ॐ ॐ ॐ ॐ — — ॐ — — ॐ — — — — नमस् वरवसनशतान्ध्रस(श)-  
व्यासनानि । ॐ(ह)स्रोपानद्विचित्रासनभवनमहाधान्यदानान्यजत्रं(सं) स श्रीमान्कोकला[स्वो]भवद्विह  
कुमरः<sup>२५</sup> की -  
18. ॐ — [न्ध]र्मकर्मा ॥ प्रशस्तसम<sup>२६</sup> — ॐ — ॐ ॐ ॐ — ॐ — — ॐ तं महार्हगुप्तोरचं शिखरिन्नु-  
तुङ्गालयं । विचित्रमतिभूषणोच्छ्रितलसन्महागोपुरं पुरन्दरपुरप्रभं पुरमचीकरत्कोकलः ॥ ते<sup>२७</sup> -  
19. नायं तुहिनाचलामलमहाकूटाग्र[का?] — ॐ ॐ — — — ॐ — ॐ — ॐ श्वि(श्वि)महनोत्तारा-  
र्धिना कारितः । यस्मात्पुच्छितकान्त(च)नालकलस[स्मा]र्त्तवल्गुप्रभासंपर्कादभवद्वितागममलं श्रीवैद्यना-  
थप्र-  
20. भोः[॥<sup>२८</sup>] [य]स्व<sup>२९</sup> हा[रि]तिवस्तुप्रततमिव दिवो हारमुषि — ॐ — — — ॐ — [क्षं] नमन इव  
समुच्छीय ग[च्छ]द्दि[भाति] । य[क्ष]न्वे वैद्यनाथो यदभिनवभवद्रामसंस्त्रापितोतस्तस्माद्यै पुण्यकं तत्प्रहित-  
मिव  
21. ॐ — स्तोरणोभूय भाति ॥ यत्न<sup>३०</sup> वेदविदुषां द्विजस्रगां सां — ॐ ॐ ॐ — ॐ — क्रमं । वस्तुकर्मसु  
रतं व(व)हुसु(सु)तं तेन हृन्दमनघं निवेशितं ॥<sup>३१</sup> उद्दामालविवेकसेकजनितत्रेयीससत्यज्ञवा शम्भ -  
22. — ॐ ॐ पोषितद्विजगणा सहस्रपुण्योव्य(व्य)सा । यस्मैसाविपुलालवालवलयात्सत्कीर्तिवक्त्रो मञ्जी  
[ह]ृष्टानधिरुद्ध मण्डपमिव व्र(व्र)ह्माण्डमारोहति ॥ संवत् १०५८ कार्तिका श्रीकोकलेन[॥<sup>३२</sup>]

### TRANSLATION.

**Om !**

## Adoration to Śiva !

(Line 1.) I adore the adorable coil of matted hair carried by the beautiful Vaidyanātha, (*which is*) irradiated by the expanding terrible hoods of a multitude of hissing broad serpents;<sup>30</sup> marked with the half-moon which is excessively shining, more brilliantly than the sun; (*and*) yellowish, when in contact with the line of flames of the fire issuing forth from his tremulous eye.

(2.) May that Śamkara who takes away all disease (*and*) supports the movable and immovable, protect you!—he, whose dwelling-place is the cemetery, who holds mighty sway over goblins, who applies ashes to his body to decorate it, who delights in the destruction of the world, (*and*) on whose neck there is a deadly poison,—(*but*) who, although thus inauspicious, remains the auspicious (Śiva)!

(3.) Adoration be always to that Śarva, who causes all (*gods*) to be comprehended in (*his*) one (*person*)!—he, whom those acquainted with the end of the Veda call Śiva, the desire of the mind, while people of true knowledge call him the one supreme

23 Metre Śloka (Anushtubh).

23 Metre, Śragdharā.

<sup>24</sup> This word, which is quite clear in the original, appears to be used for कुमारः.

Metre. Prithvi.

\* Metre, Śardūlavikrīdita.

२७ Metre, Bragdhara.

<sup>20</sup> Metre, Rathoddhata.

<sup>20</sup> Metre, Særdálavikrédita.

<sup>22</sup> The original has कर्पू 'the hood of a serpent,' but one expects a word meaning 'a serpent,' compare, e.g. line 1 of the grant of Vākpatirāja, in *Indian Antiquary*, vol. XIV, p. 180.

Brahman, the indestructible, ageless, immortal, others the verily auspicious Buddha, (*and*) others again the spotless Vāmana, the triumphant (Jina) !

(4.) People overcome with severe distress (*brought about*) by violent fever (*sent*) by the great Indra (?) or by Vishṇu, (*and*) those seized again and again by goblins and by evil spirits that show themselves day by day, (*and*) those afflicted with leprosy, which displays its fierce might by sore thumbs and fore-arms,—(*all*) these are freed from evil when they set eyes on thy clearly shown uncouth twisted tresses of hair.

(5.) There was on the surface of the earth a matchless (*town*), decorated with lofty palaces, which is recorded to have been founded here between the golden and silver ages by some ruler of the earth, a lord of the people, who was of Brahman's race, (*a town which is*) read of in histories (?) (*and*) called Padmāvati by people versed in the Purāṇas.

(6.) This most excellent (*town*) named Padmāvati, built in an unprecedented manner, was crowded with lofty rows of streets of palaces, in which tall horses were curvetting: with its shining white high-topped walls, which grazed the clouds, it irradiated the sky; (*and*) it was full of bright palatial dwellings that resembled the peaks of the snowy mountain.

(7.) Tell us, need we praise that (*town*) in which the dust raised up by the pounding of the hoofs of galloping tall horses made the sky, covered (*as it were*) with an old worn-out cloth, look like the belly of a tortoise, while the ground in a wonderful manner was furnished with a coating of mud by the rain emitted from the cheeks of many infuriated formidable elephants? What need we say more?

(8.) In that (*town*) there was born . . . . . of (?) the Grahapati family . . . . . undefiled, the famous illustrious Atiyasobala, bowed down to by people who excelled by first-rate qualities; who by his own arm acquired wondrous fame; supported, like excellent trees, the families of friends and dependants; (*and*) threw down the forces of enemies . . . . . by striking with arrows which were the glances fond of his knitted brows(?).

He who built tanks full of water, in which the lotuses shone with the loveliness of the spreading rays of the bright-lustred moon, and temples high like the peaks of the Himālaya, he, successful like Indra, was called Yaśobala.

(11.) From him was born (*a son*) named Māhaṭa, who honoured the whole body of relatives, who, by (*attaining*) the difficult-to-be-obtained fruit of the three objects of life,<sup>21</sup> in a blameless manner secured for himself happiness, (*and*) who indeed delighted the people by his high-mindedness which was proclaimed by tales in praise of his good fame.

(12.) His son was the illustrious Jayadeva, a performer of good deeds, whose actions were able to remove . . . . . fear and dishonour from his own and from all people . . . . . (?).

(13.) From him, who by his loveliness was the moon, and, as regards the attainment of the objects of men's desires, a tree of paradise, there was born, as the light proceeds from the lord of the day, a son (*named*) Sekkala, who was learned, a sun of unparalleled majesty, famous, foremost among the good, the sole habitation of truth, liberality, and bravery, self-confident, (*and*) endowed with wealth.

<sup>21</sup> i.e., religion, wealth, and pleasure.

On account of his manliness not to be insulted, endowed with fame which spread to the ends of the broad regions, in munificence like Karna, and not conversant with hurtful or deceitful speech, the illustrious Sekkala at once showed his greatness both by his benevolence and in battle, was difficult of approach for the host of enemies, and . . . . . (?).

[The next verse also refers to Sekkala (whose name is spelt here Sekkalla), who appears to be described as a boat for crossing the ocean of royal government. But the verse is incomplete, and I am unable to derive from the words actually remaining any connected meaning.]

(16.) His younger brother, too, endowed with beauty, propriety of conduct, generosity, and activity, and already in youth of noble conduct, is famous as the illustrious Kokkalla.

He who on worthy recipients incessantly bestowed . . . . . food, hundreds of excellent dresses, horses, couches, and seats, dwelling-places accompanied by umbrellas and shoes, and great donations of grain, that was here the illustrious Kokkalla, a youth (?) . . . . . engaged in works of piety.

Kokkalla caused to be built a wonderful town which, . . . . . furnished with big archways of great value, (and) with dwellings high like mountain-peaks, (and) with highly decorated lofty shining great gates, resembled the city of Indra.

(19.) Desirous of crossing the deep ocean . . . . ., he caused to be erected this (temple, high like ?) the spotless great peaks of the mountain of snow, the lofty golden dome of which, because it is in contact with the fierce splendour of the sun, became a spotless canopy for the glorious lord Vaidyanâtha.

[The next verse, which is incomplete, appears to describe certain buildings close to the temple, which Kokkalla erected for pious Brâhmanas].

Here he settled a faultless very learned crowd of twice-born who knew the Vedas . . . . . (and) delighted in the six duties (enjoined on Brâhmanas).

(21.) The creeper of his good fame, the sprouts of which are shining with prosperity produced by the sprinkling of his boundless discernment, (and) . . . . . which nourishes (like groups of birds) crowds of twice-born, (and) is beautified, as by flowers, by good conduct, rising above the lines of princes (as above mountains), ascends from the wide round basin of the earth up into the universe, as if it were an arbour.

The year 1058, on the full-moon day of Kârttika. By the illustrious Kokkalla.

### THREE INSCRIPTIONS FROM IMAGES IN THE JAINA TEMPLES.

#### VI.

This incomplete inscription is in a single line, 5½" long. The size of the letters is about ⅙". The characters are Nâgarî, and the language is Sanskrit. The inscription contains merely the words: "The Śreṣṭhîṇ, the illustrious Paṇidhara, in the Grahapati family."

The Grahapati family, mentioned here and in the two following inscriptions, is also mentioned in line 8 of the preceding inscription of Kokkalla, No. V.

## TEXT.

<sup>1</sup> [च<sup>x</sup>]इपत्त्वय्ये त्रेडित्रीपाविधर [॥<sup>x</sup>]

## VII.

This is another inscription in a single line, 2' long. The size of the letters is about  $\frac{1}{2}$ ". The characters are Nāgarī, and the language is Sanskrit. The inscription contains the words: "Om! In the Grahapati family, the *Śreshṭhin* Pāṇidhara; his sons, the *Śreshṭhin* Trivikrama, and Ālhaṇa, (and) Lakshmidhara;" and the date "the year 1205 (which, as a year of the Vikrama era, corresponds to A.D. 1147-48), the 5th day of the dark half of (the month) Māgha."

## TEXT.

ॐ ॥ अइपत्त्वय्ये त्रेडिपाविधरस्तस्य सुत त्रेडिति(त्रि)विक्रम तथा आरुह्य । लक्ष्मीधर ॥ संवत्  
१२०५ । माघ वदि ५ ॥

## VIII.

This inscription<sup>1</sup> is on the base of a Jaina image and is in a single line, divided into two parts by a boss: the first part is 1' 7 $\frac{1}{2}$ " and the second 1' 5 $\frac{1}{2}$ " long. The size of the letters is about  $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit.

The inscription is dated in the year 1215 (which, as a year of the Vikrama era, corresponds to A.D. 1157-58), on the 5th day of the bright half of (the month) Māgha, in the prosperous reign of victory of the illustrious Madanavarmadeva. And it records that the statue on which the inscription is, was caused to be set up by the *Sādhu* Sālhe, the son of Pāhilla, who was the son of the *Śreshṭhin* Dedū, of the Grahapati family; and adds that the sons of Sālhe, Mahāgaṇa, Mahāchandra, Sirichandra, Jinachandra, Udayachandra, and the rest, always bow down to Sambhavanātha. The name of the artisan was Rāmadeva. The name Pāhilla we have met before, in inscription No. III.

## TEXT.

ॐ ॥ संवत् १२१५ माघ वदि ५ श्रीमन्मदनवर्मदेवप्रवर्द्धमानविजयराज्ये ॥ अइपतिवर्षे(त्रे) त्रेडिदेव  
तत्पुत्रपाविधः । पाविधानवइसाधुसारुहे [त्रे]नेद(य) प्रतिमा कारितेति ॥ ॥ तत्पुत्राः महामह ।  
महीचंद्र । सि[रि]चंद्र । जिनचंद्र । उदयचंद्रप्रवृत्ति<sup>1</sup> । संभवनाथं प्रचमति<sup>2</sup> नित्यं ॥ मंग[ल] महात्री [ः<sup>x</sup>] ॥  
रूपकाररामदेव[ः<sup>x</sup>] ॥

<sup>1</sup> This *akshara*, and whatever may have preceded it, is broken away.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> This inscription has been published by Sir A. Cunningham in *Archaeol. Survey of India*, vol. XXI, p. 61, and I now re-edit it from an impression taken by Dr. Burgess.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> One expects "महामह".

<sup>6</sup> Read प्रचमति.



## XX.—THE TWO INSCRIPTIONS OF THE VĀILLABHATTASVAMIN TEMPLE AT GWALIOR.

By E. HULTZSCH, PH.D.; BANGALORE.

The two subjoined inscriptions<sup>1</sup> are engraved on a small monolithic temple, which is situated on a turn of the road leading up to the Gwalior Fort. The temple was described by General Cunningham, according to whom it is now called the Chaturbhujā Temple.<sup>2</sup> The first inscription, which is engraved over the front door of the temple, seems to have hitherto remained unnoticed. A rough transcript and translation of the second inscription, which is found inside the temple on the left wall,<sup>3</sup> was published by Dr. Rājendralāla Mitra.<sup>4</sup> My transcripts of the two inscriptions were made from mechanical copies taken during a visit to Gwalior in 1885.

The first inscription consists of 27 Sanskrit verses and must have been composed by an ingenious paṇḍit, who was well versed in *alamkāra*. His extravagant hyperboles will appear startling and amusing even to one accustomed to the usual *kāvya* style. We learn from the inscription that the Viṣṇu temple containing it was built by a certain Alla, the son of Vāillabhaṭṭa and grandson of Nāgarabhaṭṭa, and that it was consecrated in the year 932 (*in words*). Nāgarabhaṭṭa belonged to the Varjāra family and had immigrated from Ānandapura in Lāṭamaṇḍala, *i.e.* Vaḍnagar in Gujarāt. Vāillabhaṭṭa had been chief of the boundaries (*maryādā-dhurya*) or margrave in the service of (*king*) Rāmadeva (verse 7). Alla succeeded his father in office (v. 11), and was appointed to the guardianship of Gopādri, *i.e.* of the Gwalior Fort, by (*king*) Śrīmad-Ādivarāha (v. 22).

The second inscription is written in incorrect Sanskrit prose and dated in the year 933 (*in words and figures*), at Śrī Gopagiri (*i.e.* the Gwalior Fort) and during the reign of the *paramēśvara* Bhojadeva. Alla is here directly called the guardian of the fort (*kopāpāla*) of Gopagiri. The inscription records four donations to two temples, which had been built by Alla, the son of Vāillabhaṭṭa. The donee of the first grant was the Navadurgā Temple situated beyond the Vṛiśchikālā river; this is probably another name of the river Subanrikh<sup>5</sup> (*Suvarṇarekhā*?) at Gwalior. The two donees of the three remaining grants were the same Navadurgā Temple and "the Viṣṇu temple called Vāillabhaṭṭa-svāmin, which Alla had likewise caused to be built on the descent of the road of the illustrious Bhojadeva." By this we have to understand the temple, at which both inscriptions are found. It had evidently received its name in commemoration of Vāillabhaṭṭa, the father of its founder. The four donations were made by the inhabitants of "the place" (*sthāna*), *i.e.* the ancient town of Gwalior, which lies on the eastern side of the fort. They consisted of a piece of land for a flower-garden, two fields, a monthly supply of lamp-oil to be made by the guild of oil-millers, and a monthly supply of flower-garlands to be made by the guild of the gardeners,

<sup>1</sup> This paper is a revised version of one which I published in the *Zeitschrift der Deutsch. Morgenländ. Gesellch.* vol. XL, p. 26.

<sup>2</sup> Cunningham's *Archaeological Survey of India*, vol. II, p. 355.

<sup>3</sup> *Ibid.* p. 335.

<sup>4</sup> *Jour. As. Soc. Bengal*, vol. XXXI, p. 407.

<sup>5</sup> Cunningham's *Archaeol. Sur. of India*, vol. II, p. 332.

who dwelt on the top of the Gwalior Fort (*Śrī-Gopagiri-talopari*). The inscription mentions several other localities, which I am unable to identify, *viz.* Chûḍapallikā, Jayapurāka, Śrī-Sarveśvarapura, Śrīvatsasvāmpura, Chachchikāhaṭṭikā and Nimbādityahaṭṭikā. It deserves to be noted, that at the time of the inscription the measure of length was "royal yards" (*pārameśvārīya-hasta*) and that of capacity "droṇas according to the measure of Gwalior" (*Gopagiriya-māpyena*).

The first inscription mentions two kings, *viz.* Rāmadeva, the contemporary of Vāillabhaṭṭa, and Śrīmad-Ādivarāha, the contemporary of Alla. At the time of the second inscription the ruler of Gwalior was the *paramēśvara* Bhojadeva. Another inscription of a *paramēśvara* Bhojadeva was discovered by General Cunningham at Deogarh.<sup>6</sup> Its date, Samvat 919 and Śaka 784, led General Cunningham to suppose that the date of the second Gwalior inscription, Samvat 933, has to be referred to the Vikrama era. Referring the date of an inscription at Peheva, Samvat 276, to the era of Śrīharsha, General Cunningham further identified the *paramēśvara* Bhojadeva of the Deogarh inscription and of the second Gwalior inscription with the *paramēśvara* Bhojadeva, the son of the *paramēśvara* Rāmabhadradeva.<sup>7</sup> This supposition is corroborated by the first Gwalior inscription, as the Rāmadeva, whom it mentions as a contemporary of Vāillabhaṭṭa, seems to be identical with the Rāmabhadradeva of the Peheva inscription. Śrīmad-Ādivarāha in the first Gwalior inscription I take to be a *biruda* of Bhojadeva himself. Thus we have the following names and dates:—

1. *Paramēśvara* Rāmabhadradeva (Peheva inscription) or Rāmadeva (Gwalior inscription No. 1).
2. His son, *paramēśvara* Bhojadeva (Deogarh, Gwalior No. 2, and Peheva) or Śrīmad-Ādivarāha (Gwalior No. 1). Dates: A.D. 862 (Deogarh), 875 (Gwalior No. 1), 876 (Gwalior No. 2), and 882 (Peheva).

As lately shown by Mr. Fleet, the *mahārāja* Bhojadeva, son of the *mahārāja* Rāmabhadradeva, who is mentioned in two copper-plate grants from Mahodaya, is distinct from the above-mentioned *paramēśvara* Bhojadeva.<sup>8</sup> Another identification of General Cunningham's is also uncertain, as Kalhaṇa's *Rājataranginī* (V. 151) does not seem to mention a king Bhoja, but a king of the Bhojas (*Bhojādhirāja*), as a contemporary of Śaṃkaravarman of Kāśmir.<sup>9</sup>

<sup>6</sup> Ibid. vol. X, p. 101.

<sup>7</sup> *Jour. As. Soc. Beng.* vol. XXXIII, p. 229; Cunningham's *Archaeol. Survey of India*, vol. II, p. 224; vol. IX, pp. 84 and 102. The inscription reads: *paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Rāmabhadra-deva-pāṇḍuhyāta-paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Bhojadeva-pādānā abhipravarddhamaṇa-kalyāṇa-vijaya-rājya-saṃsatara-tatadaya śaṣṭyatyadhika vaitṭhamāsa-tuklapakṣa-saptamyāḥ samvat 276 caidāha sudi 7*. The apparent breaks in the facsimile (*Jour. As. Soc. Beng.* vol. XXXII) arise from the overlapping parts not having been properly pasted together.

<sup>8</sup> *Ind. Ant.* vol. XV, p. 110. From Professor Kielhorn's introduction to the Silyāḍi inscription (*infra*) it appears that the *paramēśvara* Bhojadeva of the Deogarh, Gwalior, and Peheva inscriptions was a king of Mahodaya or Kanyakubjā the Kannauj (कन्नौज) of Firdausi, and the modern Kannauj; and that his successor, the *paramēśvara* Mahendrapāla-deva was ruling in A.D. 903. Among the coins which are mentioned in the Silyāḍi inscription, is the *Śrīmad-Ādivarāha*, the *biruda* of Bhojadeva. General Cunningham, in *Arch. Survey of India*, vol. I, p. 229, identifies it with a base silver coin, which bears on the obverse a representation of the bear incarnation and on the reverse the legend *Śrīmad-Ādivarāha*. The coin is engraved in Marsten's *Numismata Orientalia*, pl. liii, No. mxxix. It is frequently met with in Northern India:—Conf. Cunningham's *Arch. Survey of India*, vol. VI, p. 137, and *loc. cit.*

<sup>9</sup> The reading adopted by Mr. Fleet, *बभौर्दे बभिववावदे*, is confirmed by my Kashmir MS. The Deccan College MS. reads: *ब - बभिववावदे*.

## FIRST INSCRIPTION.

## TEXT.

(L. 1.) श्री [१<sup>\*</sup>] कालिन्ध्याः किं जलौघो घनतिमिरनिभो जाडवीर्षया नः प्रोद्यातः किञ्च<sup>10</sup> भूयो मगनतलगतं विन्ध्यसानुर्विहङ्गं । चिक्रंसोर्यस्य दृष्ट्वा चरचमति<sup>11</sup> चिरं सप्तयो नैव पूषो जम्मुः श्रीमादिवोषे-  
र्भसि स मधुजिह्वन्तु वः कस्मवावि ॥ [१<sup>\*</sup>] अतिललितलाटमण्डलतिलकानन्दपुरनिर्मितो गुणवान् ।  
वर्ज्यारान्धयनानरभङ्गुमारोभवयेन ॥ [२<sup>\*</sup>] वाङ्ममदनामा तनयोजनि जनितजनचमत्कारो<sup>12</sup> । न कु-  
धिष्ठिरोष्यकार्पायः सह नकुलेन सयीति ॥ [३<sup>\*</sup>]

(2.) परिभाषादि<sup>13</sup>ज्ञानं वैयाकरणस्य यस्य परमासीत् । कर्मोपधाविकारी न कदाचिद्वाचको<sup>14</sup>  
भूतो ॥ [४<sup>\*</sup>] सुश्रवतां व्यासदिनन्तरत्वमासाद्य दुग्धाब्धिरनाधताश्च । जिनं<sup>15</sup>सयोर्व्यञ्ज यशःपयोधिमात्रास्त  
यस्मात्तितरां तरङ्गैः ॥ [५<sup>\*</sup>] घनदोपि न प्रमत्तो व्यस्तसमस्तसविधोपि न विरूपः । रत्नाकरोपि न जडो यो  
नाशोकोपि रागिष्ठः । [६<sup>\*</sup>] श्रीरामदेवकार्ये मर्यादाधुर्यतामलङ्कयता । येन विशुद्धं शुद्धे निवकुलवयवकटितं  
नाम ॥ [७<sup>\*</sup>] किम्वदुना यस्य गुणाः कवयितुमपि नैव यान्ति मादृशैः ।

(3.) मानाधिकमस्य यतो घटकोवावपि न यद्वाति<sup>16</sup> ॥ [८<sup>\*</sup>] सखीं सुरारिर्जनजाश्च शत्रुः श्वरीं  
यथेन्द्रोय तथा सुयोधा । कुलोद्भवां कासरकीयविश्वोसुतां स कान्तां समवाप जव्वां ॥ [९<sup>\*</sup>] व्यपगतमद-  
मोहजाससङ्गः क्षतचरितैकरतः प्रसन्नमूर्तिः । परिहृतखलसङ्गमः सुतोः सख्यसकलाङ्गुल्यसो वभूव ताव्वां ॥  
[१०<sup>\*</sup>] न पितृर्धुरोधिकारी पुत्रोभूत्वन्विदम्बमून्धान्<sup>17</sup> । शीतुमशक्तेनोद्दे धूस्रेण न विषयकुलेन ॥ [११<sup>\*</sup>]  
दुग्धाब्धेरिव मूर्तिर्यस्य सदा दानवारिपरिपूता । कमलालिङ्गितवपुषः प्रजापतेरिव तनुर्यस्य ॥ [१२<sup>\*</sup>]

(4.) हर इव वृषविहितास्त्रो दोवासङ्गं न भानुरिव भजे । मधुरिपुरिव यस्मात्ततमाक्रान्तविपश्च-  
सङ्घातः ॥ [१३<sup>\*</sup>] यस्य परार्वासक्ता सततं परिदृश्यते मतिर्नूनं । निर्जोभत्वं तस्य हि जातं खलु यत्तदाश्वैः ॥  
[१४<sup>\*</sup>] सन्ध्यापरकलजो धर्मोकरतोपि सर्वदावश्वं । निजवनितापरितुष्टोपभिलषितकुङ्कुमप्रमदः ॥  
[१५<sup>\*</sup>] पवलोप्य वज्रकमलं यस्य शशी स्त्रोदयेपि मलविकलं । कर्तुमनीयः किञ्चिदतिशयं चीयतेथापि ॥  
[१६<sup>\*</sup>] अकरोद्यच्च विकलं व्याख्यानविधौ न दानविषयेषु ।

(5.) संधामस्य न योभूत्पराङ्मुखः परकलस्य ॥ [१७<sup>\*</sup>] क्षेत्रे वचसि न रोषे स्त्रुष्टो विजयैर्ब-  
जातु कलिकसुवैः । यस्याभवदासत्वं पापेषु न राजकार्येषु ॥ [१८<sup>\*</sup>] चर्षार्चने च सोमो न कदाचित्परधनेषु  
विविधेषु । यस्य त्वविवेकित्वं मिश्रेषु न बुद्धिविभवेषु ॥ [१९<sup>\*</sup>] दारिद्र्यं हरतार्चिनो रिपुजनाङ्गक्षीं मनी  
योचितः<sup>18</sup> रूपं पञ्चमरादनाधपयसो नाश्वीर्यमंभोनिधेः । पिबं येन विचारपादमनसामाचारमातन्वता सख्य-  
जेव जनापवादरहितं शौर्यं प्रकाशोद्भूतं ॥ [२०<sup>\*</sup>]

(6.) कुर्वीत यदि विधाता कर्षानामपि सङ्गमसङ्घिपस्य । श्रुत्वाव तपुषीषान्धनश्रुतेः ब्रह्मवा-  
हङ्गं ॥ [२१<sup>\*</sup>] श्रीमदादिवराङ्गि चैसोक्तं विजिनीपुषा । तपुषाव्यः परिज्ञाय क्षतो गोपात्रिपासने ॥ [२२<sup>\*</sup>]  
कन्कुदुहिता वज्रा वेष्टतमामाप सोमटो तनया । मङ्गसुताया मोक्षापरा महादेवजा गौरो ॥ [२३<sup>\*</sup>]  
मोवर्धनजा सिद्धा नखकतनवेष्टा च येनोडाः<sup>19</sup> । वज्रादीनां कस्य च पुण्यस्य<sup>20</sup> विद्वद्वये महता ॥ [२४<sup>\*</sup>]  
सिद्धैर्बर्ज समं भवावितरक्षे च -

<sup>10</sup> Read किमु.<sup>11</sup> Read चरचमति.<sup>12</sup> Read •चमत्कारः.<sup>13</sup> इ is obliterated and therefore looks like व.<sup>14</sup> Read •वाचको?<sup>15</sup> Read नः.<sup>16</sup> Read वृद्धाति.<sup>17</sup> Read •मून्धान्.<sup>18</sup> Read वीथिवी.<sup>19</sup> Read पुण्यस्य.

(7.) दानपात्रं महद्बीजं धर्मतरोरनन्तफलदं स्थानं त्रियः साखतं<sup>20</sup> । टङ्गोत्कीर्ष्यशीनिधानमिव  
यन्नामाक्षरैरङ्कितं तेनाकारि विकारशून्यमनसा विष्णोरिदं मन्दिरं ॥ [२५\*] दधति जलमगाधं सागरा  
यावदुच्चैर्गिरिरयमपि वोढा यावदभङ्गयस्य । शिरसि शिखरराशेः स्त्रियसी ज्ञाघारूपा स्वनयतु भुवि कीर्त्तिं  
रोदसी तावदेषा ॥ [२६\*] ॥ नवसु शतेष्वेदानीं द्वात्रिंशन्<sup>21</sup> संयुतेषु वैशाखे । रम्येस्त्रिभुवने विष्णुर्भक्त्या  
प्रतिष्ठितो भवने ॥ [२७\*] ॥

TRANSLATION.

Om. (Verse 1.) May that Vishṇu destroy your sins, having seen whose foot, when he was going to stride (*the three worlds*), the horses of the sun did not pace the lofty sky for a long time, as they seemed to be afraid, that, vying with the Gaṅgā, the flood of the waters of the Yamunā, which resembles dense darkness, or that the ridge of the Vindhya (*mountain*) had risen again, in order to obstruct their path in the heavenly sphere!

(Vv. 2 & 3.) There was a virtuous youth, Nāgarabhaṭṭa of the Varjāra family, who had come from Ānandapura, the ornament of the lovely Lāṭamaṇḍala. He begat a son, Vāillabhaṭṭa by name, who excited the admiration of the people, as he was constant in battle (*yudhishṭhira*), but did not conclude a true friendship with low people (*nakula*), (*while Yudhishṭhira was a true friend of his younger brother Nakula*).

(4.) As a grammarian he possessed an intimate knowledge of the explanatory rules, &c.; but the results of deeds in former births (*karman*) or of tricks (*upadhā*) never gave him trouble.<sup>22</sup>

(5.) The milk-ocean, which has a deep-white colour, which fills all quarters and which is unfathomable, loudly challenged with its waves the high sea of his fame, trying (*in vain*) to equal (*its height*).

(6.) He was liberal (*or Kuvera*), but not inattentive (*or not Varuṇa*);<sup>23</sup> a destroyer of all snakes (*or Garuḍa*), but not ugly (*or bird-shaped*); a mine of jewels (*or the ocean*), but not stupid (*or cold*); and without sorrow (*or an aśoka tree*), but not impassioned (*or red*).

(7.) While, in the service of the illustrious Rāmadeva, he never transgressed his duty of chief of the boundaries, he, like his ancestors, proclaimed his spotless name in battles (*for which he had to transgress the boundaries of the realm*).

(8.) Why say more? His virtues cannot even be told by people like myself; for even from the ocean a pot cannot receive more water than its measure.

(9.) As Vishṇu (*took*) Lakshmi, as Śiva (*took*) the mountain-daughter and as Indra (*took*) Śachi, thus he took for his wife the virtuous and noble Jajjā, the daughter of Kāsarakīya-Vishṇu.

(10.) These two had a son (*called*) Alla, to whom the net of conceit and delusion had ceased to be attached, whose only aim was, that his deeds might be (*worthy of*)

<sup>20</sup> Read वाखतम्.

<sup>21</sup> Read द्वात्रिंशन्.

<sup>22</sup> *Pakṣe*, the two words *karman* and *upadhā* have to be taken in their grammatical meaning, "passive voice" and "penultimate letter." I do not know to which *paribhāṣā* the author alludes.

<sup>23</sup> Professor Kielhorn has favoured me with the following explanation of the words *dhanaḍopi na pramatta*: "I would compare *Vāṣavadattā*, p. 111: *dhanaḍenāpi prachetasā*. At least *na pramatta* is the same as *prachetas*, and I should almost think, that the author of the inscription remembered the quotation from *Vāṣavadattā*:—Dhanada (*Kuvera*) is not *prachetas* (Varuṇa), hence *pramatta*; Vāillabhaṭṭa is not *pramatta*, hence *prachetas* (attentive)."

the *Kṛita* (age); who possessed a gracious appearance, who avoided the intercourse with the wicked and who was skilled in all arts.

(11.) He (*continued*) to bear the burden (*of his father's office*), not because he was desirous of worldly (*power*), (*but*) because he could not bear to hear it said, that a son had never been up to his father's affairs.

(12.) As the milk-ocean by the rutting-juice (*of elephants*), he was continually purified by the water (*poured out*) at donations, and as Prajāpati by the lotus (*that rose from Viṣṇu's navel*), he was embraced by the goddess of prosperity.

(13.) He constantly took care of meritorious gifts, as Śiva of his bull; he avoided the touch of sin, as the sun the touch of the evening; and he stepped on the crowd of his enemies, as Viṣṇu on the flapping wings of his bird (*Garuḍa*).

(14.) It is indeed wonderful that he has remained free from covetousness, although his mind is always observed to be attached to the highest truth (*or apparently : to the property of others*).

(15.) Although he avoided the wives of others, took delight only in virtue and was satisfied with his own wives, he constantly and by all means desired the pleasure (*or apparently : the wives*) of his friends.

(16.) Having perceived the lotus-face of this man, the moon is even now waning a little in every moment, because even at her rise she is unable to free (*herself*) from spots (*while he is spotless*).

(17.) He gave alternatives, when he had to furnish a commentary, but made no distinction between the recipients of his gifts, and turned away from another's wife, but not from battle.

(18.) He stuck to his word, but not to anger, was covered with (*the fame of*) victories, but not in the slightest with the sins of the *Kali* (age), and was slow (*when he was afraid*) to sin, but not in the affairs of the king.

(19.) He was desirous of acquiring spiritual merit, but never of another's property of any kind, and made no distinction between his friends, but knew how to judge the degree of intelligence (*of others*).

(20.) Curiously enough, he who led the conduct of those whose minds appear refined to mental observation, openly carried on robbery of all kinds, without meeting the blame of the world; for he robbed the beggar of his poverty, the enemy of his prosperity, woman of her heart, Cupid of his beauty, and the unfathomable ocean of its depth.

(21.) Even if the Creator had bestowed a thousand ears on the king of serpents, would then the latter be able to hear the floods of virtues of that man and to enumerate them with his hundreds of mouths?

(22.) Having observed his virtues, the illustrious Ādivarāha, who wished to conquer the three worlds, appointed him to the guardianship of Gopātri.

(Vv. 23 to 25.) This great and passionless man, who had married Vavvā, the daughter of Kanhuka and mother of (*his*) favourite daughter Somaṭā, further Goggā, the daughter of Bhaṭṭa, then Gaurī, the daughter of Mahādeva, Sillā, the daughter of Govardhana, and Īsaṭā, the daughter of Nannaka, built, for the increase of the spiritual merit of Vavvā, &c., and of himself, this temple of Viṣṇu, which is an even path to beatitude, a great ship for crossing the ocean of existences, the seed of the tree

of spiritual merit, which bears endless fruit,<sup>24</sup> the permanent abode of the goddess of prosperity and, so to say, a receptacle of (*his*) fame, cut by the chisel, and marked with the syllables of (*his*) name.

(26.) As long as the oceans will contain unfathomable water and as long as this lofty mountain will bear on its head a mass of peaks, which touch the clouds, so long may this beautiful temple<sup>25</sup> stand on earth and cover the two worlds (*with its fame*).

(27.) In the year nine hundred and thirty-two, in Vaiśākha, (*a statue of*) Viṣṇu was reverently placed in this lovely temple, which consists of a single piece of rock.

## SECOND INSCRIPTION.

### TEXT.

(L. 1.) श्री नमो विश्वे ॥ समस्तस्वस्तेषु नवसु त्रयस्त्रिंशद्दक्षिणेषु माघशुद्धितीयायां सं ८३२  
माघ शुद्धि २ चतुर्थे श्रीमोपगिरौ स्वामिनि

(2.) परमेश्वरश्रीभोजदेवे तदधिष्ठत' कीटपाश चक्षे वलाधिष्ठत' तत्तत्रै स्वामिनाधिष्ठत श्रेष्ठि-  
वस्वियाक(1)इच्छुवाक(1)सार्धवाहप्रमुख सव्विया -

(3.) कानां वारे । समस्तस्वानेन वाहजमहस्तुतात्कारित हस्विकास्वानदीपरवृत्ते बहवद्राक्षीपु-  
र्णाशादिनवदुर्म्मायतना -

(4.) य स्मृज्जमावृडा'पञ्चिकायामप्रतिवहभूमिस्वच्छं देवैश्च पारमेश्वरीयहस्तगतद्वयं सप्तस्वधिकं  
हस्त २७० विस्तरैश्च

(5.) हस्तगतमेकं सप्ताशीत्यधिकं हस्त १८७ पुष्पाटिकाश्च पुष्पेहनि' प्रदत्तं [१\*] तथा ऽनेनेव  
स्वानेनास्मिन्नेव समस्तस्वरे

(6.) फाल्गुनवह्नुपञ्चप्रतिपदि श्रीभोजदेवप्रतीकवतारे चक्षेनेव कारितवाहजमह[स्वामिभिधान-  
विष्णु]यतनाय तथो -

(7.) परिलिखितनवदुर्म्मायतनाय च पूजासंस्कारार्थं स्मृज्जमानजयपुराकषामि व्याघ्रकेलिकाभि-  
धानहारमूला[वापे']

(8.) सङ्क्रडाकसुतदक्षकवाहितचेक्षं तथास्त्रैव चेक्षस्त्रोत्तरतः चक्षियदेववर्णसुतमिस्वाकवाहितचेक्षं  
च ययोर्भो'पगिरौयमा -

(9.) ध्येनावापो यवानां द्वोश्च एकद्वय [१\*] तयोर्हयोरपि चेक्षयोराघाटाः पूर्वैश्च नडडाकवा-  
हितचेक्षं दक्षिणेन पाहाटः

(10.) पश्चिमेन दक्षकवाहितचेक्षे पाहाटः ततो मिस्वाकवाहितचेक्षे उत्तराभिमुखवाहकः चेक्षं  
परिवेष्ट्य मतः उत्तरेश्च वर्त्म

(11.) लघुपाहाटिका च [१\*] एवं चतुराघाटविशुद्धचेक्षद्वयं पुष्पेहनि प्रदत्तं ॥ तथास्मिन्नेव  
समस्तस्वरे फाल्गुनवह्नुपञ्चनवम्यां

<sup>24</sup> The sense requires *anantaphaladam* to be taken with *dharma* *tarorū*, although it is grammatically connected with *bijam*.

<sup>25</sup> *Kirti* seems to have the same technical meaning as *kirtana*, 'temple'; see *Indian Antiquary*, vol. XII, pp. 289 and 289.

<sup>1</sup> The *s* of the *ekshara* छि is incomplete; read चक्षिच्छ.

<sup>2</sup> The crack over व is perhaps the remains of an *c*.

<sup>3</sup> The letter व is entered below the line.

<sup>4</sup> Read स्मृज्जमानवृडा.

<sup>5</sup> The crack behind च is perhaps the remains of an *d*.

<sup>6</sup> Read पुष्पेहनि.

<sup>7</sup> These two *eksharas* are injured by a crack and doubtful.

<sup>8</sup> The *r* over रवी is indistinct.

(12.) उपरिलिखितदेवकुलाभ्यां हाभ्यामपि दीपतैलार्थं श्रीसर्वेश्वरपुरनिवासितैलिकमहत्तक भोजाकसुतसर्वस्वाक (1) तथा माधव -

(13.) सुतज्वायन्ति तथा शिवधरिसुतसाङ्ग तथा सङ्गाकसुतगम्भीक । तथा श्रीवत्सलामिपुरनिवासितैलिकमह -

(14.) सक्त कुष्ठाकसुतसिंघाक तथा वज्रकसुतसोड्डाक । तथा चञ्चिकाहट्टिकानिवादिहट्टिक-योर्निवासितैलिकम -

(15.) हत्तक देववाकसुतजज्जट तथा वञ्चिकाकसुतगोम्भाक तथा देहूकसुतजज्जेक तथा रुद्रसुत-जज्जेहरि । एवमादि -

(16.) समस्ततैलिकयेष्वा प्रतिकील्लुकं मासि मासि शुक्लनवम्यां शुक्लनवम्यां तैलपलिका पलिका दातव्येत्ययनी -

(17.) मिका प्रदत्ता ॥ तथाद्यैवामूभ्यामेव देवकुलाभ्यां श्रीगोपगिरितलोपरिनिवासिमालिकमहर गाङ्गासुतटिङ्गक

(18.) तथा देहूकसुतजासेक तथा वड्डाकसुतसिङ्गक तथा जम्बाकसुतसङ्गडाक तथा दन्तिसुत-दुर्म्भधरि तथा ननुमाकवा<sup>10</sup> -

(19.) उभाक तथा वेडवाकसुतवाय[टा]कादिसमस्तमालिकयेष्वा पूजार्थं यथाकालोपयिक<sup>11</sup> हट्ट-पुष्पेष्वा -

(20.) लाः प(र)िचायत् पञ्चायत् मासा ५० प्रतिदिनं दातव्येत्य<sup>12</sup> यनीमिका प्रदत्ता [॥<sup>13</sup>] एत-दुपरिलिखितं उपरिलिखि -

(21.) तस्मानादिभिः स्मृत्या आचन्द्रार्कचितिकासं प्रदत्तं [॥<sup>14</sup>] परिपन्थना केरपि<sup>15</sup> न कर्त्तव्या ॥ यतस्त्वदत्तां परदत्ताम्वा यो

(22.) हरित वसुधरां [॥<sup>16</sup>] स विठायां कर्मभूत्वा पितृभिरुह मोदते<sup>17</sup> ॥ वड्डभिरुसुधा मुक्ता राजभिरुगरादिभिः । यस्य यस्य

(23.) यदा भूमिस्तस्य तस्य तदा फलं ॥ \* ॥<sup>18</sup>

#### TRANSLATION.

Om. Adoration to Vishnu! In the year nine hundred and thirty-three, on the second day of the bright (*half*) of Māgha,—Sam[vat] 933, Māgha śudi 2—to-day, here at Śrī-Gopagiri, while the *paramēvara* Śrī-Bhojadeva was the ruler, while the guardian of the fort (*koṭṭapāla*) Alla commanded the *thū* (*Gopagiri*), while Tattaka commanded the army (*and*) while the merchant Vay-*āka*, the trader Ichohhuvāka, and the other (*members*) of the board (? *vāra*) of the Savviyākas were administering the city, the whole town gave to the temple of the nine Durgās, *viz.* of Rudra, Rudraṇī, Pūrṇāśā, &c., which Alla, the son of Vāillabhaṭṭa, had caused to be built on the further bank of the Vṛiśchikālā river, a piece of land belonging to the village of Chūḍāpallikā, which was its (*viz.* the town's) property, two hundred and seventy royal *hastas*—*hasta* 270—in length (*and*) one hundred and eighty-seven *hastas*—*hasta* 187—in breadth, for a flower-garden, on an auspicious day.

<sup>9</sup> हू might be also read instead of हु.

<sup>10</sup> Read ननुमाकसुतवा.

<sup>11</sup> Read यथाकालोपयिक.

<sup>12</sup> Read दावाया हव.

<sup>13</sup> Read केरपि.

<sup>14</sup> Read पञ्चदे.

<sup>15</sup> There follows an illegible scrawl, which fills the remainder of line 23 and four further lines.

Dr. A. Führer, uncompress.





(11.5—11.) And this same town gave in this same year, on the first day of the dark half of Phālguna, to the Viṣṇu temple called Vāṭṭilabhaṭṭa-svāmin, which Alla had likewise caused to be built on the descent of the road of Śrī-Bhojadeva, and to the above-mentioned temple of the nine Durgās, for the performance of worship, the field cultivated<sup>16</sup> by Dallaka, the son of Saṅgaḍāka, in the chief grain-land (? *mālātāpa*) of the common<sup>17</sup> called Vyāghrakeṇḍikā, in the village of Jayapurāka, which was its (*viz.* the town's) property, and on the north of this same field, the field cultivated by Mem-māka, the son of the Kshatriya Devavarman,<sup>18</sup> the seed required for which two (*fields*) is eleven *droṇas* of barley according to the measure of Gopagiri; <sup>19</sup>—the boundaries of these two fields are: on the east, the field cultivated by Naūḍāka; on the south, a piece of rock;<sup>20</sup> on the west, near the field of Dallaka, a piece of rock, and near the field of Memmāka, a water-channel,<sup>21</sup> which leads to the north and runs round the field; on the north, a road and a small piece of rock;—the two fields, thus defined by their four boundaries, on an auspicious day.

(11—17.) And in this same year, on the ninth day of the dark half of Phālguna, (*the town*) gave to the two above-mentioned temples a perpetual endowment<sup>22</sup> to the effect that, in order (*to provide*) oil for the lamps, the chiefs of the oil-millers, who dwell in Śrī-Sarveśvarapura, (*viz.*) Sarvasvāka, the son of Bhochehāka, Jyāśakti, the son of Mādhava, Sāhulla, the son of Śivadhari, and Gaggika, the son of Saṅgāka; the chiefs of the oil-millers, who dwell in Śrīvatsasvāmipura, (*viz.*) Singhāka, the son of Kuṇḍāka, and Khohaḍāka, the son of Vallāka; the chiefs of the oil-millers, who dwell in Chachehikāhaṭṭikā and Nimbādityahaṭṭikā, (*viz.*) Jajjāta, the son of Deūvāka, Goggāka, the son of Vachehhillāka, Jambeka, the son of Deddāka, and Jambahari, the son of Rudraṭa, and the other (*members*) of the whole guild of oil-millers should give one *palikā* of oil per oil-mill<sup>23</sup> on the ninth day of the bright (*half*) of every month.

(17—20.) And on this same day, (*the town*) gave to these same two temples a perpetual endowment to the effect, that the chiefs<sup>24</sup> of the gardeners, who dwell on the top of Śrī-Gopagiri, (*viz.*) Tikkūka, the son of Gāhulla, Jāseka, the son of Deddāka, Siddhūka, the son of Vahulāka, Sahadāka, the son of Jambāka, Durgadhari, the son of Dantin, Vāūmāka, (*the son of*) Nannumāka, and Vāyaṭāka, the son of Veūvāka, and the other (*members*) of the whole guild of gardeners should daily give,

<sup>16</sup> The participle *vāḥita* is derived from Hindi *bāhā*, "to plough."

<sup>17</sup> *Hār*, "a village-common, the cultivated space immediately round a village."—Bate's *Hindee Dictionary*.

<sup>18</sup> To judge from their names, the trader Ichchhuvāka (l. 2) and the oil-miller Jyāśakti (l. 13) also belonged to the Kshatriya caste. The law-books permit a Kshatriya, and even a Brāhmaṇa, to adopt the livelihood of a Vaiśya, if they are unable to gain their subsistence by fulfilling the duties of their own castes; see the passages on the so-called *āpaddharma* or *āpattalpa*, i.e. the rules for times of distress: Gautama, VII; Manu, X, 81 ff.; Yājñavalkya, III, 35 ff.

<sup>19</sup> Compare *Kheṭaka-mānasa vṛkhi-dvi-pīṭhaka-vāpaka Kōṣṭhaka-kshetram*, "the field of Kōṣṭhaka, the seed required for which is two *pīṭhaka*s of paddy according to the measure of Kheṭaka" (*Ind. Ant.*, vol. XV, p. 340, line 48), and *bhūmī yatra vāu . . . droṇa-sārḍha-sapta*, "a piece of land, the seed required for which is seven and a half *droṇas*" (*ibid.* vol. XVI, p. 208).

<sup>20</sup> *Pāḥḍa* is perhaps a Sanskritised form of Hindi *paḥāḍ*, "mountain, hill, rock" (Platts).

<sup>21</sup> *Vāhaka* seems to be connected with Hindi *bāhā*, "a water-channel;"—see Grierson's *Bihār Peasant Life*, p. 211.

<sup>22</sup> With *akṣayanīmikā* (lines 16 and 20) compare *akṣayanī* in the Nāsik, Kaṇheri and Junnar Inscriptions in Dr. Burgess's *Archaeol. Surv. West. Ind.*, vols. IV and V.

<sup>23</sup> *Kōṣṭhaka* is the same as Hindi *kolhā*, "an oil-mill;"—see Grierson, *u. s.* p. 46.

<sup>24</sup> With *mālika-mahara* compare *tailika-mahattaka* (lines 12, 13 and 14) and *mahar*, "a chief" (Bate).

for (*the requirements of*) worship, fifty garlands—*mālā* 50— of such market flowers as are available at the particular season.

(20—23.) These above-mentioned gifts were made by the above-mentioned town, &c., from their property for as long a time as the moon, the sun and the earth exist. Nobody shall cause obstruction (*to the present owners*). For (*Vyāsa has said*) . [*Here follow two of the usual minatory verses*].

## XXI.—SIYADONI STONE INSCRIPTION.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

In the *Journal, Beng. As. Soc.*, vol. XXXI, pp. 6-7, Dr. F. E. Hall had occasion to mention "a huge inscription," existing in some part of the State of Gwālior, a transcript of which, by a native, had been made over to him by Colonel (now General Sir) Alexander Cunningham. From the apparently very imperfect copy supplied to him, Dr. Hall was able to report that the inscription in the opening lines mentioned a king Mahendrapāla. Near where he is spoken of, was the date 960. Next came Bhoja, and then Mahendrapāla again, with the date 964. Further on Kshitipāla was mentioned; and, after him, Devapāla, the date 1005 being close by. These dates, according to Dr. Hall, were not sufficiently particularized for one to certify their era by calculation. Besides, the kings of the record were stated by Dr. Hall to have been memorialized as having granted land and other things, by way of local donaries, in ten several years, ranging from 960 to 1025. According to Sir A. Cunningham,<sup>1</sup> the actual site of the inscription was then unknown; and it has remained so for twenty-five years afterwards.<sup>2</sup>

In 1887, Dr. Burgess, when in the Lalitpur district of the North-Western Provinces, learnt that there was a large inscription at 'Siron Khurd,' about ten miles WNW. of the town of Lalitpur, Long. 78° 23' E., Lat. 24° 50' N. (*Indian Atlas*, quarter-sheet 70, NW.) And the inscription was found on the east of the village at which it had been reported to be,—and which in the inscription itself is called Siyaḍonī,—on the bank of the Kherār stream, in the precincts of a Jaina temple of Śāntinātha, where it had been recently set up by a Bania. It turned out to be the huge inscription mentioned by Dr. Hall; and I now edit it from impressions supplied to me by Dr. Burgess.

The inscription consists of forty-six lines; and the writing covers a space of about 5' 2½" broad by 3' 4" high. Of the first two and the last two lines large portions of the writing have either gone altogether or become illegible, by the flaking off of the edges of the stone; and from the same cause some *aksharas* have become illegible in lines 39-44. But the preservation of lines 3-38 is perfect almost throughout, so that here the actual reading of the stone hardly admits of any doubt whatever. The size of the letters is about ½". The characters are Nāgarī of about the eleventh century; down

<sup>1</sup> See *Journ., Beng. As. Soc.*, vol. XXXIII, p. 227.

<sup>2</sup> The inscription (or rather Dr. Hall's short account of it) has been referred to by Dr. Hörnle, in the *Centenary Review, Beng. As. Soc.*, part II, p. 208; and by Mr. Fleet, in the *Indian Antiquary*, vol. XV, p. 108, note 18, and vol. XVI, p. 178, who has pointed out the desirability of rediscovering and publishing the inscription.

to line 39, they are regularly and beautifully formed and skilfully engraved. The execution of lines 40-46 is somewhat inferior to the rest, and the difference in appearance is rendered more marked by the imperfect state of preservation of these concluding lines. The language of the inscription must be described as Sanskrit. Unless there was a date in any part of the concluding lines which is now illegible, the inscription itself is not dated; but it contains ten dates, some of which are historically important, while one is sufficiently particularized to ascertain from it the era employed, by calculation, as will be shown below.

The inscription consists of two parts. The first and by far the larger portion extends to about the middle of line 39; it is in prose, and records a large number of donations made at different times, from the (Vikrama) year 960 down to the (Vikrama) year 1025, and nearly every one of them by private individuals, in favour of various Brāhmaṇical deities, at Siyaḍonī. The second part, which is almost entirely in verse, comprises the remaining portion up to the end, and records the erection of a temple of Murāri (Vishṇu).

#### THE FIRST PART.

To treat fully of the language of the first part, would require almost a separate treatise. The author or authors, though intending to write Sanskrit, had a very meagre knowledge of the grammar of that language; they were evidently influenced by, and have freely employed words, phrases, and constructions of, their vernacular.

As regards orthography, *ḍ* has throughout been denoted by the sign for *v*; and the dental sibilant has often been employed for the palatal.<sup>3</sup> The sign of the *jihvāmūliya* occurs twenty-two times, almost exclusively in the phrases यद्धित् and यद्धोपि. The sign of the *upadhmanīya* has been correctly employed six times (e.g., in •आभिःपर•, line 5, and •भित्तिःपश्चिमेन, line 13); but it has also been wrongly inserted three times (in •धूम्रःपरि•, line 18, •ध्यातःपरम•, line 28, and •निकलःपरि•, line 29), and probably erroneously omitted twice (in •भित्तिःपश्चिमेन, line 25, and •रेभिःप्रदत्ता, line 35). Of individual words, the numeral त्रि has throughout been spelt तृ (in तृभाग, lines 24, 29, 30, and तृभुवन•, lines 25 and 27); संमार्जन throughout सम्मार्जन (e.g., in lines 3, 6, 8, etc.); कालीन throughout कालिन (e.g., in lines 3, 6, 20, etc.); and similarly we have भोगाधिना in line 38, for भोगाधीना. In line 8, we twice have चखिन for चाखिन; throughout, frequently, पवासनिका, apparently for पावासनिका (e.g., in lines 7, 8, etc.); and similarly a short vowel has been employed instead of a long one, and vice versa, occasionally in other words. For वष्टि we have वष्टी twice in line 17, and perhaps also in some of the compound numerals; for ताम्बूलिक (line 15), ताम्बूलिक in lines 25 and 26; for वैखानर, वैखान्दर in line 12. Through the influence of the vernacular, we have वखिक throughout for वखिज्; भीती in line 24 for भित्ति (lines 13 and 25); सिरिधर in line 39 for श्रीधर (line 37); कलपाल and कलपाल in lines 9 and 19, for कल्पपाल; etc.

The rules of *sandhi* have been persistently neglected; and as a specimen of an extraordinary *sandhi* I may point out •सुतारिभिः[.], for •सुता एभिः, i.e., •सुताः एभिः, in line 35.

<sup>3</sup> I consider it sufficient to state this and some of the following points once for all, and shall not consider it necessary to correct every error of this sort in the transcript of the text.

<sup>4</sup> Compare the common सम्मान for संमान.

As regards the treatment of nouns in general, case-terminations have often been altogether omitted; sometimes wrong cases have been employed, masculine words treated as if they were neuter, and masculine or neuter forms of adjectives and pronouns used with reference to feminine nouns, etc. Thus, to give a few examples, instead of the well-known phrase परिपश्यन्तं करोति, we read fifteen times परिपश्यन्तं करोति (*e.g.*, in lines 8, 9, 16, etc.); and similarly विचारन्तं करोति, lines 13 and 20; परिपश्यन्तं करोति, line 17; परिपश्यन्तं करोति, lines 6 and 15; and सन्तं करोति, line 39. In line 3 we find प्रतिष्ठापित, qualifying नारायणभट्टारकस्य, which is separated from it by other inflected words; in line 4 वावश्च (for वावशी) गीतासुतः; in line 39 सिरिधर (for श्रीधरस्य) महादित्यसुतस्य; in line 16 अवलिप्त (for अवलिप्तौ) उवटकसहितौ.<sup>5</sup> The words अधिकार, चाघाट, पाद, भाग, हस्त are used as neuters in lines 34; 7, 12, 13, etc.; 6; 24, 29, 30; 26. In line 9 we have the Nominative स च स च for the Instrumental तेन तेन; in line 34 the Accusative समेतां for the Nominative समेता; in lines 32, 33, 38, 14, 22, चस्य and समीपाम् for the feminine forms चस्याः and समीपाम् or चासाम्. The final *visarga* of certain case-terminations has completely disappeared, *e.g.*, in पातके, lines 6, 15, 16, etc., and in हेतो, lines 20, 25, 31.<sup>6</sup>

An extraordinary construction of the cardinal numerals, which I have already pointed out in other inscriptions, is illustrated by युगैकं, line 20, सहस्रैकं, line 28, पादैकं and द्रुमैकं, line 37, वीथीद्वौ, line 16, and गृहद्वौ 'two houses,' line 24. And, speaking of numerals, attention may be drawn here to the three different expressions पञ्चमहापातके in line 6, महापञ्चपातके in lines 15, 16, 18, and महापातकपञ्चके or कैः in lines 10, 27, 30; and to the strange संवत्सरसतेषु नवसत (*i.e.*, नवसत, for नवसु), meant to denote 'nine hundred years,' in lines 2, 5, 8, and 11.

The number of finite verbal forms employed is, as might have been expected in a record of the Middle Ages, small; and among them, I need point out only लिप्यति, used in a passive sense, in lines 6, 10, 15, etc. Among the verbal derivatives, there occur the wrong Gerunds सस्य, line 6; उपर्जयित्वा, line 17, कृत्यत्वा, line 23 (for क्रीत्वा, lines 9, 10, 19), एकमतोभूत्वा, lines 29, 30, and 33, and लिखाय, line 38; with the last of which may be compared the primary nouns पूजापन in lines 11 and 37, and मोक्षापन in line 38. And anomalously used is the Gerund मिलित्वा in the phrase समस्तसोकानां मिलित्वा in line 26, apparently meaning 'before all the people assembled.'

Of frequent occurrence is सत्क, which thirteen times may be considered a secondary suffix conveying a possessive sense or expressing the meaning of a Genitive case; *e.g.*, in सीयडोलिसत्कमण्डपिकायां, line 6, वामनसत्कवीथी, line 12, चासत्कवासनिका, line 32, and विग्रहपालसत्कद्रुम, line 9 (= विग्रहपालीयद्रुम, line 24); while twice it is, exceptionally, like an independent word, construed with a preceding Genitive, in यस्य यस्य सत्कमण्डपात्, line 9, and समस्तकक्षपालानां सत्कहृदनामुपरि, line 19.

Under the head of compounds, I may point out the violation of an elementary rule of grammar, in महर्ष्यहेतोः, line 8, महर्ष्यार्थहेतोः, line 20, महर्ष्यार्थहेतोः or हेतोः in lines 25 and 28, and महर्ष्यार्थहेतोः or हेतोः in lines 11, 29, 31, and 33; the use of phrases like दिनं प्रति, line 6, for प्रतिदिनं (actually used in lines 6, 10, and 28), and मासाश्वासं, line 20, or मासाश्वासं प्रति, lines 29 and 37, instead of प्रतिमासं (line 45); and the employment of the Nominative cases in passages such as स्वधरजेजपस्तथा विसिधाकस्तथा भुषाकस्तथा

<sup>5</sup> *I.e.*, one case-termination suffices for several nouns, as it already does, occasionally, in the *Rigveda*.

<sup>6</sup> In विसिधावाक् चित्तरावाक्, line 4, we seem to have Apabhramśa Nominative cases; see *Ind. Ant.*, vol. XVI, p. 207.

जोगूकद्रकादीनां, line 29 (and similarly in lines 7, 19, 20, 27, and 31), where, in proper Sanskrit, the formation of a Dvandva compound would have been resorted to.

Moreover, the first part of the inscription contains a considerable number of words which either do not occur in Sanskrit literature at all, or for which the dictionary furnishes no appropriate meaning; and some of which undoubtedly were taken from the vernacular. These words I give in the following alphabetical list, in which I also include some words which appear to be proper names of places or localities, but about the actual meaning of which I cannot be certain :—

अचयनीमी in line 6, and अचयनीमिका in lines 7, 9, 21, etc.,= अचयनीवि 'a perpetual endowment.'

अपसरक in अपसरकसहित in lines 7, 17, 24, and अपसरकप्राङ्गणसहित, lines 32 and 33, said of houses, etc.; compare the Hindi ओसारा 'a porch, portico, peristyle, vestibule,' Marāṭhī ओसरी.

आवासनिका in lines 7, 8, etc., apparently for आवासनिका, derived from आवास 'a dwelling, residence.'

आहाड in समस्तआहाडसम्बन्धिसिलाकूटानां in line 30; perhaps a place where stone-cutters work, a quarry (?).

उवटक in line 25, and in उवटकसहित, lines 12, 13, 16, etc., said of houses, etc.; compare the Marāṭhī ओटा 'the little wall or raised edge which runs along the brink of the raised mass on which the house stands,' and ओटी, 'a veranda, porch, vestibule.'

कांसारक in कांसारकवीथी, line 15; compare the Hindi कसार and the Marāṭhī कांसार or कासार 'a brazier,' (कांसकार).

कंदासघूट in line 15.

कन्दुक three times in line 10; compare the Hindi कान्दू 'a certain tribe whose occupation it is to fry corn, prepare sweetmeats, etc., a sugar-boiler.'

कृतोपसन्ना, qualifying वीथी, in lines 27, 35, and 38.

कौमिक in line 2; and in lines 19 and 30, both times compounded with a proper name; denoting perhaps an office.

खन्ना in परिपन्थनाखन्ना, lines 6, 10, 15, and खन्नावाधा, line 39; compare the Hindi खसर 'damages, loss, injury, fraud.'

ग्रहपतिक in line 15, probably for ग्रहपति.

घासक in line 28, and घासक in line 31; compare the Marāṭhī घासा 'an oil-mill.'

चून्ना or चून्ना, in चून्नावीथी and चून्नावीथी, lines 13 and 14.

छाया in स्वकीयस्वकीयच्छाया, lines 7 and 33.

छेष्टिका in lines 8, 21, and 24.

जगति in line 35, for जगती, probably a kind of building; see *Indian Antiquary*, vol.

XIV, p. 161, note 27.

ताली in line 9, and तालि in line 20, perhaps a particular measure of spirituous liquor.

तिखरा in तिखरावीथी, line 35.

हारोठ in स्वकीयावासनिकाहारोठ, line 14, हारोठनिष्कासप्रवेसक, line 32, and निष्कासप्रवेसहारोठक, line 33; compare हारकोठक 'a gate-chamber,' in the Index of the *Divyāvadāna*.

नेमक in नेमकवर्षिक, lines 5, 11, 16, etc., and नेमकजातिवर्षिक, line 37; perhaps equivalent to the Hindi and Marāṭhī निमक 'salt.'

पञ्चकुल in lines 2, 18, 29, 30, 36; an office, apparently similar to the Marāṭhī पंच or पंचाईत. Compare *Ind. Ant.*, vol. XI, p. 221, l. 21, and p. 242, l. 9; also vol. XII, p. 195, note.

पश्चिक in कल्लपालमहत्तकपश्चिक, line 19.

पालिका in line 26, and पलिका in lines 28 and 31; probably = पालि=प्रस्थ.

प्रसन्नदेवियारक in line 12.

भरण in भरणं भरणं प्रति, line 30; perhaps 'a load' (of stones).

मण्डपिका in lines 6, 19, 29, 30, 45; evidently some public or official building of the town. Compare *Ind. Ant.*, vol. XIV, p. 10, second col., line 5; and *Journ. Beng. As. Soc.*, vol. XXX, p. 332, last line.

महर in ताम्बोलिकमहर, line 26; compare महत्तक in कल्लपालमहत्तक, line 19; and the Hindi महर 'a chief.' Compare Dr. Hultzsch, *ante*, p. 161, note 24.

सुद्रयित्वा in line 6.

मुलाइतण in line 11.

युग or युगा in युगैका देया, line 6, युगैकं युगैकं प्रति, line 20, and समस्तयुगानामुपरि, line 21. रसीके in line 24.

वसोपक in line 10, and विसोवक in line 26; perhaps 'the twentieth part of' or a name of a particular coin. We may compare विशोपका, which several times occurs in a copperplate inscription of the Lucknow Museum.

धारणा in lines 13 and 20; equivalent to परिपन्थना or विष्णु.

वषयण in line 33, compounded with a proper name, and denoting perhaps a trade.

सिलाकूट in line 30, = शिलाकुट in verse 101 of the Śāsabāhū inscription, *Ind. Ant.*, vol. XV, p. 40, 'a stone-cutter.'

खोलीपात or खोलिकापात in lines 12, 16, 21, 23, etc., and in अवासनिकाखोलीपात and अवासनिकाखोलिकापात in lines 13, 22, and 8; and ओलीपात in lines 35 and 38.

हट्ट 'a market' in चतुर्हट्ट, line 15, चतुष्कहट्ट, line 35, दोसिहट्ट, lines 12, 16, 20, 21, 29, प्रसन्नहट्ट, line 13, and महत्तकहट्ट, lines 45 and 46; (also in हट्टया, lines 12, 14, etc.)

As regards the contents, the first part of the inscription is divided, by means of ornamental full-stops, into twenty-seven sections; and it records as many donations, made at different times, and almost all of them by traders and artizans, for providing the usual materials of worship of Viṣṇu and other deities, at the town of Siyaḍonī. The inscription, in fact, is a collective public copy of a series of deeds; and the occasional remarks that a certain portion was written by the *karaṇika*, or writer of legal documents, Sarvahari, the son of Bhochuka (line 4), another by Rachchhāka, the son of Sarvahari (line 34), another by Svāmikumāra, another-son of Sarvahari (line 36), and another again by the *karaṇika* Dhīravarman, the son of Svāmikumāra (line 39), were copied with the rest from the original deeds, and must not be taken to refer to the inscription itself. There are some, I believe, minor points in several of the deeds here presented to us, which, owing at least in part to the ungrammatical state of the language and to the employment of obscure expressions, I do not fully understand. But the general import of the various donations is clear enough, and may be seen from the following statement, from which I omit, as of no interest, all reference to the boundaries of buildings which in the original are given with scrupulous care. Any

remarks of historical importance or of more general interest, which may be incidentally furnished by these deeds,—considering the great length of the inscription, they are disappointingly few,—will be treated of below.

*Abstract of the contents of the first part of the inscription (lines 1—39).*

1. [Lines 1—4]: Samvat 960, Śrāvaṇa (*in words and figures*). The whole town gave a field measuring 200 by 225 *hastas* to Śrī-Nārāyaṇa-bhaṭṭāraka, set up by the merchant Chaṇḍuka, the son of Saṅgaṭa, in the southern part of the town.

2. [4—7]: Samvat 964, Mārgaśīra va.di. 3 (*in words and figures*). The *Mahā-sāmantādhipati* Undabhaṭa assigned an endowment, securing the daily payment of a quarter of a *pañchīyakadramma* and of one *yugā* (?) to Śrī-Vishṇu-bhaṭṭāraka, set up by Chaṇḍuka.

3. [7—8]: The same date. The merchants Chaṇḍuka, Sāvasa, and Māhapa, sons of Saṅgaṭa, gave an *avāsānikā* (or residence) comprising four houses to Śrī-Vishṇu-bhaṭṭāraka, set up by Chaṇḍuka, the son of Saṅgaṭa.

4. [8—10]: Samvat 965, Āśvina śu.di. 1 (*in words and figures*). The merchant Nāgāka, son of Chāṇḍū, made an endowment acquired of certain potters, to the effect that the distillers of spirituous liquor, on every cask of liquor, were to give liquor worth half a *vīgrahapāladrāmā* (?) to the god (Vishṇu).

5. [10]: The merchant Nāgāka, son of Chāṇḍū, assigned (an endowment securing) the daily payment by certain sugar-boilers of a *varāhakayavimsopaka* (?).

6. [11—13]: Samvat 967, Phālguna va.di. 15 (*in words and figures*). The merchant Vāsudeva gave (an *avāsānikā* ?) in the Dosihaṭṭa to Śrī-Vishṇu-bhaṭṭāraka, set up by Vāsudeva near (?) the Śrī-Vishṇu-bhaṭṭāraka set up by Chaṇḍuka; and a house of his own, to the (same) god, (for the worship of the sacred fire).

7. [13—15]: The merchant Chaṇḍuka gave a *vīthī* (or shop) in the Prasanahaṭṭa; and the same Chāṇḍuka, son of Saṅgaṭa, gave four hereditary *vīthīs* of his own to Śrī-Vishṇu-bhaṭṭāraka.

8. [15—16]: The seller of betel Keśava, son of Vateśvara, gave a hereditary *vīthī* of his own in the Chaturhaṭṭa to Śrī-Vishṇu-bhaṭṭāraka, set up by Chaṇḍū.

9. [16—17]: The merchant Nāgāka, son of Chāṇḍū, gave two *vīthīs*, acquired in the Dosihaṭṭa, to Śrī-Vishṇu-bhaṭṭāraka.

10. [17—18]: The merchant Silūka, son of Mahapā, gave a *vīthī* acquired by him to Śrī-Nārāyaṇa-bhaṭṭāraka.

11. [18—20]: Samvat 969, Māgha śu.di. 5 (*in words and figures*). The merchant Nāgāka, son of Chāṇḍū, gave a capital of 1,350 *śrīmadādivarāhadrammas*, invested with the distillers of spirituous liquor, who were to pay every month half a *vīgrahatungīyadrāmā* on every cask of liquor (?) to Śrī-Vishṇu-bhaṭṭāraka.

12. [20—21]: The merchant Nāgāka, son of Chāṇḍū, gave an endowment realizing a payment of two *kapardakas* on certain *yugās* in the Dosihaṭṭa (?).

13. [21—22]: Nāgāka gave a *vīthī* acquired in the Dosihaṭṭa to Śrī-Nārāyaṇa-bhaṭṭāraka.

14. [22—23]: Nāgāka, son of Chāṇḍū, gave three *vīthīs* of his own to Śrī-Nārāyaṇa-bhaṭṭāraka.



15. [23—24]: The merchant Bhâila, son of Govinda, gave a hereditary *vîthî* (realizing one-third of a *vigrahapâliyadramma* ?) to Śrî-Vâmanasvâmidêva.

16. [24—25]: Nâgâka gave two houses to Tribhuvanasvâmidêva.

17. [25—26]: The seller of betel Dhamâka gave an *uvaṭaka* bought by him to Śrî-Umâmaheśvara.

18. [26—27]: Samvat 994, Vaiśākha va.di. 5 samkrântau. The sellers of betel, Savara, son of Keśava, and Mâdhava, son of Ichchû, gave an endowment realizing the payment of a *vigrahadrammavisotaka* on every *pâlikâ* of leaves to the god (Vishṇu), set up by Chaṇḍûka.

19. [27]: Sâvasa gave a *vîthî* to Tribhuvanasvâmidêva.

20. [27—28]: Nâgâka gave a *palikâ* of oil from every oil-mill of the oil-makers (?).

21. [28—29]: Samvat 1005, Mâgha śu.di. 5 (*in words and figures*). The Mahâjans in the Dosihatṭa assigned a monthly payment of one-third of a *dramma* to Śrî-Bhâilasvâmidêva, set up by the merchant Vikrama.

22. [29—30]: The Sûtradhâra Jejapa, Visiâka, Bhaluâka, and other stone-cutters, assigned a payment of one-third of a *vigrahapâladramma* on every *bharaṇa* to Śrî-Vishṇu-bhaṭṭâraka.

23. [30—31]: Samvat 1008, Mâgha śu.di. 11 (*in figures, only*). Keśava, Durgâditya, and other oil-makers, gave a *palikâ* of oil from every oil-mill to Śrî-Chakrasvâmidêva, set up by Purandara in the temple of Vishṇu erected by Chaṇḍû.

24. [31—33]: The merchants Mahâditya and Nohala, sons of Pappâ, gave an *avâsanikâ*, comprising three houses, to Śrî-Chakrasvâmidêva, set up by Pappâka, the son of Dedadâ.

25. [33—34]: Samvat 991, Mâgha śu.di. 10 (*in figures*). Nâgâka, son of Chaṇḍû, Dedaika, Vâli, and Rudâka, sons of Jâjû, and Chhitarâka, son of Sâvâ, gave an *avâsanikâ* with the houses and *vîthîs* belonging to it to the god (Vishṇu).

26. [34—36]: Dedaika, Vâlika and Rudâka, sons of Jâjû, gave a *vîthî* in the Chatushkahatṭa to Śrî-Vishṇu-bhaṭṭâraka, set up by Chaṇḍû.

27. [36—39]: Samvat 1025, Mâgha va.di. 9 (*in figures*). The merchant Śrîdhara, son of Mahâditya, assigned a quarter of a *śrîmadâdivarâhadramma*, paid as the rent of a *vîthî* (?) to Śrî-Vishṇu-bhaṭṭâraka, set up by Mahâditya in the temple of Vishṇu erected by Chaṇḍû.

From the above abstract it will appear that most of the donations recorded here were made in favour of the god Vishṇu, under the names of Vishṇu-bhaṭṭâraka, Nârâyana-bhaṭṭâraka, Vâmanasvâmidêva, and Chakrasvâmidêva. The same divinity I understand to be denoted by the name Tribhuvanasvâmidêva. But besides him, we find among the donees also Umâmaheśvara, clearly a form of the god Śiva, and Bhâilasvâmidêva, a name which in a fragmentary inscription from Bhilsa, mentioned by Dr. Hall in the *Journ. Beng. As. Soc.*, vol. XXXI, p. 112, is distinctly given as a designation of Ravi, 'the Sun.'

In connection with the objects of donation, attention may be drawn to the various names of coins mentioned in the inscription, which are as follows: *Dramma*, line 29;

<sup>7</sup> Compare also *Ind. Ant.*, vol. XVI, p. 202.—Vishṇu bears the name *Vâllabhastavâmin* in the Gwâlior inscription, edited by Dr. Hultzsch, *ante*, p. 154.—In the present inscription, I would draw attention to the name *Śrî-d[mba]lohidêvi*, which occurs in line 35, and which may denote a divinity. [Possibly the god Bhâilasvâmin was named after the merchant Bhâila (line 23), who might have been the father of the merchant Vikrama (line 29), who founded the temple.—E. H.]

*Pañchīyaka-dramma*, lines 6 and 37; *Vīgrahapāla-dramma*, line 30; *Vīgrahapālīya-dramma*, line 24; *Vīgrahapālasatka-dramma*, line 9; and *Vīgrahatūṅgiya-dramma*, line 20; *Śrīmadādivarāha*, line 19, and *Śrīmadādivarāha-dramma*, line 37; *Varāhakaya-vimsopaka* (?), line 10, and *Vīgraha-dramma-visopaka*, line 26; and *Kapardaka*, line 20; to which may be added here at once, from the second part of the inscription, *Kākinī* and *Varātakā*, in line 45.

Among the donors, the only personage of importance is Undabhāṭa, who is described here (in line 5) as *mahāprātihāra*, *samadhigatāśeshamahāśabda*, and *Mahāsāmantādhipati*, and who clearly is the *Mahāsāmantādhipati* Undabhāṭa, mentioned, with the date 960, in two short inscriptions at Terahi, a village about twenty-seven miles NW. of Siyadonī. I have shown elsewhere<sup>8</sup> that the date of the Terahi inscriptions must be referred to the Vikrama era, and this alone would prove that the date assigned to Undabhāṭa's donation in the present inscription, the year 964, and together with it all the other dates, are recorded in the same era. But even irrespectively of the Terahi inscriptions, the date of the donation No. 18, in which the 5th of the dark half of the month Vaiśākha of the year 994 is coupled with a *samkrānti* or entrance of the sun into a sign of the zodiac, contains sufficient *data* to enable us to prove that the era which we are here concerned with is the Vikrama era, that the years mentioned are southern Vikrama years, and that the arrangement of the lunar fortnights followed was the *amānta* or southern arrangement. For, taking the figures 994 to denote the *southern* Vikrama year 994 *expired*, the 5th of the dark half of Vaiśākha, by the *amānta* scheme of the lunar fortnights, corresponds to Sunday, 22nd April, A.D. 938, when the 5th *tithi* of the dark half ended about 17h. 45m. after mean sunrise, and when, about 14h. 6m. after mean sunrise, the sun *did* enter into the zodiacal sign of Vṛisha, exactly as required by the details of the date.<sup>9</sup> Accordingly, the donations spoken of in the inscription were made between A.D. 903-4 and 968-9.

From the introductory remarks to the donations Nos. 11, 21, 23, and 27 (lines 18, 29, 30, and 36) we learn that the town of Siyadonī, in the year 969=A.D. 912-13, was held by (or, as the inscription expresses it, was in the enjoyment of) the *Mahārājādhirāja*, the illustrious Dhūrbhāṭa; and in the years 1005=A.D. 948-49, 1008=A.D. 951-52, and 1025=A.D. 968-69, by the *Mahārājādhirāja* Nishkalaṅka. A third personage, described, so far as one can see, as *samadhigatāśeshamahāśabda* and *Mahāsāmantādhipati*, who appears to have held a position similar to that of Dhūrbhāṭa and Nishkalaṅka, was mentioned, with the date 960=A.D. 903-4, in line 2, but his name is

<sup>8</sup> *Ind. Ant.*, vol. XVII, p. 201.

<sup>9</sup> The possible equivalents for Vaiśākha va. di. 5 would be—

(1) for the Northern Vikrama year 994 current—

a. by the *pūrṇimānta* scheme, Wednesday, 16th March, A.D. 936;

b. by the *amānta* scheme, Thursday, 14th April, A.D. 936;  
and *samkrāntis* took place on 22nd March and 22nd April;

(2) for the Northern Vikrama year 994 expired, or the southern current year—

a. by the *pūrṇimānta* scheme, Tuesday, 4th April, A.D. 937;

b. by the *amānta* scheme, Wednesday, 3rd May, A.D. 937;  
and *samkrāntis* took place on 22nd April and 23rd May;

(3) for the Southern Vikrama year 994 expired—

a. by the *pūrṇimānta* scheme, Saturday, 24th March, A.D. 938;

b. by the *amānta* scheme, Sunday, 22nd April, A.D. 938;  
and *samkrāntis* took place on 22nd March and 22nd April.

bhaya or Nirbhayanarendra, and that Rājasekhara in some passages of his plays now illegible. Under these nobles, the affairs of the town would seem to have been managed by an assembly of five called *pañchakula*, and by a committee of two, appointed from time to time by the town. The *Mahārājādhirājas* themselves were subordinate to, and derived their authority from, the paramount lords of the country, of whom the inscription mentions:—

In line 1, with the date 960=A.D. 903-4, the [*Paramabhaṭṭāraka*] *Mahārājādhirāja*, and *Parameśvara*, the illustrious Mahendrapāladeva<sup>10</sup> [meditating, in all probability, on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Parameśvara*, the illustrious Bhojadeva];

In line 4, with the date 964=A.D. 907-8, again, the same *P. M.* and *P.* the illustrious Mahendrapāladeva, meditating on the feet of the *P. M.* and *P.* the illustrious Bhojadeva; and

In line 28, with the date 1005=A.D. 948-49, the *P. M.* and *P.* the illustrious Devapāla, meditating on the feet of the *P. M.* and *P.* the illustrious Kshitipāladeva.

We are nowhere in the inscription distinctly told what was the name of the country over which these particular sovereigns held sway, or of their capital; but as the inscription, in line 40, speaks of a ruler of Mahodayā who granted a town to certain Brāhman descendants of whom lived at Siyaḍoṇi, we shall not be wrong in assuming that Bhojadeva, Mahendrapāladeva, Kshitipāladeva and Devapāla were kings of Mahodayā, better known as Kanyakubjā (or Kanauj).

The main importance of our inscription then lies in this, that it furnishes, together with certain dates, the names of two pairs of kings of Kanyakubjā,—

Bhoja; succeeded by

Mahendrapāla, who was ruling in A.D. 903-4 and 907-8; and

Kshitipāla; succeeded by

Devapāla, who was ruling in A.D. 948-49.

Of these, I do not hesitate to identify Bhoja with the Bhojadeva of the Deogadh, Gwalior, and Peheva inscriptions<sup>11</sup> of A.D. 862, 876, and 882.

As regards Kshitipāla, there is nothing in our inscription to show that he was the immediate successor of Mahendrapāla; but I shall try to prove that such was the case and that Kshitipāla, in fact, was the son of Mahendrapāla.

In an article on the date of the poet Rājasekhara,<sup>12</sup> Mr. Fleet has put together certain facts concerning that poet which had been already drawn attention to by Professor Pischel,<sup>13</sup> and which amount to this, that one or more of the poet's plays were acted, at Mahodayā or Kanyakubjā, before a king Mahipāla, a son of a king Nir-

<sup>10</sup> In the original, the first syllable is illegible, but there cannot be the slightest doubt about the correctness of the above name; nor is it, in my opinion, at all doubtful that the name of the sovereign on whose feet Mahendrapāla was meditating, was Bhojadeva. And these two sovereigns are clearly the same Bhojadeva and Mahendrapāla who are mentioned in the second deed, in line 4; so that the inscription speaks of only one Bhojadeva, and of only one Mahendrapāladeva.

<sup>11</sup> See *Archaeol. Survey of India*, vol. X, p. 101; Dr. Hultzsch, *ante*, p. 155; and Mr. Fleet in *Ind. Ant.*, vol. XV, p. 109. I may draw attention here to the somewhat unusual phrase *maḥi-pravardhamdāna-kalyāṇa-vijayarājye*, which the Siyaḍoṇi inscription has in common with, at any rate, the Deogadh inscription, and with the Aśni inscription which will be mentioned below.

<sup>12</sup> See *Ind. Ant.*, vol. XVI, pp. 175-178.

<sup>13</sup> See *Göttingische Gelehrte Anzeigen*, 1883, p. 1221.

describes himself as the *guru* or *upādhyāya* of this same Nirbhaya, while elsewhere he either calls himself the *guru* of Mahendrapāla, or describes Mahendrapāla as his *śishya*. Mr. Fleet passes over Professor Aufrecht's identification of Nirbhaya with Mahendrapāla,<sup>14</sup> the correctness of which would appear to be almost self-evident; but in identifying the poet's Mahīpāla with the king Mahīpāla of the Asnī inscription<sup>15</sup> of the (Vikrama) year 974, he has been the first to *prove* that Rājasekhara lived in the beginning of the tenth century A.D. What was wanted to remove all possible doubt as to the correctness of Mr. Fleet's identification, was an epigraphical record in which Mahīpāla is connected with Mahodayā, and which furnishes the name of Mahīpāla's father, Mahendrapāla; and this want is supplied, I believe, by the present inscription, the probable importance of which Mr. Fleet has not failed to notice.

The names Mahīpāla and Kshitipāla being synonymous, I now identify the Kshitipāla of the present inscription with the Mahīpāla of the Asnī inscription, whom from that very inscription we know to have ruled in A.D. 917-18; and I consider our Mahendrapāla, for whom we have the dates A.D. 903-4 and 907-8, to be Rājasekhara's Mahendrapāla, *alias* Nirbhayanarendra, the father of Mahīpāla (our Kshitipāla). I also, of course, accept Mr. Fleet's statement that the Mahishapāla,<sup>16</sup> who in the Asnī inscription is described as the predecessor of Mahīpāla, must be identical with Nirbhayanarendra (or, I may add, Mahendrapāla); and I am, I believe, able to show that Kshitipāla or Mahīpāla,—just as his father had three names,—in all probability also was known by a third name which is preserved to us in the Khājurāho inscription of the Chandella Yaśovarman of the (Vikrama) year 1011, = A.D. 954-55. From that inscription we learn that Yaśovarman (*alias* Lakshavarman) had received a certain image of Vaikuṇṭha from Devapāla, who must have been a well-known royal personage, the son of Herambapāla, the image having previously been received by Herambapāla from Sāhi, the king of Kīra. The reign of Yaśovarman having closed (probably shortly) before A.D. 954, the Devapāla spoken of in his inscription can be no other than our Devapāla of Mahodayā, for whom we have the date A.D. 948-49, and his father Herambapāla therefore in all likelihood is no other than Kshitipāla, *alias* Mahīpāla.

To sum up, the names of the four sovereigns of Mahodayā or Kanyakubjā, presented to us in our inscription, together with their known dates, would be as follows:—

- (1) Bhoja, A.D. 862, 876, and 882.
- (2) Mahendrapāla, or Nirbhayanarendra, or Mahishapāla, A.D. 903 and 907; pupil of the poet Rājasekhara.
- (3) His son Kshitipāla, or Mahīpāla, or Herambapāla, A.D. 917; patron of Rājasekhara; contemporaneous with Sāhi, the king of Kīra, and (as I have tried to show *ante*, p. 121), with the Chandella Harshadeva, the father of Yaśovarman.

<sup>14</sup> See *Göttingische Gelehrte Anzeigen*, 1883, p. 1221.

<sup>15</sup> First edited by Mr. Fleet in *Ind. Ant.*, vol. XVI, pp. 173-175.

<sup>16</sup> I give this name on Mr. Fleet's authority. The published photolithograph would rather have induced me to conjecture Mahindrapāla (probably for Mahindrapāla, if not actually Mahendrapāla).

- (4) His son Devapāla, A.D. 948; contemporaneous with the Chandella Yaśovarman (*alias* Lakshavarman). Whether Devapāla is identical with Vijayapāla, who in an inscription from Alwār, of the Vikrama year 1016=A.D. 959-60, is described as the successor of Kshitipāla, I am unable to determine (see *Proceedings, As. Soc. Beng.*, 1879, p. 162).

I abstain for the present from any speculations on the possible predecessors or successors of these kings, but, in conclusion, I must point out that our Devapāla can have nothing to do with the Devapāla in Dr. Hörnle's list in the *Centenary Review, Beng. As. Soc.*, part II, p. 208, or in the lists of Sir A. Cunningham in *Archæological Survey of India*, vol. XV, p. 149, and elsewhere.

### THE SECOND PART.

On the second part of the inscription (lines 39-46), which, as I have stated above, is almost entirely in verse, I need only add a few words here. The language here, too, is Sanskrit, and it is generally more correct than in the preceding portion, but by no means free from mistakes. Thus, we find in line 42 the Ablative *हिरण्यजीवात्*, used instead of the Genitive; in line 43 *प्रविवेश* (for *प्रविवेश*) used in a causal sense; in line 42 the barbarous *कारापयामास*; in line 39, for the sake of the metre, *वमयु* for *वमयु*; in line 42 the crude form *आवाण* for *आवन्*; in lines 39 and 40 offences against the metre; etc.

As regards the contents, after the words 'om, om, adoration to Gaṇapati,' and two verses invoking the blessings of Gaṇanātha and Trivikrama (Vishṇu), we are told that a certain prince at Mahodayā, which is compared with Indra's town Amarāvati, once gave the town Rāyakka to some Brāhman, who after it were called Rāyakkabhaṭṭas. One of their descendants, named Vaśishṭha, happened to come on matters of business 'here', to Siyadonī, where he dwelt near the Rāja of the place whose name apparently was Harirāja. And Vaśishṭha's son, Dāmodara, founded here a temple of Murāri (Vishṇu), furnished it with an image of the god, provided it with a garden, and probably endowed it with funds for the worship of the deity. The concluding line would appear to say that the father of Dāmodara died in battle.

[This temple of Vishṇu has since been identified by Dr. A. Führer with a large ruined shrine at the neighbouring village of Satgatto, to the NE. of Siron. Near the ruined temple is a large *baoli* or well, still in fair preservation, and the village abounds in fine statues of Vishṇu,—some of which have been transferred to the Lucknow Museum.—J. B.]

I have stated before that the concluding lines of the inscription are more or less damaged, and there are some passages in them which, in consequence, I fail to understand properly; but the above gives correctly the general sense of the original, and I have omitted nothing which would be of any importance to the historian.

The town Rāyakka, mentioned in the above, I am unable to identify. With the term Rāyakkabhaṭṭa we may compare Rāyakavāla, the designation of a Brāhman caste, in line 27 of the inscription of Bhīmadeva II. published in *Ind. Ant.*, vol. XI, p. 71.

TEXT.<sup>17</sup>

1. श्री<sup>18</sup> श्री नमो भग[व]ति वासुदेवाय . . . . .<sup>19</sup> [य?] . . . . .<sup>20</sup>  
धिरा[ज?] — — — . . . . .<sup>21</sup> [देवपा?] . . . . .<sup>22</sup> हाराजाधिराजपरमेश्वर[श्री]—[हिन्द]पालदेव-  
पादानां<sup>23</sup> म[हीप्र] -

2. वर्द्धमानकल्याणविजय — [ज्ये?][सं] — — [रस]तिषु<sup>24</sup> नवसत षष्ठ्यधिकेषु आव . . . . .  
. . . . .<sup>25</sup> सम्बत् ९६० आव[ण] . . . . .<sup>26</sup> गताशेषमहा[श]ब्दम[हा]सामन्ताधिपति[श्रीमदु]—[न्द?]  
. . . . .<sup>27</sup> [भु]ज्यमानस्त[त्पादाधिष्ठित][व?] . . . . .<sup>28</sup> च[कु?] . . . . .<sup>29</sup> [कौ]स्तिके ओपञ्च[स्था?] . . . . .  
. . . . .<sup>30</sup> [क?] द्वाविंसतिकाच्छितराकयोर्व्वारे [सतीदृसे] का[ले वर्त्तमाने वार?] प्रमु[ख?] -

3. सकलस्थानेन संसारस्थानित्यत्वं बुध्वा<sup>31</sup> पुण्यशोभिहृ[द]ये स्वकीयतलसीमाप्रतिव[हचेतं?]  
[पूर्वपश्चि]मतो हस्तद्विसतमात्रं दक्षिणोत्तरतो वा सपादहस्तद्विसत[मात्र]ञ्च वणिकचण्डुकेन<sup>32</sup> सङ्गटसुतेन  
प्रतिष्ठापित<sup>33</sup> पत्तनस्य दक्षिणद्विभागे पश्चिमाभिमुखश्रीनारायणभट्टारकस्याव[लेपनस]म्भार्ज्जनाङ्गराग-  
[राग]धूपप्रदीपनैवेद्याद्यर्थं निवेदितं धर्माय मत्वा आचन्द्रार्कचित्युदधिसमकालिनं यावन्न कैश्चि[त्परिप-  
न्यना कर्त्त?] [व्या] इ[ति]

4. सकलस्थानानुमतेन वा[र]स्वहस्तायेति ॥ छ ॥ मतं केसिआवारु च्छितरावारु साक्षिणौ  
श्रुते<sup>34</sup> लिखितसाक्षि वी[ठु] राच्छडपुत्रस्तथा वावण गोंदासुतः ॥ लिखितं स्थानानुमतेन कारणिकसर्व्वहरिणा  
भोचुकपुत्रेणेति ॥ ॐ ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारक-  
महाराजाधिराज<sup>35</sup> परमेश्वरश्रीमहिन्द्रपालदेवपादानां महीप्रवर्द्धमानकल्याण<sup>36</sup> विजयराज्ये सम्बत्सरस -

5. तेषु 'नवसत [ष?]ष्ट्यधिकेषु चतुरन्वितेषु मार्गसिरमासवहुलपक्षतृतीयायां सम्बत् ९६४  
मार्ग वदि ३ अद्येह सीयडोणिसमावासितमहाप्रातिहारसमधिगतासेषमहाशब्दमहासामन्ताधिपति-  
श्रीउन्दभटः ॥ समस्तराजपुरुषान्वोधयति विदितमस्तु भगवतां<sup>37</sup> अस्मिन् पत्तने नेमकर्वाणिकचण्डुकप्रतिष्ठा-  
पितविष्णुभट्टारकस्याम्भामि७परलोकनिसेयसार्थं<sup>38</sup> पुण्यशोभिहृदये यौवनधनजीवितानि नलिनीदलगतज-

6. ललवतरलतराणि लक्ष्य अक्षयनीमीयं निवेदिता ॥ सीयडोणिसत्कमण्डपिकायां प्रतिदिनं  
पश्चियकद्रमसत्कपादमेकं दातव्यं तथा दिनं प्रति मुद्रयित्वा युगैका देया ॥ देवस्यावलेपनसम्भार्ज्जनाङ्गरागध-  
पप्रदीपनैवेद्यार्थाचन्द्रार्कचित्युदधिसमकालिनं यावत्पालनीयं कस्मिंश्चित्काले यः कोपि पुरुषः परिपन्यना-  
ख्या करोति उत्पादयति<sup>39</sup> स पञ्चमहापातकौ लिप्यति स्वहस्तोयं श्रीउन्दभटस्य ॥ छ ॥

<sup>17</sup> From impressions supplied to me by the Editor.

<sup>18</sup> Expressed by a symbol.

<sup>19</sup> Here about 8 *aksharas* are gone.

<sup>20</sup> Here about 96 *aksharas* are gone.

<sup>21</sup> Here about 8 *aksharas* are gone.

<sup>22</sup> Here about 12 *aksharas* are gone.

<sup>23</sup> I have little doubt that the preceding passage originally was:—०धिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारकमहा-  
राजाधिराजपरमेश्वरश्रीमहिन्द्रपालदेवपादानां; as below, line 4.

<sup>24</sup> I.e., ०विजयराज्ये संवत्सरस्तेषु.—For the following नवसत  
(i.e. नवसत, 900,) one would of course expect to read नवसु  
'nine,' but the dates below are given in the same way. With  
regard to षष्ठ्यधिकेषु, it is difficult to say whether the actual  
reading of the stone, here and below, is षष्ठ्य० or षष्ठा०.

<sup>25</sup> Here about 12 *aksharas* are gone.

<sup>26</sup> Here about 15 *aksharas* are gone.

<sup>27</sup> Here about 5 *aksharas* are gone.

<sup>28</sup> Here also about 5 *aksharas* are gone. The following  
*aksharas* च[कु?] are the remainder of पञ्चकुलं.

<sup>29</sup> Here about 7 *aksharas* are gone.

<sup>30</sup> Here about 9 *aksharas* are gone.

<sup>31</sup> Read बुद्धा.

<sup>32</sup> This *akshara*, न, was originally omitted, and is en-  
graved above the line.

<sup>33</sup> This word, which has no case-termination, qualifies the  
following श्रीनारायणभट्टारकस्य.

<sup>34</sup> Read either श्रुते or श्रुत.

<sup>35</sup> Originally ०धिरज०.

<sup>36</sup> Read ०कल्याण०.

<sup>37</sup> Read भवतां.

<sup>38</sup> Read ०निःश्रेयसार्थं.

<sup>39</sup> One of the two verbs is superfluous, read स पञ्चमहापा-  
तकौलिप्यति.

7. बहुलूद्रगणयोर्वारे वारप्रमुखस्थानेन निवेदिता अक्षयनीमिका ॥ ॐ ॥ अक्षिनेव<sup>40</sup> काले तथा चण्डुकेन सङ्कटसुतेन प्रतिष्ठापितपश्चिमाभिमुखश्रीविष्णुभट्टारकस्य समर्पिता वक्षिकचण्डुकस्थथा सावसस्तथा माहपा<sup>41</sup>[दिभि?]स्साङ्कटसुतैः स्वकीयस्वकीयच्छाया [आ]कीयअवासनिका उत्तराभिमुखा अस्याभ्यन्तरे उत्तराभिमुखट्टाणि चत्वारि अपसरकसहितानि अवलिप्तसिलाच्छ[आ]नि अवासनिकाया- [आ]घाटानि लिख्यन्ते [पूर्व]ेण र -

8. यथा दक्षिणेन चण्डुकीयावासनिकासोलिकापातं पश्चिमेन सीम्नीयदेवसत्त्वअवासनिका उत्तरेण च्छेडिका मर्यादा एवं चतुराघाटचिह्नोपलक्षिता महद्वर्गहेतोरवलेपनसम्भार्जनधूपप्रदीपनैवेद्यार्थं प्रदत्ता यः कश्चित्परिपत्यना करोति स च महानरकं व्रजति ॥ मतं चण्डूसावसमा<sup>42</sup>हपानां साङ्कटसुताना- मिति ॥ ॐ ॥ तथा सम्बत्सरसतेषु नवसत पञ्चषष्ठ्यधिकेषु अश्विनमासे प्रतिपदायां सम्बत् ९६५ अश्विन[न सु]दि १

9. वणिकनागाकेन चण्डूसुतेनापरिमितमूखेन क्रीत्वा कुम्भकारदेवैकअइचागा[न्दू]कलिआका- दीनां अक्षयनीमिका देवस्य समर्पिता ॥ ॐ ॥ तथा समस्तकल्पपालानां मध्ये यस्य यस्य सत्कमद्यभाण्डं निःपद्यते विक्रयं याति स<sup>43</sup> च स चाचन्द्रार्कं यावद्विग्रहपालसत्कद्रुमार्चिका<sup>44</sup> ताली दातव्या ॥ यच्च<sup>45</sup>क्षित्प- रिपत्यना करोति स नरकं व्रजति स्थानीयभूमौ ये भूये भूता<sup>46</sup> ये भविष्यन्ति कुम्भकारखलपालाश्च<sup>47</sup> तैरक्षय- नीमिका पालनी -

10. या ॥ ॐ ॥ तथा वारप्रमुखस्थानसम्बद्धकन्दुकानां पार्श्वीत् कन्दुक[ना]इलभोइलतिकूदेगु[प]- स[नृ]कादीनां पार्श्वीत् वणिकनागाकेन चाण्डूसुतेन सम्भार्जनविलेपनधूपप्रदीपनैवेद्यार्थं अपरिमितमूखेन क्रीत्वा कन्दुकानां प्रतिवराहकयविंसोपकैकं प्रतिदिनं वि १ याद्व्यमाचन्द्रार्कं यावद्विग्रहपालं यच्चक्षित्परिपत्य- नाखश्रामुत्पादयति स च महापातकपञ्चकैर्लिप्यति ॥ स्वहस्तोय ४४४४<sup>48</sup> मिति ॥

11. तथा सम्बत्सरसतेषु नव[स]त सप्त[ष]ष्ट्यधिकेषु फाल्गुनमास<sup>49</sup> अमावास्यां सम्बत् ९६७ फाल्गुन वदि १५ सीयडोण्यां वारप्रमुखस्थाने अइतुअनर<sup>50</sup>सिंघयोर्वारे यथा नेमकवणिकचाण्डूकेन प्रतिष्ठापितश्रीविष्णुभट्टारकपश्चिमाभिमुखमुलाइतणदक्षिणदिग्विभागे नेमकवणिकवासुदेवेन प्रतिष्ठाप्य श्री- विष्णुभट्टारकं उत्तराभिमुखं महान्तधर्मार्थहेतोः पूजापनसम्भार्जनधूपप्रदीपार्थं

12. दोसिहडे पूर्वाभिमुखावलिप्ताच्छेद्या उवटकसहिता देवस्य समर्पिता ॥ अस्याघाटानि लिख्यन्ते पूर्व[े]ण हट्टरप्या<sup>51</sup> दक्षिणेन वामनसत्त्ववीथी पश्चिमेन खोलिकार्पतसुत्तरेण<sup>52</sup> श्रीविष्णुभट्टारकवीथी मर्यादा एवं चतुराघाटविशुद्धा प्रदत्ता ॥ तथा वैस्वान्द्र<sup>53</sup>पूजनार्थं वासुदे[वे]न स्वकीयगृहं पूर्वाभिमुखं उवटकसहितं प्रदत्तं अस्याघाटानि पूर्व[े]ण प्रसन्नदेवियारकमर्यादा दक्षिणेन

13. वासुदेवगृहभित्तिः पश्चिमेन रथ्या उत्तरेण श्रीप्रसन्नवीथी मर्यादा एवं चतुराघाटविशुद्ध देवस्य प्रदत्तं यच्चक्षिद्वरणविधारणविधारणा<sup>54</sup> करोति स च नरकं व्रजति न संशयः<sup>55</sup> ॥ ॐ ॥ तथा वक्षिकचण्डू-

<sup>40</sup> Read अक्षिदेव.

<sup>41</sup> This *akshara*, पा, originally was प.

<sup>42</sup> This *akshara*, मा, originally was म.

<sup>43</sup> One would expect तेन तेन.

<sup>44</sup> Read ०द्रुमार्चिका.

<sup>45</sup> Read यच्चक्षि.

<sup>46</sup> All these *aksharas* are quite clear in the impression, but I do not understand them.

<sup>47</sup> Read कुम्भकाराङ्गपालाश्च.

<sup>48</sup> These signs appear to have been put in to fill up the line. [Or they are meant for an actual representation of the sign-

manual; compare *Indian Antiquary*, vol. XIV, p. 198 f.—E. H.]

<sup>49</sup> One expects ०मासे.

<sup>50</sup> This *akshara*, र, was originally omitted, and is engraved above the line.

<sup>51</sup> Read हट्टरप्या.

<sup>52</sup> Read खोलिकापातसुत्तरेण.

<sup>53</sup> I.e., वैस्वानर.

<sup>54</sup> One विधारण appears superfluous.

<sup>55</sup> The *akshara* स of this word was originally omitted, and is engraved above the line, before न,

कीयोपार्जना प्रसन्नहृष्टे उत्तराभिमुखा वीथी अवलिता उवटकसहिता अस्याद्याघाटानि पूर्व्वेण सुभादित्यस<sup>66</sup>  
वीथी दक्षिणेन भट्टदेवप्रसादसत्कावासनिकास्त्रीलीपातं पश्चिमेन चूंआं -

14. वीथी उत्तरेण हृष्टरथा मर्यादा ॥ ६ ॥ तथा अपरं चाण्डूकेन साङ्गटसुतेन पितृपितामहो-  
पार्जितं स्वकीयं दक्षिणाभिमुखं वीथीचतुष्टयं अमीषामाघा[टा<sup>x</sup>]नि<sup>67</sup> लिख्यन्ते पूर्व्वेण चूंआवीथी दक्षिणेन  
हृष्टरथा पश्चिमेन स्वकीयावासनिकाहारोष्ठमर्यादा उत्तरेण स्वकीयावासनिका मर्यादा एवं चतुराघाटचिह्नो-  
पलक्षिता<sup>68</sup> मातापित्रोरात्मनश्च पुण्ययसोभिहृष्टये<sup>69</sup> परमभक्त्या श्रीविष्णुभट्टारकस्य सा -

15. सनत्वे प्रदत्तं यङ्गश्चित्परिपत्यनास्वया करोति स च महापञ्चपातकैर्लिप्यति<sup>70</sup> नरकं व्रजति  
॥ ७ ॥ तथा [अ]हपतिकताम्बूलिककेशवेन वटेश्वरसुतेन पितृपितामहोपार्जितदक्षिणाभिमुखस्वकीयवीथी  
चतुष्टये अस्याद्याघाटानि लिख्यन्ते पूर्व्वेण कंसारकवीथी दक्षिणेन हृष्टरथा पश्चिमेन केसवस्यव वीथी उत्तरेण  
कंदासघूटमर्यादा एवं चतुराघाटविशुद्ध<sup>71</sup> चण्डूप्रतिष्ठापितपश्चि[मा]भि -

16. [सु]खश्रीविष्णुभट्टारकस्य प्रदत्ता भाचन्द्रार्कं यावत्पालनीया यङ्गश्चित्परिपत्यना करोति स च  
महापञ्चपातकैर्लिप्यति<sup>72</sup> ॥ वीथी इयं सांप्रतं पूर्वाभिमुखा वर्त्तते ॥ स्वहस्तोयं केशवस्य ॥ ८ ॥ तथा नेमक-  
वणिकनागाकेन चाण्डूसुतेन दोसिहृष्टे उपार्जनां कृत्वा वीथीद्वौ २ पूर्वाभिमुखौ अवलिप्त<sup>73</sup> उवटकसहितौ  
अनयोराघाटा लिख्यन्ते पूर्व्वेण हृष्टरथा दक्षिणेन वासुदेववीथी पश्चिमेन स्त्रीली[पा] -

17. [तं] उत्तरेण रामेवीथी मर्यादा एवं चतुराघाटचिह्नोपलक्षिता श्रीविष्णुभट्टा[र<sup>x</sup>]कस्य  
प्रदत्ता मातापित्रोरात्मनश्च पुण्ययसोभिहृष्टये यङ्गश्चित्परिपत्यनावाधा करोति स च षष्ठीं वर्षसहस्राणि  
षष्ठीं<sup>74</sup> वर्षसतानि च विष्टायां जायते कृमिः ॥ ९ ॥ तथा नेमकवणिकसीलकेन महापासुतेन उपार्जयित्वा<sup>75</sup>  
वीथी दक्षिणाभिमुखापसरकसहितावलिताच्छ्रद्धा<sup>76</sup> अस्याद्याघाटानि लिख्यन्ते पूर्व्वेण सावसवीथी दक्षिणे-

18. न हृष्टरथा पश्चिमेन श्रीशिवभट्टारकवीथी मर्यादा एवं चतुराघाटविशुद्ध<sup>77</sup> श्रीनारायणभट्टा-  
रकस्य धूपप्रदीपनैवेद्यार्थं प्रदत्ता यङ्गश्चित्परिपत्यना करोति स च नरकं व्रजति महापञ्चपातकै-  
र्लिप्यति<sup>78</sup> ॥ १० ॥ तथा सखत्सरनवसतेषु एकोनसप्तत्यधिकेषु माघमासे पञ्चम्यां<sup>79</sup> सखत् १६९ माघ शुदि  
५ अद्येह श्रीमत्सीयडोष्णं महाराजाधिराजश्रीधूर्[भं]ट७परिभुज्यमाने<sup>80</sup> तत्पादाधिष्ठितलोभुआकादि-  
पञ्चकुलं

19. मण्डपिकायां कौमिकरस्थाकः स्थानारोपितश्रुवानरसिंघयोर्वारि सतीदृसे काले वर्त्तमाने  
[ने]मकवणिकनागाकेन चाण्डूसुतेन समस्तकल्लपालानां पार्श्वात् अपरिमितमूलेन क्रीत्वा कल्लपालमहत्तक-  
पश्चिकः सांतडस्तथा राहडस्तथा कुण्डाकस्तथा ललाकस्तथा जसकरकादीनां समस्तकल्लपालानां सत्कहृष्टा-  
नामुपरि दत्तश्रीमदादी<sup>81</sup>[वरा]हपञ्चासदधिकानि सतानि त्रयोदशङ्के वराहद्व १३५० अ -

20. तोर्ये सुराभाण्डं प्रति मासान्मासं विश्वहृतुङ्गीयद्रमार्द्धं दातव्यं तालिं प्रति वि १० आचन्द्रा-  
र्कचितिकालिनं धूपप्रदीपनैवेद्यार्थं श्रीविष्णुभट्टारकस्य प्रदत्तं यङ्गश्चिहरणविधारणा करोति स च नरकं  
व्रजति ॥ ११ ॥ तथा नेमकवणिकनागाकेन चाण्डूसुतेन मातंगानां पार्श्वादुपार्जितं<sup>82</sup> मह[द्व]र्णार्थहेतोः  
दोसिहृष्टे युगैकं युगैकं प्रति कपर्दकहयं इयं क२ दातव्यं मातङ्गकीवेजोहृष्टाकस्तथा देरुलाकस्तथा रउंआक-

<sup>66</sup> Probably for शुभादित्यस्य or शुभादित्यसत्क.

<sup>67</sup> One would expect अस्याद्याघाटानि or आस्याद्याघाटानि.

<sup>68</sup> One would expect here •लक्षितं or below प्रदत्ता.

<sup>69</sup> Read •हृष्टये.

<sup>70</sup> Read •कैर्लिप्यति.

<sup>71</sup> One would expect •विशुद्धा.

<sup>72</sup> Read •कैर्लिप्यति.

<sup>73</sup> One would expect अवलिप्ता, and below •लक्षितौ, and  
प्रदत्तौ.

<sup>74</sup> Read षष्टिं वर्षसहस्राणि षष्टिं.

<sup>66</sup> Read उपार्जयित्वा, for उपार्जं.

<sup>67</sup> Originally •लिप्ताच्छ्रद्धा.

<sup>68</sup> One would expect •विशुद्धा.

<sup>69</sup> Read •कैर्लिप्यति.

<sup>70</sup> One would expect यङ्गपञ्चपञ्चम्यां.

<sup>71</sup> Read •टपरि०. Before, one would expect •सीयडोष्णि-  
पञ्चने (as in lines 29, 30, and 36), to agree with परिभुज्यमाने.

<sup>72</sup> Read श्रीमदादि०.

<sup>73</sup> One would expect •पार्जितं.

<sup>74</sup> Read •हेतीर्दोषि०.



21. स्तथा संकराकस्तथा येस्वराकस्तथा हेम्ब[टा]कादीनां<sup>74</sup> दोसिहटे समस्तयुगानामुपरि अक्षय-  
नोमिका प्रदत्ता यङ्कोपि परिपन्थना करोति स च नरकं व्रजति ॥ ❀ ॥ तथा नागाकेन दोसिहटे  
उपार्जित<sup>75</sup> पूर्वाभिमुखा वीथी अवलिता उवटकसहिता अस्याश्वाघाटानि पूर्व्वेण हट्टरथा दक्षिणेन भट्टजेहरि-  
वीथी पश्चिमेन खोलीपातं उत्तरेण च्छेडिका मर्यादा एवं चतुराघाटविशुद्धा श्रीनारायणभट्टारकस्य स -

22. मर्षिता यङ्कोपि परिपन्थना करोति स च नरकं व्रजति ॥ ❀ ॥ तथा नागाकेन  
चाण्डूसुतेनामीयदक्षिणाभिमुखवीथीत्रयं उवटकसहितं अभीषां<sup>76</sup> आघाटानि लिख्यन्ते पूर्व्वेण शिवभट्टार-  
कवीथी दक्षिणेन हट्टरथा पश्चिमेन श्रीमाकीयदेववीथी उत्तरेण नागासत्कचवासनिकाखोलीपातं एवं  
चतुराघाटचिह्नोपलक्षिता विलेपनसम्भार्जनधूपप्रदीपनैवेद्यार्थं श्रीनारायणभट्टारकस्य समर्पिता

23. यङ्क्षित्परिपन्थना<sup>77</sup> करोति स च न[र<sup>x</sup>]कं व्रजति ॥ ❀ ॥ तथा स्थानानुमतेन  
वारपपद्मयोर्व्वारे नेमकवणिकभाइलेन गोविन्दसुतेन श्रीवामनस्वामिदेवपश्चिमाभिमुखस्य पितृपितामहो-  
पार्जित<sup>78</sup> उत्तराभिमुखा वीथी अवलिता उवटकसहिता अस्याश्वाघाटानि लिख्यन्ते<sup>79</sup> पूर्व्वेण सीगासत्कदेव-  
वीथी दक्षिणेन खोलीपातं पश्चिमेन पुन<sup>80</sup> सीगासत्कदेववीथी उत्तरेण हट्टरथा मर्यादा एवं चतुराघाट-  
चिह्नोप-

24. लक्षिता धूपप्रदीपनैवेद्यार्थं प्रदत्ताचन्द्रार्ककालिनं यावत् रसीके विश्वहपालीयद्रुमभृत्<sup>81</sup> तृ १  
देवस्य दातव्यं यङ्कोपि परिपन्थना करोति स च नरकं व्रजति ॥ ❀ ॥ तथा नागाकीयउपार्जना पूर्वा-  
भिमुखौ गृहद्वौ अवलिप्तौ अपसरकसहितौ अस्याश्वाघाटानि<sup>82</sup> पूर्व्वेणाकासभोगप्राङ्गणं दक्षिणेन  
वामनगृहभीतो पश्चिमेन खोलीपातं उत्तरेण च्छेडिका मर्यादा एवं चतुराघाट -

25. चिह्नोपलक्षिता सम्भार्जनविलेपनगन्धधूपप्रदीपार्थं प्रदत्तं तृभुवनस्वामिदेवस्य<sup>83</sup> यङ्क्षित्प-  
रिपन्थना करोति स च नरकं व्रजति ॥ ❀ ॥ तथा नागाकीयउपार्जनायां उत्तराभिमुख<sup>84</sup> उवटकं ब्राह्मण-  
ताम्बोलिकधमाकेन क्रयित्वा महन्तधर्मार्थहेतो<sup>85</sup> श्रीउमामहेश्वरस्य प्रदत्तं अस्याघाटानि पूर्व्वेण शिवभट्टारक-  
वीथी दक्षिणेन खगृहभित्ति<sup>86</sup> पश्चिमेन शिवभट्टारकवीथी उ -

26. त्तरेण हट्टरथा मर्यादा एवं चतुराघाटविशुद्धं य<sup>87</sup>परिपन्थना करोति स नरकं व्रजति ॥ ❀ ॥  
सम्बत् १९४ वैसाख वदि ५ सक्रांती<sup>87</sup> चण्डूकीयदेवस्य इह निवासी ताम्बोलिकमहूर सवर केसवासुतस्तथा  
माधव इच्छसुत<sup>88</sup> समस्तलोकानां मिलित्वा अक्षयनोमिका प्रदत्ता पर्णपालिकां प्रति विश्वहद्रुमविशोवकं  
विशोवकं प्रदत्तं वि १ आचन्द्रार्ककालिनं भोक्तव्यमिति<sup>89</sup> ॥ स्वहस्तं सवरमाधवयोः ॥ ❀ ॥

27. [त]था सावसकीय दक्षिणाभिमुखा वीथी अवलिता<sup>90</sup> उवटकसहिता कृतोपसन्ना अस्याघा-  
टानि<sup>91</sup> पूर्व्वेण सीगाकीयदेववीथी दक्षिणेन हट्टरथा पश्चिमेन सोलूवीथी<sup>92</sup> उत्तरेण खोलीपातं एवं चतुराघाट-  
विशुद्धं विलेपनसम्भार्जनधूपप्रदीपनैवेद्यार्थं तृभुवन<sup>93</sup>स्वामिदेवस्य प्रदत्ता यङ्कोपि परिपन्थना करोति स  
महापातकपञ्चकै<sup>94</sup> लिप्यति ॥ ❀ ॥ तथा नागाकीयउपार्जना<sup>95</sup> तैलिकवीठु तथा नारायणस्तथा ना-

<sup>74</sup> Originally •कादिनां.

<sup>75</sup> Originally उपार्जित.

<sup>76</sup> One expects अभूषां or भासां.

<sup>77</sup> Originally •पन्थना; read •यित्परिपन्थना.

<sup>78</sup> One expects •पार्जित.

<sup>79</sup> Read लिख्यन्ते.

<sup>80</sup> Read पुनः.

<sup>81</sup> Read •विभामं वि.

<sup>82</sup> One would expect here अनयोश्वाघाटानि, and below •सहितौ and प्रदत्तौ.

<sup>83</sup> Read तृभुवन.

<sup>84</sup> One expects •मुख.

<sup>85</sup> Read •हेतोः.

<sup>86</sup> Read •भित्तिः.

<sup>87</sup> Read संक्रान्ती.

<sup>88</sup> One expects the Instrumental case, here and before.

<sup>89</sup> Read भोक्तव्यमिति.

<sup>90</sup> Read अवलिता.

<sup>91</sup> One would expect here अस्याश्वाघाटानि, and below •विशुद्धा.

<sup>92</sup> This *akshara*, घौ, was originally omitted, and is en-  
graved above the line.

<sup>93</sup> Read तृभुवन.

<sup>94</sup> Read •लिप्यति.

<sup>95</sup> Read उपार्जना.

28. गदेवस्तथा महसोणः समस्ततैलिकानां घ्राणकं घ्राणकं प्रतिदिनं<sup>96</sup> महन्तधर्मार्थहेतोः तैलपलिका प्रदत्ता ॥ ❧ ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीचित्तिपालदेवपादानुध्यात७५<sup>97</sup>रम-भट्टार[क\*]महाराजाधिराजपरमेश्वरश्रीदेवपालपादानां महीप्रवर्द्धमानकल्याणविजयरान्धे सम्बत्सराणां सहस्रैकं पञ्चोत्तरं माघमासशुक्लपक्षपञ्चम्यां सम्बत् १००५ माघ शुदि ५ अदेह

29. श्रीमल्लीयडोणपत्तने महाराजाधिराजश्रीनिष्कलङ्क७५<sup>98</sup>रिभुज्य[मा\*]ने मण्डपिकायां सोहपादिपञ्चकुलं स्थानानुमतेन पाङ्कदेकयोर्वारं सतीदृसे काले वर्त्तमाने दोसिहटे समस्तमहा-जनेन एकमतीभूत्वा महान्तधर्मार्थहेतोर्वर्षिकविक्रमेन<sup>99</sup> प्रतिष्ठापितश्रीभाइलखामिदेवस्व प्रदत्तं मासाम्नासं प्रति द्रम्यस्व तृभागं<sup>100</sup> तृ १ देयमिति ॥ ❧ ॥ तथा सूत्रधारजेजपस्तथा विसिन्नाकस्तथा भलुन्नाकस्तथा जो[गू]-

30. [क]द्रकादीनां समस्तआहाडसम्बत्सिलाकूटानां<sup>1</sup> एकमतीभूत्वा श्रीविष्णुभट्टारकस्व भरणं भरणं प्रति विग्रहपालद्रम्यस्व तृभागं<sup>2</sup> तृ १ अचन्द्राककालिनं यावद्भोक्तव्यं यङ्कश्चित्परिपत्यना करोति स च महापातकपञ्चकैर्लिप्यति ॥ ❧ ॥ तथा सम्बत् १००८ माघ शुदि ११ अदेह सीयडोणपत्तने महाराजा-धिराजश्रीनिष्कलङ्कस्तथादाधिष्ठितपुरंदरादिपञ्चकुलं मण्डपिकायां कौस्तिकमाधवः स्थानाधिष्ठिततुण्डि-प्रद्युम्नयोर्वारं

31. इहाधिष्ठाने चण्डूप्रतिष्ठापितश्रीविष्णुभट्टारकायतने पुरन्दरेण प्रतिष्ठापितपश्चिमाभिमुख-श्रीचक्रस्वामिदेवस्व दीपतैलार्थं इह निवासी तैलिकानां केसवस्तथा दुर्गादित्यस्तथा के[सु]लाक उजोणिक तुण्डिआकादीनां<sup>3</sup> महान्तधर्मार्थहेतोः<sup>4</sup> घ्राणकघ्राणकं प्रति तैलपलिका प्रदत्ता यङ्कश्चित्परिपत्यना करोति स च नरकं व्रजति ॥ ❧ ॥ तथा पूर्वसूचित नेमकवणिकपप्पाकेन देडडासुतेन यत्प्रतिष्ठापित श्री[च] -

32. क्रस्वामिदेव[स्व] वणिकमहादित्यनोहलाभ्यां पप्पासुताभ्यां [आत्मीया]वासनिका उत्तरा-भिमुखास्याभ्यन्तरे उत्तराभिमुखानि<sup>5</sup> गृहाणि त्रीणि ३ अपसरकप्राङ्गणसहितावलिमानि अस्याघाटानि<sup>6</sup> पूर्वेण रथा दक्षिणेन खोलीपातं पश्चिमेन चाण्डूसत्कावासनिका उत्तरेण द्वारोष्ठनिष्कासप्र[वे]सक मर्यादा एवं चतुराघाटचिह्नोपलक्षिता विलेपनसम्प्राज्जनधूपप्रदीपनैवेद्यार्थं प्रदत्तं यङ्कश्चित्परिपत्यना करोति स च नरकं [व्र] -

33. जति ॥ स्वहस्तोयं महादित्यनोहलयोः ॥ ❧ ॥ तथा पूर्वसूचित स[म्बत्] ९९१ माघ शुदि १० नगाकः<sup>7</sup> वाण्डूसुतस्तथा [दे\*]दैकस्तथा वालिस्तथा रुदाक जाजूसुतस्तथा च्छित्तराकः सावासुत एकम-तीभूत्वा स्वकीयस्वकीयच्छाया महान्तधर्मार्थहेतोः<sup>8</sup>पूर्वाभिमुखा अवासनिका अपसरकप्राङ्गणसहिता अस्या-घाटानि<sup>9</sup> पूर्वेण निष्कासप्रवेसद्वारोष्ठकं दक्षिणेन विषयणकङ्कपसत्कावासनिका पश्चिमेन कविलासत्क[अवा]-

34. सनिका उत्तरेण सावससत्कअवासनिका मर्यादा एवं चतुरा[वा]टविशुद्धा अस्याभ्यन्तरे समस्तगृहसमेतां समस्तवीथीसमेतां च देवस्व प्रदत्ता यङ्कोपि वि[घ्न\*]<sup>10</sup> करोति स चात्मीयपुरुषचयं नरकं नयति यङ्कोपि वीथीषु प्रवसति स च गोष्ठिभावितं भाटकं ददाति दाय्यादस्या[धि]कारं नास्ति स्वहस्तोयं नागादेदेवालीरुदाकादीनां मतं लिखितं सर्वह[रि\*]पुत्रेण रच्छाकेन ॥ ❧ ॥ तथा देदैकस्तथा वालीकस्त[था]

<sup>96</sup> In my opinion, one would expect either प्रति प्रतिदिनं, or only प्रति ; see below, line 31.

<sup>97</sup> Read ०ध्यातपरम०.

<sup>98</sup> Read ०लहपरि०.

<sup>99</sup> Read विक्रमेण.

<sup>100</sup> Read त्रिभागं त्रि.

<sup>1</sup> One would expect here the Instrumental case.

<sup>2</sup> Read त्रिभागं त्रि १ आच०.

<sup>3</sup> Here again I should have expected the Instrumental case.

<sup>4</sup> Read ०हेतोर्वा०.

<sup>5</sup> Originally उत्तरीभि०.

<sup>6</sup> Comparing line 7 above, one would expect here अवास-निष्कायाघाटानि, and below प्रदत्ता.

<sup>7</sup> Read नगाकः चाण्डू०.

<sup>8</sup> One would expect here अस्याघाटानि, and below अस्या-भ्यन्तरे समस्तगृहसमेतां समस्तवीथीसमेता च.

<sup>9</sup> The *akshara* in brackets looks rather like वर्ध, or वद (or दध).

35. तथा<sup>10</sup> रुदाक जाजूसुतारिभि<sup>11</sup> प्र[दत्ता] चण्डप्रतिष्ठापितपश्चिमाभिमुखश्रीविष्णुभट्टारकस्य चतुष्कहटे<sup>12</sup> पश्चिमाभिमुखा वीथी अवलिता उवटकसहिता कृतोपसन्ना अस्त्राघाटानि लिख्यन्ते<sup>13</sup> पूर्व्वेण [ओ]लीपातं दक्षिणेन श्रीअ[स्त्र]लोहीदेविजगति७पश्चिमेन हट्टरथा उत्तरेण तिस्तरावीथी मर्यादा<sup>14</sup> एवं चतुराघाटविशुद्धा विलेपनसम्पर्जन<sup>15</sup>धूपप्रदीपनैवेद्यार्थं प्रदत्ता [यङ्क] -

36. चित्परिपन्थना करोति स च नरकं घोरं व्रजति पितृपितामहैश्च ॥ स्वहस्तोयं देदेवाली- रुदाकादीनां सम्मतं लिखितं स्वामिकुमारेण सर्व्वहरिसुतेनेति ॥ ❀ ॥ सम्बत् १७२५ माघ वदि ९ अद्येह सीयडोषिपत्तने महाराजाधिराजश्रीनिष्कलङ्कपरिभुज्यमाने तत्पादाधिष्ठितकेशवराजादिपञ्चकुलं स्थानानुमतेन पाह्देदेकयोर्व्वारं सतीदृसे काले इहाधिष्ठाने द -

37. [चि]ष्टे दिग्विभागे चाण्डप्रतिष्ठापितपश्चिमाभिमुखश्रीविष्णुभट्टारकस्यायतने नेमकजाति- वणिकमहादित्येन पेपेसुतेन प्रतिष्ठापितपूर्वाभिमुखश्रीविष्णुभट्टारकस्य वणिकश्रीधरेण महादित्यसुतेन विले- पनसम्पर्जनधूपप्रदीपनैवेद्यार्थं श्रीमदादी<sup>16</sup>वराहद्रव्यस्य पादैकं प्रदत्तं एतदर्थं मासाश्वासं प्रति दीयमानं पञ्चयकद्रव्यैकं सास -

38. [नं] लिखितं अङ्के पंद्र १ एतदर्थे [सा] च वीथी [नागासत्का] दक्षिणाभिमुखा उवटकसहिता कृतोपसन्ना भोगाग्निना तिष्ठति अस्त्राघाटानि<sup>17</sup> लिख्यन्ते पूर्व्वेण श्रीशिवभट्टारकवीथी दक्षिणेन हट्टरथा पश्चिमेन सीलुकवीथी उत्तरेण ओलीपातं मर्यादा एवं चतुराघाटविशुद्धा अस्त्रा वीथ्या मोचापनकाले अपरवीथी अनुसूपा<sup>18</sup> सासनं लिखाप्य मोक्तव्या आचन्द्रार्क -

39. चित्तिकालिनं यावन्नो[क्तव्यं] यङ्कशि[त्ख]वावाधा?][ददाति] स च महान्तं नरकं व्रजति मतं सिरिधर महर्दित्यसुतस्य लिखितं करणिकधोरवर्म्मणा<sup>19</sup> स्वामिकुमारसुतेनेति ॥ ❀ ॥ श्री<sup>20</sup> श्री नमो गणपतये । घुं<sup>21</sup> वी गणनाथस्य हस्ताक्षेपवमंथवः । विघ्नं रेणुं चितेः चिप्रं विन्दुभिर्जलदा इव ॥ योसौ<sup>22</sup> [च]- क्राम धात्री गिरिकुहरसरित्सागरानूपरम्यां पादेनैकेन कृत्स्नां वलिच्छलनव -<sup>23</sup>

40. [शा<sup>x</sup>]भूर्त्ति[मास्त्रा]य [ङ्क]खा । स्वर्मा[स्त्र]धाम?<sup>24</sup> साकं पवनप[थ]गलैर्भा[नुचन्द्र]अष्टाभ्यैः सोव्याप्तिविक्रमो व[सृ]<sup>25</sup>तयपदपथो यस्य देवैर्बलव्यः<sup>26</sup> ॥ महोदयामरावत्वा<sup>27</sup> मनुष्येन्द्रेण धीमता । रायकं नाम नगरं ब्राह्मणेभ्यो<sup>28</sup> ददे किल ॥ रायकभट्टा इति ते ख्यातिं प्राप्ता महीतले । दातारः शत्रुजेतारो विहांसो सुवह्नुस्तुताः<sup>29</sup> ॥ तेषां<sup>30</sup> प्र -

41. तीतकुलसंततिसुप्रसूतिश्चारित्र[चा]रधनधैर्ययुतो व[शि]ष्ठः । शिष्टप्रहर्षजनकः स कली [वभूव]<sup>31</sup> सङ्गावभावपरिभावितचित्तवृत्तिः ॥ <sup>32</sup>गुम्भास्ततु[स्त्रैर्भ]वनैर्विरा[जि]तालैलासम्पद्गादिव शुद्धका- धिपः । द्रव्यकृद्गी[त्वा] किल मातृयानकालेनापि कार्येण चरन्निहागतः ॥ <sup>33</sup>तेना[स्त्रि]जगरीन्द्रकंदरमुखे दृष्टो वृषः शिंहव<sup>34</sup>[च्छी]मद्राजकुले[भ] -

<sup>10</sup> This is wrongly repeated here.

<sup>11</sup> Read रुदाकी जाजूसुता एभिः.

<sup>12</sup> Read ०चरे.

<sup>13</sup> Read (अस्त्रा घाघाटानि) लिख्यन्ते.

<sup>14</sup> Read मर्यादा.

<sup>15</sup> Read ०सम्पर्जनं.

<sup>16</sup> Read श्रीमदादि.

<sup>17</sup> One would expect अस्त्रा घाघाटानि.

<sup>18</sup> Read अनुसूपा.

<sup>19</sup> Originally ०वर्म्मणा.

<sup>20</sup> Expressed by a symbol.

<sup>21</sup> Metre, Śloka (Anuṣṭubh).

<sup>22</sup> Metre, Śraṅgharā.

<sup>23</sup> Read वसि०; the second syllable of this word is used as a short syllable, notwithstanding the following ङ्क; and

in the following line व is used as a short syllable before the conjunct ङ्क.

<sup>24</sup> Read स्वर्गं (वधान?).

<sup>25</sup> Read वसि०.

<sup>26</sup> Read बलव्यः.

<sup>27</sup> Metre, Śloka (Anuṣṭubh); and of the next verse.—Originally ०मरावरावत्वा.

<sup>28</sup> Read ब्राह्म.

<sup>29</sup> Read सुवह्नु.

<sup>30</sup> Metre, Vasantatilakā.

<sup>31</sup> Read वभूव.

<sup>32</sup> Metre, Indravamśā.

<sup>33</sup> Metre, Śārdūlavikrūṭa.

<sup>34</sup> Read शिंहव०.

42. द्युष्यमनप्रो[ङ्]तगुंजारवः । गत्वा कौतुकपूरितान्तरगतो रात्रः समीपवस[च्छी]मन्त  
हरिराजमाहवह[रि]रासाथ पूजामनु ॥ तस्मात्तजः<sup>35</sup> ख्यातगुणोपपन्नो दामोदरो नाम [ज]गत्प्रसिद्धः  
सोसारतां वीक्ष्य हिरण्यजीवात्कारापयामास गृहं मुरारेः ॥ आवाणपुंजैरिव सिद्धकोस्मिन्सोपानमाह्वय  
ग[तोन्त] -

43. रिचम् । शृङ्गं हिमाद्रेरिव वानरेण [आ?]नीय [सु]क्तं [ल?]वणाविवंधात्<sup>36</sup> ॥ ये[नाभू]न्निजवाहु-<sup>37</sup>  
पंजरहृद्गुह्यावृता रोदसी दृप्तप्रोद्गतदैत्यकटुकठिनच्छेदोद्गम[च्छी]णितेः । स्नाता [य]स्य वसुंधरा करवरैर्द्वौता  
पवित्रोक्तता तस्यार्चां प्रविवेस<sup>38</sup> लक्ष्मणवतीं त्रैविक्रमीयां शुभाम् ॥ <sup>39</sup>मोरानीपार्जुनांस्त्रैर्मगनप[रि]चि -

44. तैस्तालमालामधुकै[र्भा]रज्ञा राजजंवा<sup>40</sup> फलभरनमितैर्हीडि[मीमातुलुंगैः] । [जातीने?]-  
वालजालैर्विकसितसुमनोमल्लिकामंजरीभिः पुष्पै[र्व]न्यप्रधानैः सम[श?]नरुचिरे राजितं हृच्छषण्डैः ॥  
प[त्तनात्पू]र्व्वभारामं<sup>41</sup> मंदाकि[न्या] दिगुत्तर[म्] । ददौ स नित्यपू[जार्थं]न्तस्मै सत्कारसिद्धये ॥ विप्रकीय-  
गृहपश्चिमभा[गा?] -<sup>42</sup>

45. हेवभूमिनिल[यात्पु]रतश्च । दक्षिणेन वणिजो<sup>43</sup> निजरथ्या उ[त्तरे]ण ७ ७ - ७ ७ [पश्चात्] ॥  
[त]स्य . . . . . "प्रतिमार्स - - - [लो]हवानाम् । दोष - - [म]डपिकायामध्यर्ह[का]किर्णी  
- [दिने दिने] ॥ . . . . . "हारिकां प्रति वराटकै[कां] १ - - - देव्याः - - -  
एर[थ्या] . . . . . "कमृहं १ वसन्तमह[त्त]कहृटे [व] -

46. णि[ग] . . . . . "महत्तकहृटे . . . . . "पुर[तो] र[थ्या] च्छि . . . . . " ॥ -  
[जा]<sup>44</sup> ७ पूरि ७ ७ - [रयशः]पताका - - ७ - [रणमुखे त्रि]दिशं प्रयातः । [तस्या]त्तजन  
वरविप्रनतांङ्गियुग्मो दामोदरेण ७ ७ - ७ ७ - ७ - - ॥ ❀ ॥

## XXII.—A STONE INSCRIPTION FROM KUDARKOT (GAVIDHUMAT).

By PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

The stone which bears this inscription is said to have been found, in 1875, in the ruins of the Fort of Kudarkot, in the Itāwā District of the North-Western Provinces, 24 miles north-east of Itāwā town; and it is now in the Lucknow Museum.

The inscription contains 16 lines. The writing covers a space of about 2' 4" broad by 1' 4" high, and is well preserved almost throughout. The size of the letters is between  $\frac{1}{8}$ " and  $\frac{5}{8}$ ". The characters belong to the northern class of alphabets, and they are in every respect very similar to those of the Bodh-Gayā inscription of Mahānāman of the (Gupta) year 269, = A.D. 588-89, a photo-lithograph of which has been published in the *Indian Antiquary*, vol. XV, p. 358. As regards individual letters, it may be noted that *r*, as the first part of a conjunct, while it is ten times denoted by the superscript

<sup>35</sup> Metre, Indravajrā, and of the next verse.

<sup>36</sup> Read ०खिवन्धात्.

<sup>37</sup> Metre, Śārdūlavikrīḍita; read ०बाहुपंजरहृद्गृहं.

<sup>38</sup> Read प्रविवेस, used for the Causal.

<sup>39</sup> Metre, Sragdharā; read ०नालै.

<sup>40</sup> Read ०जम्बा.

<sup>41</sup> Metre, Śloka (Anuṣṭubh).

<sup>42</sup> Metre, Svāgatā; the last *akṣhara*, वा, appears to be engraved above the line.

<sup>43</sup> Originally वणिजी बिजी, but the second बिजी is struck out.

<sup>44</sup> Here about 10 *akṣharas* are illegible in the impression.

<sup>45</sup> Here about 11 *akṣharas* are illegible.

<sup>46</sup> Here about 6 *akṣharas* are illegible.

<sup>47</sup> Here about 8 *akṣharas* are more or less illegible.

<sup>48</sup> Here about 13 *akṣharas* are illegible.

<sup>49</sup> Here about 11 *akṣharas* are illegible.

<sup>50</sup> Metre, Vasantatilakā.

sign, is fourteen times formed on the line, with the following consonant (or consonants) below it; e.g., in *arthinah*, line 8, *sarveshām*, line 9, *niryayuh*, line 10, *Kuladīpakīrti*, line 14, *Vahurūpaśarmā*, line 15, &c. The language is Sanskrit, and excepting the introductory *om namaḥ*, and the names in lines 13-15, the inscription is in verse. In respect of orthography, I need only note that *ḥ* is throughout written by the sign for *v*; that *t*, in conjunction with a following *r*, is doubled, except where it is preceded by *s*, e.g., in *puttram ttrayī*, line 9, and *chittram ttraividya*, line 11; that the guttural nasal has been employed instead of the *anusvāra*, in *siṅha*, line 1; and that the rule of *samdhī* has not been observed in *-samvidhi*, line 12.

The inscription records (v. 15) the erection of a building for Brāhmins familiar with the three *Vedas*, by a personage named Harivarman, and surnamed the illustrious Mamma (vv. 4 and 18), the son of Haridatta (v. 2); and it gives (ll. 13-15) the names of six Brāhmins who appear to have been the first occupants. Harivarman, we learn from vv. 13 and 14, had a son named Takshadatta who was killed in battle, and in memory of whom the building would seem to have been erected.

The inscription is not dated; but judging from the style of the characters, and from the fact that Haridatta, the father of Harivarman, (in v. 2) is said to have been raised to eminence by the illustrious Harsha, whom I take to have been the well-known ruler of Kanauj,<sup>1</sup> it may be assigned with some certainty to about the latter half of the seventh century A.D.

The most interesting piece of information, furnished by this inscription, is contained in verse 15, from which it appears that the place where the inscription originally was put up, and which now bears the name of Kudārkoṭ, at the time when the inscription was composed, was called Gavīdhumat. This name has hitherto been met with only in Patañjali's *Mahābhāṣya*,<sup>2</sup> in a passage which says that 'Sāmkāśya is four *yojanas* distant from Gavīdhumat.' Sāmkāśya has by Sir A. Cunningham been identified with the modern Sankīsa, a village in the Farukhābād District of the North-Western Provinces, situated 36 miles north by west from Kudārkoṭ, 11 miles south-south-east from Aliganj in the Āzamnagar Pargana of the Itāwā district and 40 miles north-north-east from Itāwā, in lat. 27° 19½' N., long. 79° 20' E. Kudārkoṭ (Kutṭārkoṭ?) itself is a village and ruins in the Bidhūnā or Bidhaunā tahsīl in lat. 26° 49' N., long. 79° 27½' E.

### TEXT.<sup>3</sup>

1.

सो नमः ॥

सन्निहितनीलकण्ठा नितम्ब(स्व)तटशोभिनी ससिङ्गगुहा<sup>4</sup> ।

जयति प्रालेयाचलभूरिव दुर्गा सदा सुमुखा ॥ —v. 1.

<sup>5</sup>सासीच्छीहरिदत्ताख्यः

<sup>1</sup> According to the *Imperial Gazetteer*, vol. VIII, p. 329, 'tradition asserts that an underground passage connected Kudārkoṭ with Kanauj.' [See *Gazetteer of North-Western Provinces*, vol. IV, p. 365, where an attempted transcript and translation of this inscription is given.—J. B.]

<sup>2</sup> See my edition, vol. I, p. 455, गौधमतः सांकाशं चत्वारि योजनानि.

<sup>3</sup> From an impression supplied by the Editor.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre. Āryā.

<sup>6</sup> Read ससिङ्गगुहा.

<sup>7</sup> Metre, Śloka (Anuṣṭubh).

[illegible]



2. ख्यातो हरिरीवापरः ।  
 श्रीहर्षेण समुत्कर्षे नीतोपि विह्वतो न यः ॥ —2.  
 \*अविचलितरत्नसंचयममोभितभूषदवष्टुतभुजङ्ग<sup>9</sup> ।  
 पुरुषोत्तमस्य विसदृशमासी -
3. अक्षप्रार्जनं<sup>10</sup> यस्य ॥ —3.  
<sup>11</sup>तस्याभवत्तुतनयो हरिवर्धनामा श्रीमन्म इत्यपरनामकृतप्रतीतिः ।  
 यस्मिन्वाविव तपत्यखिलस्वव(व)भुस्तीवक्रपङ्कजवनानि विकासमोयुः ॥ —4.
4. <sup>12</sup>यस्याद्यापि हतारातिमन्दिरोद्यानपादपान् ।  
 दावव्याजेन दहति प्रकामं कोपपावकः ॥ —5.  
<sup>13</sup>विशालवक्षःफलकाभिलक्ष्यप्ररूढखड्गव्रणसन्निवेशाः ।  
 अनेकसंय -
5. दिजयाङ्गसंख्या निखातरेखा इव यस्य रेजुः ॥ —6.  
<sup>14</sup>सरागयापि यस्यासीद्वयं द्रष्टुं न पारितं ।  
 यत्पृष्ठमरिवाहिन्या यच्च वक्षः परस्त्रिया ॥ —7.  
<sup>15</sup>प्रजापतिं निर्मित -
6. समसागरक्षमाघरं यो लघयन्निष्ठचया ।  
 महाङ्गदानम्बु(म्बु)निधीनकल्पयत्सुराधिवासानचलांश्च कोटिशः ॥ —8.  
<sup>16</sup>महान्तः कर्कशात्मानो व(व)हमूला अपि क्षितौ ।  
 सावन्न -
7. माञ्जया येन नतिं नीता महीश्वतः ॥ —9.  
 स्वप्रासादमहाभारगुरुभूततनोरिव ।  
 यः कूपखननव्याजैस्त्रिरा भूमेरमोचयत् ॥ —10.  
 मार्गणाभिमुखा लुब्धा(ब्धा)स्मृताः  
 फलकाङ्गया ।  
 विमुखा येन रिपवः क्षता न पुनरर्थिनः ॥ —11.  
 लोके प्रथयतापूर्वं व्यवहारेषु कौशलं ।  
 येनार्थित्वमगत्वैव जिताः प्रत्यर्थिनः सदाः<sup>17</sup> ॥ —12.  
 जनयामास
9. यः पुच्छं जयीरक्ष्यदीक्षितं ।  
 शीतक्षदत्तनामानं नमितारिशिरोधरं ॥ —13.  
<sup>18</sup>सर्वेषामभयप्रदेन सहजास्यन्तस्तथानेकशो युद्धेन यशोर्थिना तृचमिव त्यक्ता
10. वयं केव[लं]<sup>19</sup> ।  
 इत्युच्चैःपरिवृष्टमन्यव इव प्राप्यावसानान्तरं लब्धा(ब्धा)स्त्रवचरन्निर्भमपथा यस्यासवो निर्ययुः ॥ —14.

<sup>9</sup> Metre, Āryā.

<sup>10</sup> The three *akṣaras* वक्ष्य are quite clear in the impression, but they offend against the metre and yield no suitable sense. I would suggest reading \*चदनादृतभुजङ्ग.

<sup>11</sup> Read \*अक्षप्रार्जनं.

<sup>12</sup> Metre, Vasantatilakā.

<sup>13</sup> Metre, Śloka (Anuṣṭubh).

<sup>14</sup> Metre, Upendravajrā.

<sup>15</sup> Metre, Śloka (Anuṣṭubh).

<sup>16</sup> Metre, Upendravajrā.

<sup>17</sup> Metre, Śloka (Anuṣṭubh); and of the next four verses.

<sup>18</sup> Read सदा.

<sup>19</sup> Metre, Śārdūlavikrīḍita.

<sup>20</sup> Possibly केवला, i.e., केवलाः.



- <sup>20</sup>रम्ये गवीधुमति संततवेदविद्याव्याख्यान -  
 11. वोषव(ब)धिरोक्तदिक्षुखेभिन् ।  
 उच्चैरचीकरदुरुत्थिरचारुचिन्नं चैविद्यमन्दिरमुदारमिदं स साधुः ॥ —15.  
 यावद्गुणाश्रयिकरा इव तस्य लोकमाह्लादयन्ति  
 12. हतसान्द्रतमस्मूहाः ।  
 एतद्दि(हि)जातिभवनं भुवनाभिराममव्याहतादिकृतसम्बिधि<sup>21</sup> तावदास्तां ॥ —16.  
<sup>22</sup>भद्रेणैते रचिता वामनतनयेन सुचरितश्लोकाः ।  
 13. ऐशानिनापि लिखिता[:<sup>x</sup>] सूत्रधृता देवदेवेन ॥ ॐ ॥ —17.  
 व(ब)हुचरणे साङ्गत्यसगोचरसूर्यदत्तपुत्री महासेनदत्तः ।  
 अध्वर्युचरणे वत्ससगोचः  
 14. गोवत्ससोमपुत्री जातवेदसोमः ।  
 छन्दोगचरणे कुहलसगोचः कुलदीपकीर्तिपुत्रः वैश्वानरकीर्तिः ।  
 व(ब)हुचरणे वासिष्ठसगोचः उदैत[ध]रपुत्रः  
 15. श्रीचन्द्रधरः ।  
 अध्वर्युचरणे श्रीपमन्यवसगोचो वसुस्वामिपुत्रः व(ब)हुरुपशर्मा ।  
<sup>23</sup>छन्दोगचरणे गालवसगोचो धृतिगुप्तस्वामिपुत्रः <sup>24</sup>. . . . .  
 16. <sup>25</sup>एतै(तै)र्महत्तमै[:<sup>x</sup>] श्रीमच्चैविद्याभानुपालनैः [1<sup>x</sup>]  
 कारितं धाम धर्मस्यै[:<sup>x</sup>] श्रीमन्मस्य स[मात्र?] <sup>26</sup>या ॥ ॐ ॥ <sup>27</sup> —18.

## TRANSLATION.

Om ! Adoration !

(Verse 1.) Ever triumphant is the handsome-faced Durgā, who, approached by the blue-necked (*Śiva*), shining with her broad hips, (*and*) accompanied by the lion and by Kārttikeya,<sup>28</sup> is like the range of the snowy mountain, which is frequented by peacocks, beautified by broad ridges, (*and*) full of caves of lions !

(2.) There was (*a personage*) named the illustrious Haridatta, famous like a second Hari, who, although raised to eminence by the illustrious Harsha, was not (*thereby*) changed for the worse.

(3.) His acquisition of fortune, at which no hoard of precious stones was disturbed, no prince agitated, (*and*) no notice taken (?) of dissolute people, was different from the acquisition of fortune by Viṣṇu.<sup>29</sup>

(4.) He had an excellent son, named Harivarman, widely known, by his other name, as the illustrious Mamma, at (*the sight of*) whom the faces of all women of his kin became radiant (*with joy*), just as the groups of lotuses expand before the shining sun.

<sup>20</sup> Metre, Vasantatilakā ; and of the next verse.

<sup>21</sup> Read •संविधि.

<sup>22</sup> Metre, Āryā

<sup>23</sup> Perhaps कान्दीव•.

<sup>24</sup> Here about five *akṣaras* are broken away or injured.

<sup>25</sup> Metre, Śloka (Anuṣṭubh).

<sup>26</sup> These two *akṣaras* are illegible.

<sup>27</sup> There appear to be traces of some *akṣaras* after this stop, but nothing is legible.

<sup>28</sup> The lion is the vehicle of Durgā, Kārttikeya her son.

<sup>29</sup> *scil.*, when the ocean, the mine of jewels, *was* disturbed, when the mountain Mandara *was* used as churning-stick, and when the serpent Vāsuki *was* put in requisition.

(5.) The fire of his anger even now, in the guise of a forest conflagration, fiercely burns the trees in the gardens of the habitations of the enemies slain (*by him*).

(6.) On his expanded broad breast shone, clearly visible, multitudes of healed-up sword-wounds, like numbers engraven (*there*) to mark his victories in many battles.

(7.) The army of the enemy and the wives of others, however anxious they might be, two things of his they never were able to see, the one—his back, the others—his breast.

(8.) In his desire of creating, putting into the shade the Creator who had made seven oceans and seven mountains, he built tanks large as seas and habitations of the gods immoveable like mountains, by billions.

(9.) Disdainfully by his command he bent low great hard-hearted rulers,<sup>30</sup> though they had struck root in the soil.

(10.) Pretending to dig wells, he opened the veins of the earth, the body of which had as it were become heavy with the great weight of the edifices (*erected*) by him.

(11.) He turned back the enemies who, facing his arrows, eager in their desire for gain, encountered him, but not the suppliants who, intending to beg, approached him, anxious to secure his benefactions.

(12.) Making known the world over his unprecedented skill in contests, he, without becoming a plaintiff, always defeated his opponents.

(13 and 14.) He begat a son devoted to the preservation of the three *Vedas*, named the illustrious Takshadatta, who bent down the necks of his enemies; whose vital spirits,—highly enraged as it were because they alone, though they were his own, should so often, when he was seeking glory in battle, be renounced by him like worthless straw, (*by him*) who to all (*others*) granted safety,—when they found an opportunity of leaving him, departed, using as their way of exit the open wounds (*inflicted*) by the weapons (*of adversaries*).<sup>31</sup>

(15.) In this pleasant Gavīdhumat, where the quarters of the heavens are deafened by the noise of the constant explanation of vedic lore, that good man<sup>32</sup> caused to be erected this noble, wide, firm, charming, and wonderful home for Brāhmaṇs familiar with the three *Vedas*.

(16.) As long as his excellent qualities, like the rays of the moon dispelling the mass of intense darkness, delight the world, so long may this abode of the twice-born, pleasing the world, last, without disturbance of the arrangements first made for it!

(17.) These verses on noble conduct were composed by Bhadra, the son of Vāmana; written were they by the artizan<sup>33</sup> Devadeva, the son of Īśāna.

(L. 13.) Mahāsenadatta, the son of Sūryadatta, of the *gotra* of Sāmkṛitya, belonging to the Bahvṛicha-school.

Jātavedasoma, the son of Govatsasoma, of the *gotra* of Vatsa, belonging to the Adhvaryu-school.

Vaiśvānarakīrti, the son of Kuladīpakīrti, of the *gotra* of Kuhala,<sup>34</sup> belonging to the Chhandoga-school.

<sup>30</sup> महीधतः, the word for 'rulers,' also means 'mountains.'

<sup>31</sup> i.e., Takshadatta died in battle.

<sup>32</sup> viz., Mamma, the father of Takshadatta.

<sup>33</sup> स्वधत् for स्वधार, is not given in the dictionaries.

<sup>34</sup> The dictionaries give कौहल and कौहल, but not कुहल.

Śrīchandrādhara, the son of Udaitādhara (?), of the *gotra* of Vāsishṭha, belonging to the Bahvricha-school.

Bahurūpaśarman, the son of Vasusvāmin, of the *gotra* of Aupamanyava, belonging to the Adhvaryu-school.

.....(?),<sup>35</sup> the son of Dhṛitiguptasvāmin, of the *gotra* of Gālava, belonging to the Chhandoga-school.

(V. 18.) By these distinguished (*men*), who keep the commands of the holy three *Vedas* (*and*) abide in the law, (*this*) home was caused to be established at the command(?) of the illustrious Mamma.<sup>36</sup>

### XXIII.—THE PEHEVA INSCRIPTION FROM THE TEMPLE OF GARĪBNĀTH.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the inscription from the temple of Garībnāth at Pehoa or Pehevā in the Karnāl District has been prepared according to an excellent paper impression by Mr. C. J. Rodgers, furnished to me by the editor.<sup>1</sup>

The inscription is incised on a stone slab, measuring twenty-seven inches by sixteen, and contains seventeen lines, the last of which is much shorter than the others. The technical execution is good and the preservation fair. Though the first signs of lines 8—17 have suffered more or less, and though there are several deep holes and numerous slight abrasions in the middle, the whole of the text can be restored with perfect certainty, except three or four letters in line 7, and two very important words in line 8, the letters of which are only very slightly damaged. The want of success in the latter case may, however, be my fault. The characters of the inscription show the type of the ordinary northern Nāgarī alphabet of the ninth century. The language is rather incorrect Sanskrit prose which clearly shows the influence of the vernacular of the day. The mistakes have been discussed in detail in the notes to the translation. As regards the spelling, no distinction is made between *ba* and *va*, and the latter sign, as in most inscriptions from Northern India, does duty for both. There are also a few other peculiarities, such as the constant spelling *samvatsara* instead of *samvatsara* which may be explained by the ordinary mode of pronunciation.

The object of the inscription is to record the fact that certain pious horse-dealers who met at the horse-fair held at Pehoa—Prithūdaka on the fourteenth day of the half month preceding the bright half of Vaiśākha, agreed to impose upon themselves and upon their customers certain taxes or tithes, the proceeds of which were to be distributed among some temples, priests and sanctuaries, in proportions duly specified. The names of these worthies are given at great length in lines 2—8. They were thirty-three or thirty-four in number and belonged to the towns or villages of Chūṭavārshika

<sup>35</sup> The name is illegible.

<sup>36</sup> [While this paper was in the press a translation appeared in the *J. As. & Beng.*, vol. LVII, pp. 77 ff., by Dr. A. Führer.—J. B.]

<sup>1</sup> Dr. Rajendralal Mitra has given his reading and translation of ll. 1—8, in *Jour. As. Soc. Beng.*, vol. XXII, pp. 673 ff. He has also published a facsimile of these eight lines, *ibidem*, vol. XXXII, p. 96, which seems to have been prepared according to a very inferior impression or rubbing.

Utpalika, Chikkariselavanapura, Valadevapura, Śāraṅkadika, Śiharudukaka, or possibly Śiharuddhakkaka, Traighāṭaka, Ghaṁghaka and Aśvala-Uhovaka. It is expressly stated in line 8 that these places lay in "various countries," and this circumstance makes their identification very difficult. I can only offer a conjecture with respect to a single place, Śāraṅkadika, which possibly may be the Śharakpur of the *Imperial Gazetteer*, the chief town of a tahsil in the Lahore District. The names of the traders seem to be throughout Hindu, though some are very quaint Deśī words. In the notes to the translation I have tried to identify the more important ones with those in Mr. E. G. Crawford's list from Ahmadābād and Kāthiāvād, *Indian Antiquary*, vol. VII, pp. 165 ff. I may add that there are among them some Brāhmaṇical names such as Vāmuka, and that the first man is called the son of Bhaṭṭa Vīruka. The sale of horses is forbidden to Brāhmaṇs;—see Manu, x, 89, and the parallel passages quoted in the synopsis attached to my translation. Here we have a proof that the prohibition was neglected before the Muhammadan times, just as is now sometimes the case.

The tax or tithe imposed was (1) two *dharma*s, to be deducted from the sum received by the dealer for each animal sold in Prithūdaka to the king and to any subject, or sold in Traighāṭaka and the other places where the dealers traded, to the king; (2) one *dharma* to be paid by the buyer of each animal in addition to the price stipulated. As far as is known at present, the word *dharma* is not used as the name of a coin or numerical quantity. It must, therefore, be understood to mean a religious gift, the amount of which was settled by custom. Self-imposed taxes for religious or charitable purposes are by no means uncommon in modern India. The cotton merchants at Dhollera used to, and perhaps still, pay a few *annas* on every bale of cotton passing through their hands, and the sum thus collected formed, and perhaps still forms, the Dharmtalāo fund, which was originally intended to supply water to travellers coming to Dhollera through the sandy Bhāl country; see also the *Bombay Gazetteer*, vol. IV, p. 208. When I was Educational Inspector of Gujarāt, a certain portion of this fund was spent on vernacular education. A similar *dharma* fund used to exist at Bharoch, where the Vakhārīās or wholesale dealers in cotton, likewise, taxed themselves and their customers for charitable and religious purposes. There can be no doubt that the case mentioned in our inscription was exactly analogous. The customer paid a small sum, which was called a *dharma*, probably a few *annas*, in addition to the stipulated price, and the dealer contributed double the amount from his gains. The money thus collected was given as *akshayanīvī* (l. 12). If this term were taken in its usual sense, it would mean that the money was to be invested and its interest alone to be spent. That seems, however, not to be the case. For (1) the document contains no clause referring to an investment; (2) it gives rules for the distribution of the money collected; and (3) it clearly indicates that the tax is to be levied not once, but constantly on all sales. Hence the term *akshayanīvī* can only mean that this tax itself was to be a perpetual endowment for the donees mentioned.

The donees were (1) the temple built by the illustrious Guhāditya (probably a royal personage) at Kanauj; (2) the temple built by Kadambāditya at Gotīrtha in Kanauj; (3) the temple of Vishṇu Garudāsana built by the Brāhmaṇ Bhūvaka in Bhojapura near Kanauj; (4) the temple of Vishṇu in the Yajñavarāha or boar-incarnation built by Bhūvaka in Pehoa—Prithūdaka; (5) the *pūjaka* or temple priest

of the latter deity; and (6) the *sthāna* or sanctuary of *Prithūdaka*—*Pehoa*. The allotment of the shares is as follows:—

No. 1 receives  $\frac{7}{24}$  of the tax paid by the merchants; Nos. 2 and 3 each a like amount of the same tax; No. 4,  $\frac{1}{24}$  of the tax paid by the merchants and  $\frac{6}{12}$  of the tax paid by the customers; No. 5,  $\frac{1}{24}$  of the tax paid by the merchants and  $\frac{2}{12}$  of the tax paid by the customers; and No. 6,  $\frac{1}{24}$  of the former tax and  $\frac{4}{12}$  of the latter.

The management of the charity was entrusted, as was always done and still is customary in India, to *Goshthikas*, i.e., members of a committee or *Pañch*, who had also to look to the collection of the money (*svataḥ paratāścha nirvāhaḥ kartavyaḥ*). If my restoration and translation of the word *deśī* (l. 8) is correct, the donors had a foreman or head, who granted the charter in their name, “to the sacred place of *Prithūdaka*—*Pehoa*.” This latter expression probably refers to the fact that the document was to be incised in *Prithūdaka*, and that the *Goshthikas* were selected from the most respectable inhabitants of the place or even were the men who managed its other religious and charitable endowments.

The date of the inscription, *Samvat* 276, refers, as Sir A. Cunningham has first shown (*Jour. As. Soc. Beng.*, vol. XXIII, pp. 233 ff.), to the *Śriharsha* era, and corresponds to 882-83 A.D. The king who then ruled over *Prithūdaka*—*Pehoa* very probably is the same independent sovereign *Bhoja*, whose name occurs in the *Deogarh* inscription, dated *Samvat* 919, and *Śakakālābda* 784 or, according to Sir A. Cunningham’s calculation,<sup>2</sup> A.D. 862, and in a *Gwalior* inscription of A.D. 876. He may also be, as Sir A. Cunningham thinks, the superior king (*adhirāja*) *Bhoja*, who is mentioned in the *Rājatarāṅginī*, v, 156, Calcutta edition (151, Troyer), in the account of *Śaṅkaravarman*’s reign. The verse, however, does not necessarily imply, as Sir A. Cunningham asserts, that *Bhoja* was *Śaṅkaravarman*’s contemporary. It admits moreover of the interpretation that he somewhat preceded the latter. The verse says:

द्वतं भोजाधिराजेन स साम्राज्यमदापयत् ।

प्रतीहारतया भृत्योभूते यक्षिकान्वये ॥

“He caused the universal sovereignty, which had been taken away by the superior king *Bhoja*, to be given to the scion of the *Thakkiyaka*’ race who had become his servant by (*accepting*) the office of a chamberlain.”

The real meaning of the verse is very doubtful. But it is evident that *Bhoja* need not have been alive when the event alluded to occurred.

Other attempted identifications of this *Bhoja* with homonymous kings have been shown by Mr. Fleet to be untenable. (*Indian Antiquary*, vol. XV, pp. 110 ff.)

#### TEXT.

L. 1. ओ' परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीरामभद्रदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानामभिप्रवर्द्धमानक -

2. व्याख्यविजयराज्ये सम्वत्सरशतद्वये षट्सप्तत्यधिके वैशाखमासशुक्लपक्षसप्तम्यां सम्वत् २७६ वशाख शुदि ७ अस्यां सम्वत्सरमासदिवसपूर्वा -<sup>3</sup>

<sup>2</sup> Cunningham’s *Archaeological Survey Reports*, vol. X, p. 102.

<sup>3</sup> The editions have the faulty form यक्षिक०.

<sup>4</sup> L. 1. Read ओ'.

<sup>5</sup> L. 2. Read संवत्सर० twice and संवत्.

3. यां तिथाविह श्रीपृथूदकाधिष्ठाने पिशाचीचतुर्हस्यां घोटकयाच्चायां समायात चूटवार्धिकेत्य  
भट्टवीरकसुत वन्द तथा राज्यवल तथा वल्लुक [र]ाणुकसुत<sup>6</sup> राज्यसीह उत्प -

4. लिकेत्य भल्लुकसुत माङ्गक चिरहमत<sup>7</sup> चोणराक तथा चिकिरिसिलवणपुरीय दडसुत कल्लुक  
एतसुत जयराक विष्णुसुत भादित्थराक रल्लुकसुत चिरह तथा रल्लुक कल्लुक -

5. सुत वामुक वलदेवपुरीय खल्लुकसुत होड रुगाङ्गसुत विड्डक केशवसुत धणुक खल्लुकसुत  
[व]ामुक मणिकसुत उएहरि शारङ्गदिकेत्य नारसुत लोहट<sup>8</sup>

6. तथा शङ्कर वल्लुकसुत ईश्वरादित्य सीहरदुक्ककेत्य उल्लुकसुत वल्लुक जयधराकसुत रणिक  
सर[सुत]<sup>9</sup> प्रगद त्रैघाटकीय धारटसुत चन्द [ए]क[ग]ीरकसुत सव्व

7. देवशर्मासुत फम्फ वल्लुकसुत कम्मिक धंघकेत्य लल्लिकसुत खामिराक सिंघु[क]सुत सी -  
दामोदरसुत पोन्न हल्लुकसुत दव्वु — — —<sup>10</sup> कशिलि [म]ाणसुत खज्जि च -

8. [ख]लउहोवकेत्य उल्लुकसुत वड एवमेतत्सुखनानादेशागतभटा—कव्यवहरक[दि]शी श्रीपृथूद-  
कीय[स्थानस्य] पन्न<sup>11</sup> प्रयच्छति यथास्माभिः

9. [श्री]कन्यकुब्जे श्रीगुहादित्यकारितदेवाय तथा तच्चैव गोतीर्थे कदम्वादित्यका[रित]देवाय च  
तथा श्रीकन्यकुब्जा[सन्न]श्रीभोजपुरे<sup>12</sup> गंगातीरे नागर -

10. [भ]ट्टप्रभाकरसुतभूवककारित [ग]रुडासनदेवाय तथा श्रीपृथूदके प्राचीसरस्वतीसन्निधौ  
भूवकेनैव [का]रित यश्ववराहाय च पृथूदके घोटक<sup>13</sup> -

11. [घोटिकावे]ग[स]ररूपादिविक्रय[स्य] राजकीयोपक्रमे ठकुरजनपदा[द्यु]पक्रमे<sup>14</sup> च तथा  
त्रैघाटकादिस्थानेषु केवलं राजकीय एवोपक्रमे रूपं प्र -

12. [ति धर्महेतो]र्यधर्मद्वयमस्माभिरक्षयनीव्यां प्रदत्तं तच्चतुर्विंशतिभिर्भागैः<sup>15</sup> परिकल्प्य भागास्त्रस  
श्रीगुहादित्यकारितदेवाय त[था भा]गास्त्रस

13. [कदम्बा]दित्यकारितदेवाय<sup>16</sup> तथा भागाः सप्त भूवककारितगरुडासनाय तथा [भा]गैकः  
पृथूदके भूवक[कारि]तयश्ववराहाय तथा भागैकस्तत्पूजकाय

14. [य तथा भा]गैकः<sup>17</sup> पृथूदकस्थानात् तथा घोटकसंग्राहकैर्घोटकं प्रति प्रदत्तधर्मैकस्य कल्पित-  
भागानां द्वादशानां मध्यात्पृथूदके प्राचीसरस्वती -

<sup>6</sup> L. 3. The first letter of राङ्गक is nearly destroyed.

<sup>7</sup> L. 4. Read चिरहसुत ; the original may have •सुत.

<sup>8</sup> L. 5. The त of रुगाङ्गसुत is a correction and stands below the line, its place being indicated by the sign +. The first letter of वामुक is nearly destroyed. Possibly लाहट to be read.

<sup>9</sup> L. 6. Possibly सीहरदुक्ककेत्य to be read. The last two syllables of सरसुत are nearly effaced ; the last seems to have been added above the line.

<sup>10</sup> L. 7. The consonant of the second syllable of सिंघुक is blurred and not quite certain. Restore सीह. Three or four letters have been lost before खज्जि.

<sup>11</sup> L. 8. The first letter is not certain. Possibly भेटा or हय to be read ; the following letter is half preserved and seems to have been a compound one, consisting of a त or न and something else, possibly a द. Read व्यवहारक. The sign rendered व्यु is damaged and abnormal. The first consonant of देशी is uncertain ; the word may have been देशी. Of स्थानस्य only the initial स and the top ends of स्थ are visible.

<sup>12</sup> L. 9. The first letter is nearly effaced, only the री is recognisable. Only the second न of the two bracketed signs in कन्यकुब्जा[सन्न] is distinct. The reading may have been •सन्ने.

<sup>13</sup> L. 10. The first letter is only half visible. The न of •गरुडासन• is blurred. At the end of the line stands a long vertical stroke, unconnected with the last letter.

<sup>14</sup> L. 11. The bracketed letters in the beginning of the line are blurred, but recognisable. The quantity of the first vowel of •रूपा• and रूपं is doubtful. The last vowel of •जनपदाद्यु• is doubtful.

<sup>15</sup> L. 12. The letters bracketed are blurred, but recognisable. Read •चतुर्विंशति•.

<sup>16</sup> L. 13. The bracketed letters are blurred, but recognisable with the exception of the syllable क, which is entirely gone.

<sup>17</sup> L. 14. The bracketed letters are all blurred, but recognisable.

15. [सन्धि] भूवक्कारितयज्ञवराय<sup>18</sup> [भा]गाः [षट् त]था तत्पूज[क]ाय च भागद्वयं तथा श्रीष्ट्यू-  
दकीयस्थानस्य भागाश्चत्वारोऽस्माभिः प्रतिपादितास्तद् -

16. [नुमान्यं चोटक]विक्रैतृभिः[.] क्रैतृभिश्चा[चन्द्रा]र्क्ष[का]सं यावत्<sup>19</sup> यद्योद्दिष्टस्ति त्वा गोष्ठिकैः  
सद्भिः स्वतः परतश्च निर्व्वहः कर्त्तव्यः ॥ एते च भागा यद्योद्दिष्ट -

17. [स्ति त्वा गोष्ठिकैः कल्प]यितव्याः<sup>20</sup> ॥

#### TRANSLATION.

Om! During the increasing, auspicious and victorious reign of the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Bhoja who meditates on the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Rāmabhadra, in the year two hundred exceeded by seventy-six, on the seventh (lunar day) of the bright half of the month of Vaiśākha, (in figures) Samvat 276 Vaiśākha śudi 7—on this lunar day specified as above by the year, month and (civil) day (mentioned)<sup>21</sup> met<sup>22</sup> here in the famous town<sup>23</sup> of Prithūdaka at the horse-fair<sup>24</sup> on the *Pisāchīchaturdaśī*<sup>25</sup> the (following) inhabitants of Chūṭavārshika,<sup>26</sup> Bhaṭṭa Vīruka's sons Vanda and Rājyavala<sup>27</sup> and Valluka, likewise Rāṇuka's son Rājyasīha; the (following) inhabitants of Utpalika, Bhalluka's son Māṅgaka, Chiṇha's son Chonārāka,<sup>28</sup> likewise the (following) inhabitants of Chikkariselavanapura, Daḍa's son Kalluka,<sup>29</sup> his son Jayarāka,<sup>30</sup> Vishṇu's son Ādityarāka,<sup>31</sup> Rajjuka's sons Chiṇha and Raṅgaka, Kalluka's son Vāmuka;<sup>32</sup> the (following) inhabitants of Valadevapura (Baladeva-

<sup>18</sup> L. 15. The bracketed letters are blurred, but recognisable with the exception of षट् व\*, which are gone. The restoration is made certain by the calculation, 12-4-2 = 6. Read यज्ञवराय.

<sup>19</sup> L. 16. The following among the bracketed letters are not recognisable, but conjectural:—नुमान्यं । चन्द्रा । का । त्, likewise the bracketed Visarga. The word यावत् is superfluous.

<sup>20</sup> L. 17. The bracketed letters are nearly all unrecognisable. But the restoration is nevertheless certain.

<sup>21</sup> Instead of "specified as above by," etc., the literal translation would be "preceded by," which I have used on other occasions. I now follow Mr. Fleet's example in order to secure a greater conformity in the translations of the technical terms. It ought to be noted that the *divasa*, the solar or the civil day, does not occur in the specification, where the feminine *saptamyām* requires *tithau* to be understood.

<sup>22</sup> I translate the crude form of the participle *samdyāta* by the preterite, "met," in order to make the sentence more intelligible. The author of the document, who was not a good Sanskrit scholar, has omitted the case-termination in this word as well as at the end of each of the following names. He no doubt was misled by the usage prevailing in his vernacular.

<sup>23</sup> *Adhishikāna*, 'town,' may also mean 'capital.' But there is no evidence to show that king Bhoja resided in Prithūdaka.

<sup>24</sup> Though *yātrā* usually means 'pilgrimage' or 'religious festival,' the statements in the sequel show that it here means 'fair.' The fair may have been connected with a religious festival.

<sup>25</sup> *Pisāchīchaturdaśī*, literally the 'fourteenth (lunar day) of the female goblin,' probably was the name of the fourteenth lunar day of the dark half of Vaiśākha or of Chaitra. For it must have fallen somewhat earlier than the bright half of Vaiśākha and may have belonged to that month or to Chaitra accordingly as the reckoning was *amānta* or *pūrṇimānta*. I have not found the term in the dictionaries nor in the works on *vratā* at my disposal.

<sup>26</sup> In *chūṭavārshiketya*, and further on in *utpaliketya* and so forth the affix *tya*, which denotes 'the inhabitant of' or means 'found in,' has been erroneously added to the locative instead of to the crude form of the names. The same anomaly occurs in the Chaulukya Inscriptions, *Indian Antiquary*, vol. VI, p. 204, No. 7, plate ii, l. 2, etc.

<sup>27</sup> Rājyavala is perhaps the modern name Rājbal which occurs in Kashmir.

<sup>28</sup> With Chonārāka compare the modern name Chonḍā, *Indian Antiquary*, vol. VII, p. 165.

<sup>29</sup> Kalluka is the modern name Kālu, *Indian Antiquary*, loc. cit., p. 166. Daḍa is perhaps a variant for Dadda, the modern Dādā.

<sup>30</sup> Jayarāka may stand for Jayarāṭka and be equivalent to the very common name Jetāj, *Indian Antiquary*, loc. cit., p. 166.

<sup>31</sup> Ādityarāka probably stands for Ādityarāṭka and corresponds to the modern Ādit or Āditrāj.

<sup>32</sup> Vāmuka is known as a Brāhmaṇical name; *Jour. Bo. Br. B. A. Soc.*, vol. XII, extra number, p. 67.

pura), Khambhaṭa's son Hoddha, Mṛigaṅka's son Viddaka, Keśava's son Dhaṇuka,<sup>35</sup> Khaṅga's son Vāmuka, Maṇikka's son Uehari;<sup>36</sup> the (*following*) inhabitants of Śāraṅkadika,<sup>37</sup> Nāra's sons Lohaṭa<sup>38</sup> (or Lāhaṭa) and Śaṅkara, Valuka's son Īśvarāditya; the (*following*) inhabitants of Siharudukkaka, Ullaka's son Vachchhaka, Jayadharāka's son Raṇika, Sūra's son Pragada; the (*following*) inhabitants of Traighāṭaka, Dhāraṭa's son Chanda, Ekagoraka's son Savva, Devaśarman's son Phampha, Vagguka's son Kammika; the (*following*) inhabitants of Ghaṃghaka, Lalika's son Svāmirāka, Siṃghuka's son Si[ha], Dāmodara's son Pombha,<sup>39</sup> Halluka's son Davvu, . . . Kaśili, Māṇa's<sup>40</sup> son Khajji; the (*following*) inhabitant of Aśvala-Uhovaka, Usūha's son Vaddha. The foreman of the . . . dealers,<sup>41</sup> come from various countries, chief among whom are those mentioned above, grants to the sacred place<sup>42</sup> of famous Prithūdaka a charter to the following (*effect*): To the (*temple of the*) god<sup>43</sup> built by the illustrious Guhāditya in famous Kanyakubja, and to (*the temple of*) the god built by Kadamāditya even there in the Gotirtha, and to the (*temple of the*) god riding on Garuḍa built by Bhūvaka, the son of the Nāgara<sup>44</sup> Bhaṭṭa Prabhākara on the bank of the Ganges in famous Bhojapura near famous Kanyakubja, and to the (*temple of the*) sacrificial boar<sup>45</sup> built by the same Bhūvaka in famous Prithūdaka near the Eastern Sarasvatī, we have given on the sale of horses, mares, mules and other animals<sup>46</sup>—in Prithūdaka in the case of a purchase by the king as well as in the case of a purchase by the Thakuras,<sup>47</sup> the provincials and so forth, and in Traighāṭaka and other sacred places in the case of a purchase by the king alone—for the sake of spiritual merit two *dharma*s<sup>48</sup> for

<sup>35</sup> Compare the modern name Dhanā, *Ind. Ant.*, loc. cit., p. 165.

<sup>36</sup> Maṇikka is the very common modern name Mānek from *mānikya*, 'a ruby.' Uehari is a very peculiar compound, but perfectly distinct on the impression.

<sup>37</sup> Śāraṅkadika may possibly be the modern Shāraṅpur in the Pañjāb; see *Imperial Gazetteer*, *sub voce*.

<sup>38</sup> Nāra is probably, like the modern name Nāru which is frequently used in Gujarāt, an abbreviation of Nārāyaṇa. If Lāhaṭa is the correct reading, its first part may be connected with the modern name Lādhā, *Indian Antiquary*, loc. cit., p. 166.

<sup>39</sup> Compare the modern name Pomlā, *Indian Antiquary*, loc. cit., p. 167.

<sup>40</sup> As the preceding word is mutilated, it is not certain if I have divided the syllables correctly. But Māṇa seems to be the equivalent of the modern name Mānā, *Indian Antiquary*, loc. cit., p. 166.

<sup>41</sup> I do not dare to propose any correction for the mutilated word *bhaṭṭa*- or *haya*- which I do not understand and hence leave it untranslated. As *vyavaharaka* no doubt stands for *vyavahāraka*, 'trader, dealer,' it is, however, not improbable that the immediately preceding word referred to that in which the traders dealt, and that some word meaning 'horses' or 'animals' is hidden under the meaningless syllables. The word *deśi*, which I have translated by 'foreman,' means literally, 'guide, instructor.' It would seem that the dealers had appointed a manager, who acted in their name. Though this is possible, I should have expected at the end of the compound *Sreni* or some equivalent term.

<sup>42</sup> *Śhāna*, literally 'a place,' is frequently used in the sense of 'a place sacred to a particular deity,' see, e.g., the inscription from the temple of Bhadrā Kālī in Somnāth Pattan, *Vienna Oriental Journal*, vol. III, p. 7, verse 4, 6, p. 8, verse 9, etc. Here the sanctuary of the chief deity in Prithūdaka is probably intended.

<sup>43</sup> Though the god is not named to whom this and the next mentioned temples were dedicated, it may be conjectured that Vishṇu is meant, because the other two temples are Vaiṣṇava buildings.

<sup>44</sup> Nāgara is either the name of the subdivision of the Brāhmanas to which Prabhākara belonged, or an honorific title indicating that he was the Chief Bhaṭṭa of the town of Kanauj.

<sup>45</sup> 'The sacrificial boar' is Vishṇu in the boar-incarnation.

<sup>46</sup> *Bāpa* has the meaning 'an animal' according to the *Koshas*, and is used in that sense by Bāna.

<sup>47</sup> The Thakuras are the Thākurs or Rājput landholders; by *janapada*, 'the provincials,' the common people must be understood.

<sup>48</sup> *Dharma* denotes here and further on, where *one dharma* is mentioned, a kind of tithe set apart for religious purposes. The exact amount cannot be ascertained. It no doubt was regulated by custom, and so well known that its specification seemed unnecessary. In the translation the relative pronoun *yad* which precedes *dharmaadvayan* has been left out intentionally, and the word *and* has been inserted in its stead, in order to make the sentence more intelligible.



each animal, as a perpetual endowment;<sup>47</sup> and dividing that into twenty-four shares, we have assigned seven shares to the (*temple of the*) god built by the illustrious Guhāditya, and seven shares to the (*temple of the*) god built by Kadambāditya, and seven shares to (*the temple of*) him who rides on Garuḍa, and one share<sup>48</sup> to the (*temple of the*) sacrificial boar built by Bhūvaka in Prithūdaka, and one share to the temple priest of the latter, and one share to the sacred place of Prithūdaka;<sup>49</sup> moreover we have assigned out of the twelve shares into which the one *dharma* given for each horse by the purchasers of horses has been divided, [*six*] shares to (*the temple of*) the sacrificial boar built by Bhūvaka in Prithūdaka near the Eastern Sarasvatī and to the temple priest of the latter two shares, and to the sacred place in famous Prithūdaka four shares. This [*should be agreed to*] by the sellers and buyers of horses, (*and*) the virtuous *Goshthikas*<sup>50</sup> should thus manage on their own part and on behalf of others, according to the rule laid down above, as long as sun and moon exist. Moreover these shares should be divided [*by the Goshthikas*] according to [*the rule*] laid down above.

#### XXIV.—THE KANGRA JVALAMUKHI PRASASTI.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the Jvālāmukhī *Praśasti* has been prepared according to three paper-impressions furnished to me by Dr. Burgess. The inscription was described by Sir A. Cunningham in his *Archæological Survey Reports*, vol. V., pp. 167-168. He has fixed its age and extracted from it the best part of the historical information which it conveys. It is incised on a stone slab, measuring 2' 4" by 1' 6", which is preserved in the porch of the temple of Bhavānī in Bhawan, a suburb of Koṭ Kāngrā.

It is written in two different alphabets,—the *maṅgala*, and the first verse, which fill the first two lines and the beginning of the third, being in modern Śāradā characters while the remainder is in common Devanāgarī. The technical execution is not good. Some letters are imperfectly formed and the clerical mistakes, which are partly corrected, are very numerous. The latter may, however, in part be due to the carelessness of the writer of the copy from which the mason worked. As regards the preservation of the document, it must be noted that the left halves of lines 7-14 have been seriously damaged, and that further on, too, single letters have been effaced. The language is

<sup>47</sup> When it is stated that the two *dharman* are given as a perpetual endowment, the meaning probably is that the sum was to be paid at each of the annual horse-fairs in Prithūdaka, Traighātaka and other places where the traders dealt. This follows from the further exhortations addressed to the sellers and buyers as well as to the *Goshthikas*.

<sup>48</sup> *Bhāgaikāṣ*, 'one share,' which occurs here and further on, as well as *dharmaikāṣ*, 'one *dharma*,' is bad Sanskrit caused by the vernacular expression *bhāg ek*.

<sup>49</sup> The ablative *prithūdakaśthānāt* is altogether wrong; it ought to be the dative or the genitive, as further on.

<sup>50</sup> The *Goshthikas* are the members of the *Pañch* or committee entrusted with the management of the religious endowments; see also *Indian Antiquary*, vol. IX, p. 171, note 26, where the modern Nepālese name of such a committee, *guthhi*, i.e., *goshthi*, is given.

Sanskrit and, towards the end, not free from grammatical mistakes. With respect to the orthography, it may be stated that in the group *nt* the nasal is almost invariably expressed by an *anusvāra* and *n*.

The inscription consists of two entirely distinct parts. Lines 1-14 contain, besides a double *Maṅgala*, nine very artificial verses in honour of Bhavānī-Jvālāmukhī. Verse 10 informs us that this *Stotra* was composed by an ascetic of the Vedānta school called Rāghavachaitanya. A poet of this name is repeatedly and reverentially quoted in Śārngadhara's *Paddhati* (see Professor Aufrecht's *Oxford Catalogue*, p. 124 B, and *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XXVIII, p. 76). If, as seems not improbable, the two persons are identical, the *Stotra* must have been composed before A.D. 1363, the date of the *Paddhati*, and be at least about 80—100 years older than the inscription. In the second part, lines 15-24, one Kṛṣṇabhaṭṭa informs us (verse 12) that he copied the above *Stotra*, and tells us regarding himself that he was 'a brother to the wives of others,' learned in all *Śāstras*, a poet, a devotee of Harihara, and originally an inhabitant of Kāśī or Benares. His grandfather, he says (verse 11), who was also called Kṛṣṇabhaṭṭa, belonged to the Drāviḍa subdivision of the Brāhmanas and to the Ātreya gotra, was able to explain the six *Darśanas* and had performed one or several Soma sacrifices. His father Vāgīśvara, he adds (*ibidem*), thoroughly knew the *Mīmāṃsā*, the *Smṛiti*, and the science of the sacrifice, and had composed works of his own. Next follows (verses 13-14) the information regarding the ruler of the country, which has already been discussed by Sir A. Cunningham. He was Samsārachandra, son of Karma-chandra and grandson of Meghachandra, "who after conquering all his foes presents the earth to those knowing the meaning of the *Vedas* and of the *Śāstras*." The latter words show that Kṛṣṇabhaṭṭa had received or hoped to receive Dakṣiṇā from the prince.

If I am right in reading (verse 13) *pañcamābdābhishikṭaḥ* and in translating it by "who was anointed in the fifth year (of the *Lokakāla*)," it appears that Samsārachandra mounted the throne in the year 1430 A.D., which corresponds to the year 4505 of the Saptarshi era; for Sir A. Cunningham (*loc. cit.*) has satisfactorily proved that this king belongs to the fifteenth century, "because he is the fourth after Rūpa[chandra], the contemporary of Fīroz Tughlak in A.D. 1360, and the sixth before Dharma[chandra], the contemporary of Akbar in A.D. 1560." The following verse (15) praises Samsārachandra's minister, the chamberlain (*pratīhāra*) Raṇī, *i.e.*, probably Raṇasimha, who was the son of the chamberlain Vīra, *i.e.*, Vīrasimha. Verse 16 is in honour of the Muhammadan overlord Sāhi Mahammad, who must be identified, as Sir A. Cunningham has shown, with Muhammad Saiyid, Emperor of Dehli from A.D. 1433 to 1446. Verse 17 gives us the name of the mason Sūgika who incised the inscription out of devotion towards, *i.e.*, while in the service of, the Kāmboja Delha. The concluding *maṅgala* in prose is addressed to Jvālāmukhī, by one Sūryadhvaja, the pupil of the illustrious Karmadhvaja. This person probably was an ascetic connected with the temple or the worship of Bhavānī-Jvālāmukhī. The whole second part of the inscription is no doubt the composition of Kṛṣṇabhaṭṭa, who, though a poet and learned in all *Śāstras*, was unable to write correct Sanskrit. The date of the inscription, of course, lies between A.D. 1433 and 1446.

## TRANSCRIPT.

- L. 1. श्री ॥ श्रीं स्वस्ति ॥ ॥ श्रीं नमो ज्वालामुख्यै ॥  
पायाज्ज्वालामुखी व५ प्रणतसुरवरस्कारकोटीरकोटी-  
कोटीव्याटीकमानद्युमणिसममणिये-
2. णिभावेणिभाता ॥  
कल्पान्तचोभजृंभाभररभससमारंभसरंभभीम-  
ज्वालामालाकरालाननलघुकवलीभूतभूतप्र-
3. पंचा [॥] १ [॥]<sup>1</sup>  
अव्यात् ज्वालामुखी वस्त्रमरसमरसीभावसंभावनो[द्य]-  
ह्रीर्वाणव्यस्रवाणप्रहसितदितिभूगर्वसर्वकषीजा ।  
शौर्याङ्गभावसंभावितम-
4. द्विषगलामन्वखङ्गाग्रधारो-  
हृच्छद्रक्तप्रणाली- त- रयहतिह्रिद्रितोर्ध्वाण्डखण्डा ॥ २ ॥<sup>2</sup>  
[पंचा]स्त्रोदंचनप्रांचितचरणसरोजा सरोजासनादि-  
[स्थ]त्यासु त्यागशूरासुरग
5. मरमदत्योनदत्यां च जन्या ॥  
जन्या जन्यप्रपंचा [प्र]भवभयरुजाहारिणी हारिणी सा  
वद्यावद्यानवद्यां धिय[मिय]मुदय[स्थे]न्नि वज्रेस्त्ररी वः ॥ ३ ॥<sup>3</sup>  
साकंसाकं-
6. सकंसाशमनशमनताग्राविभाताविभाता  
दिव्यादिव्यापदूनाविषमविषमयत्नेशभीमाशभीमा ॥  
वामावामावताहो यतिनि यतिनिरी-
7. चासमक्षा  
जालंजालंधरं श्रीचयनचयनयोगश्रितोमाश्रितोमा ॥ ४ ॥<sup>4</sup>  
देवी ज्वालामुखी वस्त्रमशुभमलं खंडिषीष्टेधिषीष्ट  
स्थामैतस्याः प्रसादाल्कि-
8. मपि तनु मह[चे]तसा [सं]गसीष्ट ॥  
विद्या [वि]द्यो[ति]षीष्ट प्र[क्त]तिमनुविदे-यिषीष्ट प्रसर्ति-  
धीः संबोभूयिषीष्ट प्रचुरपरिमला-नेन्द्रकोकूयिषीष्ट ॥ ५ ॥<sup>5</sup>  
दुर्गा-
9. दुर्गार्त्तिवोव्यादलिकुलतरलां[वै]जयं[न्ती]जयन्ती-  
मालामालालयन्ती[क]लित[क]लिमलाविश्रुताशान्नुताशा ॥  
दुर्गादुर्गार्त्तिवोव्यादलिकुलतरलां वैज-

<sup>1</sup> Metre of verses 1-9, Sragdharā. The word श्रीं in Pāda 3 is not certain. The consonants of the first syllable look like *ḍācā*, an impossible combination.

<sup>2</sup> Read •ह्रीर्वाः. The original had originally ह्रीर्वा• which has been corrected. The last syllable of ह्रीर्वा stands above the line. Perhaps वितय to be restored; रय stands above the line.

<sup>3</sup> Read स्त्रियासु. •दत्योन• stands above the line.

<sup>4</sup> The text had in Pāda 3 originally यतिनियतिनियतिनिरीचा, but syllables 7-9 have been deleted by means of *kāka-pādas*. Add at the end of the foot समक्षा.

<sup>5</sup> Read at the end of Pāda 3 प्रसर्ति•. Probably श्रीः प्रकीर्तयिषीष्ट to be read.

L. 10.

यन्ती[ज]यन्ती-

मालामाला[लय]न्तीकलित[कलिमला]विश्रुताशा[शु]ताशा ॥ ६ ॥  
 साव्याङ्गसर्वदावः कलितहरिपदादेवविद्याससोमा  
 साव्याङ्गसर्वदावः

11.

कलितहरिपदा[दि]ववि[द्या]रसोमा ॥

सा[व्याङ्ग]सर्वदा[व]: कलितहरि[प]दादे[व]विद्यारसोमा  
 साव्याङ्गसर्वदावः कलितहरिपदादेवविद्यारसो-

12.

मा [॥] ७ [॥]

एधन्ती स्निग्धमानां वि — नु — — [म]तिं [या] — — सर्व —ानी-  
 द्यन्ती वो विबाध[त्यधति] पति — — या पाषयन्ती सुखानि ॥  
 पुंसः सेव्या विनत्या विजयति सुदुता क-

13.

स्मर्यं त[ष्ण]वाना

शर्मेशौ — । सुकर्मफलमुप[चिनु]ते — — लोकस्य सारं ॥ ८ ॥  
 — गीसीष्टि — — ष्टं सकलकलिकलां कंसिषीष्टाशिषीष्ट  
 त्रेयस्त्रासीष्ट

14.

दासीष्ट च निरतिशयां — ततिं — — षीष्ट ॥

— । सीष्टा — । र — का — — सदन — रा गाहिषीष्टा — षीष्ट  
 त्रासीष्टास्त्रां ष्टीष्टाहितकृति निष्कषीष्टाद्य कात्यायनी

15.

ते ॥ ९ ॥

श्रीमद्राघ[व]चैतन्यमुनिना ब्रह्मवा[दि]ना ।  
 [स्तव]रत्नावली सेयं [ज्वा]लामुख्ये समर्पिता ॥ १० ॥  
 विद्वानात्रेयगोत्रः कलिमलदलनी द्राविडः क-

16.

क्षामष्टे-

ष्वड्दर्शिन्याः प्रवक्ता नृपति[सुत]नुतः सोमसंस्थाभिषिक्तः ॥  
 तस्माद्वागीश्वराख्यः समजनि सुधियामप्रणीप्रयकर्ता  
 भीमांसा-

17.

पारदृष्टा स्मृति — — [नि]पु[णी] यज्ञविद्याप्रवीणः ॥ [११ ॥]

तत्सूनुः क्षणभट्टः परनरवनितासोदरः सर्वविद्या-  
 पारीषः काव्यकर्त्ता हरिहरचरणांभोजशृंगीतिवेलं ।

18.

काशीवासी समेत्यालिच्छदिद[सु]भिलिं — — स्तोत्ररत्नं  
 ज्वालामुख्या महिषः कलयत तदिदं भुक्तिमुक्तिप्रधानं ॥ [१२ ॥]  
 वंशे जैवातृकस्याभवदवनिपतिमे-

19.

घचंद्रस्ततीभू-

द्राजा श्रीकर्मचंद्रो गुणगणनिलयः सत्कुमुद्वुधांशुः ॥

\* At the end of l. 8 the syllables तिवो have been deleted. In Pada 2 the text had originally कलिमदासा, of which the third and fourth syllables have been deleted, while another -म has been written above the line.

† विबाधत्य seems to be wrong.

‡ Metre, Anushtubh.

§ Metre of verses 11-13, Bragdhara. Read क्षणभट्टदर्शिन्याः ; •सुत• is doubtful.

तस्मात्संसारचंद्रः समजनि नृपतिः पंचमा[ब्दा]भिषिक्तः  
शत्रून्सर्वान्विजि-

- L. 20. त्वा वितरति वसुधां वेदशास्त्रार्थविद्वजः ॥ [१३] ॥<sup>10</sup>  
कीर्त्तिर्यस्य तुषारहारविशदा लोकत्रयं गाहते  
प्राप्तेयाद्रिमिषेण पंगपतिव्याजेन चंद्रकृवात ।  
21. यश्चुर्त्तिश्च सतामभीष्टफलदक्षिन्ता[म]णिः शोभते  
सोयं भूपतिशेखरो विजयते संसारचंद्रो नृपः ॥ [१४] ॥<sup>11</sup>  
वीरप्रतीहासुते वदान्ये महीपते वोढरि रा-  
22. ज्यभारं ॥  
रणीप्रवीहारजितारिवर्गे भवत्यशस्तिः परिरक्षति क्षितिं ॥ [१५] ॥<sup>12</sup>  
ब्रह्मांडोक्तगुहान्तरे दृढतरं निर्माय कूर्मासनं  
क्षीरांभोनिधियो-  
23. गपट्कलिताप्युष्मा तमःकुन्तलान् ॥  
कालं वस्तु विजित्य पश्यति परं ज्योतिः प्रतापाभिधं  
श्रीमत्साहिमहंमदस्य जयतात्कीर्त्तिः परा योगिनी । [१६] ॥<sup>13</sup>  
24. श्रीमद्रूपपतिशक्तप्रीत्या कांबोजदेहस्य ॥  
भक्त्या लेखितमतस्तोत्रं सूरीकसूत्रधाराच्च ॥ [१७] ॥<sup>14</sup>  
श्रीमत्कर्मध्वजशिष्यसूर्यध्वजस्य ज्वालासुख्यै नमः [ ॥ ]

#### TRANSLATION.<sup>15</sup>

Verse 10. By the famous ascetic Rāghavachaitanya, a Vedāntist, has this string of jewel-like praise been offered to Jvālāmukhī.

11. (There was) a learned Drāviḍa of the Ātreya gotra, Kṛishṇabhaṭṭa, a destroyer of the impurity of the Kali age, a teacher of the six Darśanas, who was honoured by the sons of kings and who had bathed on (the completion of) Soma sacrifices. From him was born a leader of wise men, called Vāgīśvara, a composer of works, who had completely mastered the Mīmāṃsā, was clever in (the exposition of) the Smṛitis . . . . and was learned in sacrificial lore.

12. His son Kṛishṇabhaṭṭa, a brother to the wives of others, a master of all sciences, a composer of poetry, a bee on the lotus of the feet of Harihara (filled) with excessive (devotion), an inhabitant of Kāśī, came and copied with broad . . . . . this most excellent hymn on the greatness of Jvālāmukhī; take notice of this (poem that is) most important for (the attainment of) enjoyments and liberation.<sup>16</sup>

<sup>10</sup> Read •पतिर्नेष•. विजित्वा is a grammatical mistake for विजित्य, which the author committed in order to escape a metrical fault.

<sup>11</sup> Metre, Śārdūlavikṛīḍita. Read चंद्रकृवात.

<sup>12</sup> Metre, Upajāti. Read वीरप्रतीहार• and रणीप्रतीहार•.

<sup>13</sup> Metre, Śārdūlavikṛīḍita.

<sup>14</sup> Metre, Gīti. Read •सेतुको; •सूत्रधारेच्च.

<sup>15</sup> I omit verses 1—9 as they possess little general interest.

<sup>16</sup> The use of *atisevan*, literally 'excessively,' which seems to mean '(filled) with excessive (devotion),' is not idiomatic.

13. In the race of the (*lord of this country*) to whom long life may be granted arose king Meghachandra. From him sprang the illustrious king Karmachandra, the abode of a multitude of virtues, a moon for (*that*) assemblage of lotuses, virtuous men. From him was born king Samsârachandra, anointed in the fifth year (*of the Lokakâla*); after conquering all his enemies, he presents the earth to those who know the meaning of the *Vedas* and of the *Śāstras*.<sup>17</sup>

14. Victorious is that best among princes, king Samsârachandra, whose fame, resplendent like snow or a string of pearls, pervades the three worlds in the guise of the snowy mountains, of the lord of snakes, and of the moon,—he whose form shines as the *Chintâmani* that grants the desired rewards to the virtuous.

15. While the chamberlain (*pratihâra*) Raṇi who has conquered hosts of foes, the noble son of the chamberlain (*pratihâra*) Vira, carries the burden of the government, thy fame, O king, protects the earth.

16. Victorious be the fame of the illustrious Sâhi Mahammada, that most excellent sorceress who sees the supreme light called majesty, after having most firmly fixed the tortoise-seat in the cave called Brahman's egg, after having shorn the locks of darkness, even using the milk-ocean during her devotions as the knee-cloth, and after having conquered the dark matter.

17. Through pure fondness for divine Gaṇapati, out of devotion for the Kâamboja Delha, this hymn has been caused to be written by the mason Sûgika.<sup>18</sup>

Of Sûryadhvaja, the pupil of famous Karmadhvaja, adoration to Jvâlâmukhî!

## XXV.—TWO CHANDELLA INSCRIPTIONS.

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### I.

#### MAU STONE INSCRIPTION OF MADANAVARMADEVA.

THE stone which bears this inscription was discovered in 1813 by Lieutenant William Price, at the foot of a rocky hill in the vicinity of the town of Mau, in the Jhânsi District of the North-Western Provinces, where "the natives were accustomed to sharpen their knives and *talwars* upon it." Lieutenant Price presented it to the Asiatic Society of Bengal, and it is now in the India Museum at Calcutta. He published a transcript and translation<sup>1</sup> of the inscription in the *Asiatic Researches*, vol. XII, pages 357-374.

<sup>17</sup> *Satkumudachandraḥ*, 'a moon for (*that*) assemblage of lotuses, virtuous men,' is most objectionable. For the poet really means to say that the king causes good men to prosper, just as the moon causes the lotus flowers to open, and he ought to have said *satkumuchchandraḥ*, or *satkumudachandraḥ*. The affix *vat* which makes the simile to halt, has probably been added only because the poet did not know how to satisfy the requirements of the metre. The same cause has also induced him to use the incorrect form *vijitad*.

<sup>18</sup> *Lekhitam*, 'has been caused to be written,' probably has been put, instead of *likhitam* or *utkirṇam*, 'has been written or incised,' neither of which would fit the metre.

This translation contains one serious error in introducing a second king Sallakshavarman after Jayavarmadeva—an error which has not been hitherto rectified.

The inscription, so far as I can judge from the impression, consists of 29 lines. The writing covers a space of about 4' 0½" broad by 3' 1" high, and a considerable portion of it is greatly damaged. Thus, the last line is almost completely effaced, and portions of about half the number of lines are either gone altogether or have become illegible, as will be seen from my transcript of the text. Fortunately, however, the names of the royal personages mentioned in the inscription are all well preserved, so that in all probability little of historical importance has been lost. The size of the letters is about ⅞". The characters are Nāgarī of about the twelfth century, similar in style to those of the inscriptions from Ajaygaḍh and Mahobā, of which photo-lithographs are given in Cunningham's *Archæological Survey of India*, vol. XXI, plates xv and xxi-xxiii; and all that need be said about them here, is that in this particular alphabet it is sometimes difficult to distinguish between the signs for *g*, *n* and *m*. The language is Sanskrit, and, so far as the inscription is legible, it is in verse throughout. The names of the composer and of the engraver may have been given in the concluding lines, but they are no longer legible. As regards orthography, *ḁ* is denoted by the sign for *o* everywhere except in *Kānyakubjaṃ*, line 3, *abdhēr*, line 14, *abbhramlihair* and *abbhrabhrānti*, line 18, *babhūcuk* (?) and *bihhrad*, line 21, and *bhūyasī*, line 25; the dental *n* is used instead of the *anuvāra* in *śubhrānśu*, line 10, *vanśa*, lines 11 (twice), 19 (?) and 23, *mīmdnśaka*, line 11, and *yajñānśa*, line 19; and *ujvāla* occurs for *ujjvāla*, in lines 13 and 15 (but not in line 16).

The inscription, in its present state, contains no date, but as it clearly is of the time of the (Chandella) king Madanavarman,<sup>2</sup> it must be referred to about the middle of the twelfth century A. D. Its proper object is to record the erection of a temple of Viṣṇu, the building of a tank near the village of Dedḍu, and the execution of some other work of piety, by one of the king's ministers whose name appears to have been Gadādhara (verses 46-48); and by way of introduction the inscription (in verses 3-16) gives a list of the (Chandella) kings from Dhaṅga to Madanavarman, and (in verses 17-45) an account of the family of the ministers of these kings, to which Gadādhara belonged.

The line of kings here presented to us, together with few remarks of historical importance, is as follows:—

- (1.) Dhaṅga,<sup>3</sup> defeated the king of Kanyakubja (v. 3).
- (2.) His son Gaṇḍadeva (v. 4).
- (3.) His son Vidyādhara (v. 5).
- (4.) His son Vijayapāla (v. 6).
- (5.) His son Kīrtivarmadeva (vv. 7-8).
- (6.) His son Sallakṣaṇavarman (vv. 9-10); evidently carried on a war in the country of Antarvedī (vv. 38-39).
- (7.) His son Jayavarmadeva (v. 11); succeeded by
- (8.) Prithivīvarman, the younger brother of (6) Sallakṣaṇavarman, (vv. 12-13).
- (9.) His son Madanavarman defeated the kings of Chedi and Mālava, and made the king of Kāśī keep on friendly terms (vv. 14-16).

<sup>2</sup> See *ante*, page 153.

<sup>3</sup> See note 62 on the translation of verse 3.

As regards the line of ministers, it suffices here to state that in the family of Gautama Akshapāda, the reputed founder of the Nyāya system of philosophy, there was born Prabhāsa, the prime minister of the kings Dhaṅga and Gaṇḍa (vv. 18-22). His son was Śivanāga, the minister of Vidyādhara (vv. 23-24); and from him sprang Mahīpāla, the minister of Vijayapāla (vv. 25-26). Mahīpāla had two sons, Ananta and Yogeśvara, of whom Ananta was minister under Kīrtivarman and Sallakṣhaṇavarman (vv. 27-39). Ananta had two wives and several sons, of whom one, probably Gadādhara, was appointed *Pratihāra* by Jayavarman (v. 40), and prime minister by Prithivivarman (v. 41), a post which he continued to hold under Madanavarman (v. 42). In this account of the ministers all the names of the kings are repeated in the same order in which they are given in the earlier part of the inscription.

Of the localities mentioned in the inscription the country of Antarvedī (in verse 38) is the Doab or district between the Gaṅgā and Yamunā rivers; and the village of Deddu (in verse 47) must have been near where the inscription has been found. Prabhāsa, mentioned by way of comparison in verse 20, is a famous place of pilgrimage on the west coast, at Verāwal Paṭṭan in Kāthiāwād.

TEXT.<sup>1</sup>

L. 1. . . . .<sup>2</sup>

— — — — —

श्रीव[स्त्रा]ङ्गं दधदपि वपुर्द्विष्यमव्यक्त एव ।

मायाजालैर्यमितभुवनो ऽप्येकहेतुर्विमुक्ते -

° — — — — — ° — — — — — ° — — — — — °<sup>3</sup>—[1].

— — — — —

2. — — — — — पञ्चावली[नां]

[भं]गिः प्रोद्य[स्त]ल[स्त्री]कुचकल[श]तटादक्षसि श्रीधरस्य ।

संक्रान्ता पातु युष्मानतिविशदलिपिर्दृश्यनीया शिलाभि

विन्ध्यस्ता मन्मथेनोन्मदसुरतविधि[व्यञ्जि]कैव प्र[श]स्तिः °<sup>4</sup>—[2].

— — — — — [ना]मा

नरेन्द्रः[1]

3. — — — — — [नि]खिल[नृप] यः कान्यकुब्जं नरेन्द्रं समर[भु]वि विजित्य प्राप साम्राज्यमुच्चैः °<sup>5</sup>—[3].

दर्पकच्छू[व]दीर्घच्छद्विषत्सुखनपण्डितः ।

'गच्छदेवो ऽभवत्सम्प्राप्ततुर[न्ता]वनोद्धारः °<sup>6</sup>—[4].

तस्मादग्नेधनरपतिमौलिषु विश्वा[न्त]कान्तपदकमलः ।

श्रीविद्याधरदेवः . . . . [वा]सवो जज्ञे °<sup>7</sup>—[5].

अजनि विजयपा -

<sup>1</sup> From an impression taken by the Editor.

<sup>2</sup> Here there are, preceding the first verse, traces of about twelve *akṣaras*. One would expect श्री वयो भवते वासुदेवाय, or some similar phrase.

<sup>3</sup> Metre, Mandākrāntā.

<sup>4</sup> It is impossible to say exactly how many *akṣaras* are effaced at the end of this and the beginning of the next line.

<sup>5</sup> Metre, Sragdharā.

<sup>6</sup> Metre, Mālinī.

<sup>7</sup> The back of the impression shows distinctly that this name is here वृद्ध, not वृद्ध.

<sup>8</sup> Metre, Śloka (Anuṣṭubh).

<sup>9</sup> Metre, Āryā.



- L. 4. [ल]: स्फारकीर्त्या विशाल: [गभ]चरितपयितस्तस्य राक्ष: सुपुत्र: ।  
 क्षपितनिखिलदृष्ट: प्रीणिताशेषशिष्ट: क्षतकलि[युगभङ्गः?] क्षीणि — — उ — उ : ॥<sup>10</sup>—[6].  
 भुवनत्रयगीतपुण्यकीर्तिस्तनयो ऽस्याजनि कीर्तिवर्मदेव: ।  
 उ — — [कलि][कल्मषं विह्वलं?] उ — — धर्म इ[वाह?] यो ऽवतीर्णः ॥<sup>11</sup>—[7].  
 जिग्ये
5. येनारिवर्ग: [कि]ल सममरि[भि]: षड्भिन्वान्तरङ्गैः  
 सार्धं धर्मेण नीतान्यनुदिनमधिकं<sup>12</sup> वृद्धिमद्भानि सप्त ।  
 उच्छिन्न: कण्टकौघो जगति कलिमल[धीनवै?]रेण साक्षं  
 [स्वाप्ता] सञ्चारिता चाजलधिपरिसरं [स्फार]कीर्त्या सहैव ॥<sup>13</sup>—[8].  
 — — — उ — — [स्व]विक्रमभरप्रोचिद्रितारि: सदा  
 श्री -
6. [स]लक्षणवर्मदेवनृपतिस्तस्यात्मजो ऽ[भू]त्प्रभु: [।]  
 धीरेय: श्रुतशालिनाङ्गुवतां व(व)भ्यु: कलानां निधि:  
 सद्भुतस्य च सप्त कल्पविटपी नि:शिषपुच्छ[धिनां] ॥<sup>14</sup>—[9].  
 ये[ना]च्छिद्यारिलक्ष्मीमखिलकु[लज]ने यच्छतीर्षैर्भिर[स्ता]  
 [मा] कष्टा दु:ख[वृत्ति] उ — — — — [न्यि?]ये किञ्च यस्य ।  
 राक्षं सेवागतानां क -
7. न[क]मणिमयोद्भासिनेपथ्यसाम्या -  
 दन्त्येषां चाश्रितानां सदसि किमपि नाभूद्विशेषोपलभ्य: ॥<sup>15</sup>—[10].  
 [सौ]दार्थ्यं सत्यनयशीर्यनिवासभूमिस्तस्याजनिष्ट तनयो जयवर्मदेव: ।  
 यस्य प्रतापतपनाभ्युदयेन भूपा दीपा इव [क्षतः] उ — — उ — न रेजु: ॥<sup>16</sup>—[11].  
 श्रीसलक्षणवर्मक्षीणीनाथस्य सोदरोव -
8. रज: ।  
 अथ दृष्टीवर्मनृप: कुलराज्यधुरान्दधौ धुर्य: ॥<sup>17</sup>—[12].  
 अशिष्टेषु द्वेषो भृशमभिरति: पातनिवहे  
 जिघृक्षा न्याये ऽर्थं विधिवदथ तीर्थं वितरणं ।  
 परा [रक्षा भूतत्वं]पि च विनयादानपरता  
 वितेने येनेत्यं क्षतचरितमुच्चैरिह कला ॥<sup>18</sup>—[13].  
 अजनि मदनवर्मभूमिपालस्त्रिभुवनत्रिसुतविक्रमो ऽथ तस्मात् ।
9. भुजव(व)समवलोक्य यस्य [मि]ने ऽहुतव(व)सभोमकया अनैरमिष्या ॥<sup>19</sup>—[14].  
 द्वाभिवद्रात्र्येव चैय: समरभरजितो यस्य नास्त्रापि नित्यं  
 कालं सौहार्दवत्त्वा गमयति सततं त्रासत: काशिराज: ।  
 येनौहत्वं दधान: स च सपदि समुन्मूलितो मालवेश -  
 स्तम्बन्तो यत्र भक्तिं परमवनिभुज: स्वास्त्यमन्ये च मेजु: ॥<sup>20</sup>—[15].

<sup>10</sup> Metre, Mālinī.<sup>11</sup> Metre, Aupāśāhbandasika.<sup>12</sup> I should have expected ०षिष्वा.<sup>13</sup> Metre, Bragdhārā.<sup>14</sup> Metre, Śārdhāvikrīḍita.<sup>15</sup> Metre, Bragdhārā.<sup>16</sup> Metre, Vasantatilakā.<sup>17</sup> Metre, Āryā.<sup>18</sup> Metre, Śikharīṇḍ.<sup>19</sup> Metre, Puṣpitaḅḅā.<sup>20</sup> Metre, Bragdhārā; and of the next verse.

L 10. कृष्टायां वेगवल्गुचरगस्वरपुटैर्वैरिगण्डावमुक्तेः

सिक्तायां रक्ततीर्थैः समरभुवि भृशं तेन शुभ्रान्शुगौर<sup>21</sup> ।

सुक्तावीजं यदुप्तं रिपुकश्चिरमां कीर्त्तिवल्ली ततो ऽभू -

त्तत्त्यागाश्वःप्रसेकात्मकभवसभामण्डपं व्यानये सा ॥—[16].

अथ नृपतीनामेषां ये राज्यधुरन्धरा महामात्याः ।

अभव -

11. त्विशुद्धचरितास्तद्वन्धः<sup>22</sup> कीर्त्त्यते ऽभुना वन्धः ॥<sup>22</sup>—[17].

सन्तुर्विश्वद्यजः समस्तभुवनैर्यो माननीयो ऽङ्गिरा -

स्तद्वन्धः<sup>23</sup> भगवान्जायत मुनिर्विद्यानिधिर्भौतमः ।

द्रागमीमान्सकरूपिणा<sup>24</sup> प्रकाटिते भालेक्षणे शम्भुना

रोपाहादविधौ निजे पदतले येनास्ति संदर्शितं ॥<sup>25</sup>—[18].

न्यायदर्शनविकासनद -

12. क्षः सो ऽक्षपाद इह कस्य न वन्धः ।

प्रत्यतिष्ठिपदपाश्व कुतर्कानीश्वरस्य महिमातिशयं यः ॥<sup>27</sup>—[19].

तस्योदग्रतपःप्रभाववसतेर्भावे विवृते क्रमा -

त्यु[ख्ये]कायतनं गुणौघसदनं जज्ञे प्रभासः सुधीः ।

अत्युहामसरस्वतीविलसितेनोद्भासितं सादराः

प्रभासं कृतिनः सुतीर्थमिव यं द्रष्टुं ययुः श्रेयसे ॥<sup>28</sup>—[20].

13. सर्वोपधाशुद्धिमताम्बुरीणो धङ्गेन गण्डेन<sup>29</sup> च भूभृता यः ।

नयप्रयोगे गहने सुदक्षः परीक्ष्य चक्रे ऽखिलमन्त्रिमुख्यः ॥<sup>30</sup>—[21].

सुदृढतरव(व)हमूलः समधितस्तम्बयाम्बु(म्बु)सेकेन ।

राज्यतस्करभवदनयोस्त्रिवर्त्मफलदः मदा नृपयोः ॥<sup>31</sup>—[22].

सु(सु)व्या श्रुतेन व(व)हुना धिपणायमानसुन्द्रातपोज्ज(ज्ज)लयशोभतदिवितानः ।

आजौ विपक्षनिवहैरवि -

14. षड्धामा तस्मादजायत कृती शिवनागनामा ॥<sup>32</sup>—[23].

अभिष्टीतुं शक्यं कथमिव गुणास्तस्य समते -

र्य एकः सहृत्तः सचिवपद[मास्थाय] न चिरं ।

क्रमाद्राज्यं विद्याधरनरपतेर्बिल्यकरदी -

कृताशेषोर्व्वीशं व्यधित भुवि सर्वातिशयितं ॥<sup>33</sup>—[24].

विशुद्धाहुम्बाव्येर्व्विधुरिव जगन्नेत्रसुभगो

महीपालस्तस्मादभवद -

15. भिरामोज्ज(ज्ज)लगुणः ।

गिरं सत्येन स्वां मतिमखिलकार्यैः [सु]फलितै -

<sup>21</sup> Read शुभायुः.

<sup>22</sup> Read ०इक्षः.

<sup>23</sup> Metre, Giti.

<sup>24</sup> Read ०इक्ष.

<sup>25</sup> Read ०सांसकरूपिणा.

<sup>26</sup> Metre, Śārdūlavikrīḍita.

<sup>27</sup> Metre, Svāgatā.

<sup>28</sup> Metre, Śārdūlavikrīḍita.

<sup>29</sup> Here, again, the first *akṣhara* of this word, on the back of the impression, is distinctly *अ*, not *इ*.

<sup>30</sup> Metre, Upajāti.

<sup>31</sup> Metre, Āryā.

<sup>32</sup> Metre, Visantatīlaka.

<sup>33</sup> Metre, Śikharinī; and of the next verse.

यं दृष्टापूर्त्ताभ्यां श्रियमपि कृतार्थत्वमनयत् ॥ —[25].

अविकलङ्गुकायधुराभरं विजयपालनराधिपतेर्हृदत् ।

स निरवयनयान्वितविक्रमः सुसचिवेषु बभूव निदर्शनं ॥<sup>34</sup>—[26].

सत्त्वैकधाम सद्भोगनित्योद्भासिवपुः स -

L. 16.

ती ।

जगद्भरक्षमो जज्ञे ऽनन्तो ऽनन्तगुणस्ततः ॥<sup>35</sup>—[27].

अभूद्भूरिगुणाधारो यस्य योगेश्वरो ऽनुजः ।

स रामस्येव मौमित्रि . . . . धन[व्रत]ः ॥ —[28].

अत्युच्चैर्दितोदितं कुलमिदं त्रा(त्रा)ह्यस्यमत्युज्ज्वलं

वेदस्याध्ययनं श्रुतं च विमलं श्रीः शिष्टसाधा[र]णी ।

शौर्ये दुर्विषहं रणेषु सततं सर्वत्र वाक्सूनुता

ऽन -

17. न्तस्यास्य महात्मनः शुभमतेः किं किं न लोकोत्तरम् ॥<sup>36</sup>—[29].

मन्त्री मन्त्राधिकारि समहति हृदयं गूढविश्वश्रुत्ये

नित्यं हस्य[श्रुतेता?] रिपुषु [पुर?]व(व)लाध्यक्ष एकस्त्रगोता ।

निर्जिता शाववा[णाम] ७ ७ ७ ७ ७ [श]ः सर्ववीरेक[ध]र्यः

कार्यं कस्मिन्न सोभूदभिमतसचिवः कीर्तिवर्माश्वरस्य ॥<sup>37</sup>—[30].

युक्तचेत्य -

18. चिवी गुणैरभिजनप्रज्ञा[शुचि]त्वादिभि -

र्जिता स्यान्न त[दा] स्फुटं नृपतिना काचिदुरापोन्नतिः ।

तस्मिन्नेतरे ऽनुशासति [धरां य]त्कीर्तिवर्माप्रभुः

कीर्त्त्या म[च]रितैः श्रिया च जितवान्धर्मात्म[जं नाङ्गतं?] ॥<sup>38</sup>—[31].

— — — [धर]वर्द्धिधूमनिवहैरत्यर्थमभ्रंलिहै -

रश्मिभ्रान्तिधृतामशेषशिखिनां नृत्त -

19. क्रियाहेतुभिः ।

— — — ७ तलो ७ — [पि?] म[च]वा यज्ञान्<sup>39</sup> — — [धते]

धर्मस्तस्य गुणोत्तरं हि गणयत्य[स्यं न दो?]षं महान् ॥ —[32].

आ[स]र्वा नाम महार्हव्यञ्ज<sup>40</sup> पुण्यचरितमहनीया ।

अनसूया ऽविमुनेरिव . . . . . ॥<sup>41</sup>—[33].

द्वितीयापि च तस्याभूद्भार्या सत्कलसम्भवा ।

समाशीलाञ्ज -

20. . . . . ॥<sup>42</sup>—[34].

. . . . . [न]मनचं ।

वत्सं नाम सुधर्माधिष्ठितम[भ्यु]न्नतं सुनेत्रमिव ॥<sup>43</sup>—[35].

<sup>34</sup> Metre, Drutavilambita.

<sup>35</sup> Metre, Śloka (Anuṣṭubh); and of the next verse.

<sup>36</sup> Metre, Śārdūlavikrīḍita.

<sup>37</sup> Metre, Śragdharā.

<sup>38</sup> Metre, Śārdūlavikrīḍita; and of the next verse.

<sup>39</sup> Read यज्ञान्.

<sup>40</sup> Read सर्वज्ञा.

<sup>41</sup> Metre, Āryā.

<sup>42</sup> Metre, Śloka (Anuṣṭubh).

<sup>43</sup> Metre, Giti.

— —: स्वच्छ[म]तिर्विशुद्धचरितः सौजन्यरत्नाकरो  
 वि[च्छुद्धि]हरश्च शौर्यमरिमन्ना[त्रा]स्त्रय — — ७ ७ ।  
 — — — ७[मदा]धरो गुह्यनिधिः साधुप्रियो वामनः  
 प्र -

L. 21. शुक्ल [बभूवु?] — ७ ७ ७ — — — ७ — — ७ ७ ॥<sup>44</sup>—[36].  
 — — ७ — ७ [वि?]भुनातिगुह्यानुरा[गा]स्त्रयश्चक्षितिभुजा च परीक्ष [सम्यक्?] ।  
 सर्वे ऽ[मुनाय?] ७ ७ — ७ ७ रं नियुक्ताः कार्येषु सुप्रशुचिशूरजनोचितेषु ॥<sup>45</sup>—[37].  
 अथ सप्तचक्षुर्वर्ष[प्रभु?] . . . . . पुनः ।  
 पन्तर्वेदीविषये . . .

22. . . . . ॥<sup>46</sup>—[38].  
 — — — ७ ७ — ७ ७ ७ — — — ७ — — ७ ७  
 शौर्योद्रेकविनिर्जिता निजविभोः पादावनम्बीकृताः ।  
 कृत्वा कष्टकशोधनं जनपदे ऽपास्त्र प्रजानां भयं  
 ताभ्यः संविदधे च वृद्धिरसमा कोशस्त्र दण्डस्त्र च ॥<sup>47</sup>—[39].  
 हित्वा देहमिदं ७ ७ — भानुकन्याजला[न्त]:  
 ज्ञाधेय ऽनन्ते ७

23. ७ ७ [पर]मं व्र[त्र]ज्ञसायुज्यमाप्ते ।  
 यास्तारीयामिति स जयवर्षावनीन्द्रे च यद्वा -  
 दाब्बासत्तो प्रथितमहिमा प्रातिहार्ये नियुक्तः ॥<sup>48</sup>—[40].  
 मौलः सहस्रजन्मा<sup>49</sup> शुचिरमलमतिः शास्त्रविदृष्टकर्मा  
 वाग्मी दक्षः प्रगल्भः करितुरनरघारोहविघ्नः कृता[स्त्र]: ।  
 [मन्ते गूढे?] ऽनुरागप्रवृत्तिगुह्यतुल्ये -

24. ७ — — [नुभायः]  
 श्रीपृथ्वीवर्षाभावा तदनु वृपतिना मन्त्रिसुख्यश्च चक्रे ॥<sup>50</sup>—[41].  
 सर्वैरङ्गैः सहस्रं व्यधित निपुणधीस्तस्य राज्ञो ऽथ राज्यं  
 साचि[व्यं] विश्व[दुष्टैस्तदनु च मदनचोचिपालस्य सो ऽयं ।  
 पादुक्खादिप्रयोगैः [स]मयसमुचितैः प्रह्वभावं नरेन्द्रा -  
 कीत्वा सर्वान्क्रमेण व्यतनुत वसुधैवर्षमेकात[पत्रम्] ॥ —[42].

25. — — — ७ ७ — जमो ऽपि विविधैर्युक्तो गुह्यैरपि  
 श्रीमाचोदतिमान्मदाधर इति व्रू[व्रू]ते जनो ऽयं [स्वयं?] ।  
 गान्धीयैश्च पयोनिधिं ७ ७ ७ — — — ७ — — [प्यधौ]  
 वृ[वृ]द्धाधःकृतवाग्गुह्यं ७ ७ ७ — [केनो]वतिर्भूयसी ॥<sup>51</sup>—[43].  
 कसत्रं सन्तत्ये श्रुतमपि सदाचा[रवि]धये  
 म[होभू]त्ये वेदा वसु सकललोको[पकृतये?] ।

<sup>44</sup> Metre, Śārdūlavikrīḍita.

<sup>45</sup> Metre, Vasantatilakā.

<sup>46</sup> Metre, Āryā.

<sup>47</sup> Metre, Śārdūlavikrīḍita.

<sup>48</sup> Metre, Mandākrāntā.

<sup>49</sup> Read सर्वज.

<sup>50</sup> Metre, Śragdharā; and of the next verse.

<sup>51</sup> Metre, Śārdūlavikrīḍita.



(Verse 3).— . . . . . a king<sup>62</sup> named . . . , who, having defeated on the battle-field the king of Kanyakubja [*who had subdued?*] all princes, obtained exalted sovereignty.

(4).—From him sprang Gaṇḍadeva, a ruler of the earth in the four quarters, expert in annihilating enemies whose massive arms were terrible through the itching of pride.

(5).—From him was born, [*like?*] Indra . . . . ., the illustrious Vidyādhara-deva, whose beautiful lotus-feet took rest on the diadems of all kings without exception.

(6).—As the good son of that king was born Vijayapāla, eminent by widespread fame (*and*) purifying by virtuous conduct; who exterminated all the wicked (*and*) gladdened all good men; who put an end to the Kali age, . . . the earth . . .

(7).—As his son was born Kīrtivarmadeva, whose pure fame was sung in the three worlds; who, as it were, was Virtue, descended here . . . . . to destroy the sin of the Kali age (?) . . . . .

(8).—Who indeed vanquished the host of enemies, together with all the six internal enemies;<sup>63</sup> who day by day rendered more prosperous the seven constituent parts of the kingdom,<sup>64</sup> together with virtue; who extirpated the multitude of thorns<sup>65</sup> in the world, together with the strife induced by the impurity of the Kali age; and who made his command reach the borders of the sea, together verily with his widespread fame.

(9).—His son was the lord, the illustrious king Sallakṣhaṇavarmadeva, who always kept the enemies awake by the weight of his prowess . . . . .; a leader of those versed in sacred lore, a kinsman of the virtuous, a store of arts, an abode of good conduct, and a tree of paradise to all suppliants for support.

(10).—Who, by taking away the riches of enemies and bestowing them on all (*his*) people of good family, far removed that wretched misery, . . . . . and whose . . . to fortune; (*and*) in (*whose*) assembly there was not perceived any difference whatever between the kings doing homage to him and his other dependants, from the similarity of their garments, glittering with quantities of gold and jewels.

(11).—As his son was born Jayavarmadeva, a dwelling-place of generosity, truth, policy, and heroism; by the rising sun of whose majesty princes, like lamps . . . . ., were deprived of their lustre.

(12).—Then the king Prithivīvarman, the co-uterine younger brother of the illustrious king Sallakṣhaṇavarman, bore, equal to the task, the burden of the hereditary government.

(13).—Who, hating the ill-behaved (*and*) greatly delighting in worthy people, desirous of taking lawful wealth (*and*) then expending it according to prescript on sacred objects, carefully protecting all beings and wholly intent on securing propriety of conduct, thus practised here—a noble art—the conduct of the golden age.

(14).—From him was then born the protector of the earth Madanavarman, whose

<sup>62</sup> Comparing verse 21, there can be no doubt that the king here spoken of is Dhāṅga, whose name would fit well into the metre. The beginning of the verse probably contained some reference to the fact that this king belonged to the Chandrātreyas (or Chandella) family.

<sup>63</sup> Desire, wrath, covetousness, bewilderment, pride, and envy.

<sup>64</sup> Compare *Manu*, IX, 294: "The king and his minister, his capital, his realm, his treasury, his army, and his ally, are the seven constituent parts (of a kingdom); (hence) a kingdom is said to have seven limbs (*śāḍgu*)."  
Bühler's Translation.

<sup>65</sup> *i.e.*, seditious people.

valour is famous in the three worlds; having witnessed the strength of whose arm people have credited as true the tale of Bhīma's marvellous strength.<sup>66</sup>

(Verse 15).—Before whose name even, ever quickly flees the Chedi king, vanquished in fierce fight; (*and*) through dread of whom the king of Kāśī always passes his time in friendly behaviour; by whom moreover that ruler of Mālava, full of arrogance, was quickly exterminated, while other monarchs, paying homage to him, have enjoyed supreme comfort.

(16).—From the seed, consisting in the pearls bright like the white-rayed (moon) from the heads of the elephants of his foes, which he repeatedly sowed on the field of battle, ploughed by the hoofs of impetuously charging horses (*and*) irrigated by the streams of blood gushing forth from the throats of enemies, there has grown up the creeping plant of (*his*) fame; that, sprinkled by him with the water (*poured out*) at donations, has overspread the bower which is the assembly-house<sup>67</sup> of (Brahman), sprung from the lotus.—

(17).—Now then will be detailed the venerable lineage of the great ministers of pure conduct, who bore the burden of the government of these kings.

(18).—The son of the creator of the universe, to be honoured by all the worlds, (*was*) Āṅgiras: in his lineage was born the holy sage Gautama, a store of knowledge; who in the course of disputation, when Śambhu disguised as a Mīmāṃsaka showed the eye on his forehead, enraged, at once displayed an eye in the sole of his foot.<sup>68</sup>

(19).—That Akshapāda,—for whom in this world is he not an object of veneration, he who, able to expand the Nyāya doctrine, confuted false reasoning and then established the supreme greatness of the Lord?

(20).—In the thriving family of that abode of the might of fierce penance there was born in the course of time the wise Prabhāsa, the one resting-place of religious merit, the seat of a crowd of excellencies; whom, graced as he was by the brilliant play of overpowering eloquence, virtuous men respectfully went to see, as (*people visit*) the holy place Prabhāsa,<sup>69</sup> for their welfare.

(21).—A leader of those who are free from all deceit, (*and*) highly expert in the abstruse conduct of politics, he, having been (*duly*) tried, was appointed chief of all the ministers by Dhaṅga and king Gaṇḍa.

(22).—(*And*) the tree of government which had struck very firm roots, when it was made to grow by being sprinkled with the water of his policy, always bore to those two kings the fruit of the three objects of life.<sup>70</sup>

(23).—From him was born the virtuous Śivanāga, in understanding and wide sacred knowledge like Dhishana;<sup>71</sup> who filled the extent of the regions with his fame, bright like the moon-light, (*and*) whose might could not be endured by the hosts of enemies in battle.

(24).—How is it at all possible (*duly*) to applaud the excellencies of that wise one, who, as soon as he had assumed the post of minister, alone, by his excellent conduct, gradually made the government of the king Vidyādhara one to which all

<sup>66</sup> I need hardly say that I do not mean this to be a literal translation, although it gives exactly the sense of the original.

<sup>67</sup> i.e., the whole universe.

<sup>68</sup> An allusion to Gautama's other name Akshapāda; see the next verse.

<sup>69</sup> Or, perhaps, "the holy shrine of Prabhāsa."

<sup>70</sup> Virtue, wealth, and pleasure.

<sup>71</sup> i.e., Brihaspati, the preceptor of the gods.

the rulers of the earth were rendered for ever tributary, so that it surpassed all others on earth ?

(Verse 25).—As the moon, grateful to the eyes of mankind, (*arose*) from the pure sea of milk, so sprang from him Mahipāla, with pleasing brilliant qualities; who fulfilled the purport of his word by truth, that of his understanding by actions which bore good fruit, and that of his wealth by pious and beneficial deeds.

(26).—Sustaining, to its full extent, the weighty burden of the important affairs of the king Vijayapāla, he, in whom valour was united with a blameless policy, became the standard of comparison among good ministers.

(27).—From him was born, able to bear the weight of the world (*and*) endowed with endless excellencies, the wise Ananta, the one home of goodness, whose body always was resplendent from virtuous enjoyment.

(28).—Whose younger brother was Yogeśvara, the seat of numerous excellencies, devoted . . . . . as (Lakshmana,) the son of Sumitrā, was of Rāma.

(29).—(*Birth in*) this most noble family which had risen higher and higher, Brāhmanical rank most illustrious, study of the Vedas, spotless sacred knowledge, wealth shared with the learned, heroism always difficult to be withstood in battles, (*and*) everywhere pleasing but sincere speech,—what is there in which this noble-minded virtuously inclined Ananta did not surpass the world ?

(30).—(*Being the king's*) councillor in the very high office of counselling, (*the very*) heart (*of the king*) in secret confidential matters, constantly [a leader of horses and] elephants among enemies, a superintendent of the forces of the town(?), an unrivalled protector of property, a vanquisher of adversaries, . . . . the sole chief of all heroes, —in what affair was he not the approved minister of the king Kirtivarman ?

(31).—When a king has for his guide a minister of noble birth, endowed with understanding, uprightness and similar qualities, then there is clearly nothing so high that it would be difficult for him to attain to. No wonder, then, that the lord Kirtivarman by his fame and good acts and prosperity surpassed the son of Dharma<sup>73</sup> (*even*), when that best of guides was governing the earth.

(32).—By the volumes of smoke of the sacrificial fires . . . . . which touched the clouds (*and*) caused all peacocks, by whom they were mistaken for clouds, to dance, . . . . . Maghavan . . . . . a share of the sacrifice . . . . .<sup>74</sup>

(33).—[*His wife was a lady*] named Âsarvā, born in an illustrious family, venerable for her virtuous conduct, as Anasūyā (*was*) of the sage Atri, . . . . .

(34).—And he had also another wife, sprung from a noble race, [*who by*] patience, good character, uprightness . . . . .

(35).—[*She bore to him ?*] . . . . . a faultless [*son*], named Vatsa, like the elevated Sunetra,<sup>74</sup> seated in the assembly of the gods (?).

(36).— . . . . . of clear understanding (*and*) pure conduct, a mine of benevolence, and Viṣṇu, removing faults, . . . . . bravery, dignity, piety, . . . . , Gadādhara, a store of excellencies, Vāmana, fond of the good, and Pradyumna were [*his other sons (?)*] . . . . .

<sup>73</sup> i.e., Yudhisṭhira.

<sup>74</sup> A portion of the verse being altogether illegible and the reading of the last line being doubtful, I am unable to give a proper translation. The general sense no doubt is that the minister was frequently engaged in sacrificial acts.

<sup>75</sup> A son of Dhṛitarāṣṭra.



(Verse 37).— . . . . . through (*his*) liking for distinguished qualities, having been properly tried, all were appointed by the king Sallakshaṇavarman . . . . . in offices suitable to wise, upright, and valiant men.

(38).—Then [the lord] Sallakshaṇavarman . . . . . , again, in the country of Antarvedi . . . . .

(39).— . . . . . utterly defeated by the excess of his heroism, were made to prostrate themselves at the feet of his master; having cleared the country of thorns (*and*) dissipated the fears of the subjects, he<sup>76</sup> in an unparalleled manner increased their treasure and power.

(40).—When the venerable Ananta, having abandoned his body in the waters of [*the river of*] the gods and of the daughter of the Sun,<sup>76</sup> had attained to . . . . . supreme union with Brahman, he, considered the chastiser of the enemies (*and*) famous for his greatness, was eagerly appointed by the king Jayavarman, near his own person, in the office of *Pratihāra*.

(41).—And (*being*) a hereditary servant, born in a noble lineage, upright, of clear intellect, versed in sciences, tried by practice, eloquent, clever, resolute, expert in mounting elephants, horses and chariots, skilled in archery, [secret in council,] endowed with affection and other excellent qualities, (*and*) . . . . . , he subsequently was appointed chief of the ministers by the illustrious king Prithivivarman.

(42).—Then sustaining the high office of minister, possessed of keen intelligence, he made the government of that king prosper in all its constituent parts, and so he did afterwards that of the king Madana. Having gradually reduced all princes to the state of dependency by applying the six expedients<sup>77</sup> and so forth, each in due season, he made (*the king's*) sovereignty over the earth characterized by a single umbrella.<sup>78</sup>

(43).— . . . . . able, . . . . . endowed with manifold multitudes of excellencies, illustrious, not haughty, spoken of by people as Gadādhara<sup>79</sup> incarnate(?), . . . . . by his depth the ocean, by his understanding surpassing the preceptor [*of the gods* (?)],—who [*is there that has attained to*] greater elevation?

(44).—He has his wife for the procreation of children and his sacred knowledge for the practice of good conduct; the Vedas serve him for the welfare of the earth, and his wealth he has for the benefit of all people. Inclined as his mind is to . . . . . people in consequence of his conduct indeed believe that with him the Kali age has come to an end (?)

(45).—Since he has got for his sons Śrīdhara, Vidyādhara, and the rest, who by their excellent qualities surpass all people, he takes the lead of all family men.

(46).—Always anxious to engage in pious and beneficial acts and other good deeds, he caused this edifice to be erected, endowed with . . . . . in it there is here the god [*Nārāyaṇa* (?)]; for the wealth of the great is employed in acts of piety.

(47).—Moreover, with his exceedingly pure wealth, he caused carefully to be built on the boundary of the village of Deddu, a tank, charming with its masonry of many

<sup>76</sup> I believe that the personage here spoken of is Gadādhara, one of the sons of Ananta. See verses 36 and 43.

<sup>77</sup> *i.e.*, at the confluence of the Gaṅgā and Yamunā. Compare verse 55 of No. IV of the inscriptions from Khajurāho, *ante*, p. 146.

<sup>78</sup> Peace, war, marching, sitting encamped, dividing his forces, and seeking the support of a more powerful king.

<sup>79</sup> *i.e.*, he made the king the one supreme ruler of the whole earth.

<sup>80</sup> *i.e.*, the god Viṣṇu.

broad stones; (*and*) on the banks, not liable to be broken, with a mass of other stones,  
 . . . . .

(Verse 48).— . . . . . in the place, he caused to be made, built with  
 a collection of hewn stones, . . . . . the water of which is pale like the moon.

(49).—Kenđi by name (?) . . . . . and in the proximity of the village,  
 by the wise one for the benefit of the people . . . . . a tank of good water  
 . . . . .

## II.

### BATESVAR STONE INSCRIPTION OF PARAMARDIDEVA; OF THE VIKRAMA YEAR 1252.

The stone which bears this inscription<sup>1</sup> is said to have been found<sup>2</sup> in an ancient mound at Baṭeśvar, a town in the Agra District of the North-Western Provinces, on the right bank of the Jumna, 35 miles south-east of Agra;<sup>3</sup> and it is now in the Lucknow Museum. The stone is broken right through from top to bottom; but, the break being fairly clean, the *aksharas*, which in consequence are gone, are few, and can, with one or two exceptions, be readily supplied. Besides this, the upper proper left corner of the stone is broken away, causing the nearly complete loss of 23 *aksharas* at the end of the first, and of eight *aksharas* at the end of the second line.

The inscription consists of 24 lines. The writing covers a space of about 2' broad by 1' 8" high, and, with the exceptions already noted, it is fairly well preserved, so that everything of importance may be read with certainty. But the engraving being rather shallow and the surface of the stone somewhat worn, it is occasionally difficult, and in several places impossible, to trace the superscript letters in the impressions. The size of the letters is between  $\frac{1}{16}$ " and  $\frac{1}{8}$ ". The characters are Nāgarī, resembling those of the Mahobā inscriptions, of which photo-lithographs are given in Cunningham's *Archæological Survey of India*, vol. XXI, plates xxii and xxiii. The language is Sanskrit, and, with the exception of the introductory *om om namo bhagavate Vāsudevāya* and the concluding *śrīr-astu*, the inscription is in verse throughout. It was composed by Devadhara, a son of Gadādhara, who was minister of peace and war of Paramardideva and a son of Lakshmidhara, of the Gauḍa lineage; written by Dharmadhara, a younger brother of Devadhara; and engraved by Mahārāja (?), the son of Somarāja (verses 30-32). As regards orthography, *b* is denoted by the sign for *v* everywhere except in *udbābhāvur*, line 10, *bābhāva*, lines 13, 14, 16, 20 and 22, and *bibhartti*, line 24; the dental sibilant is fifteen times used for the palatal sibilant (*e.g.*, in *Saureś*, line 1, *vindas*, line 6, &c.), and the palatal for the dental in *śaro*, line 11, *āśid*, line 14, and *śachiveshu*, line 21; before sibilants and *h* the dental *n* is employed instead of *anusvāra*, in the interior of simple words in *vanśas*, line 2, *payānsi*, line 9, *hanso=vatansita*<sup>o</sup>, line 11, *hansas*, line 14, *pumānsam*, line 21, (but not in *avatamsaḥ*, line 2), and, exceptionally, at the end

<sup>1</sup> The text of it has been previously published by Dr. Hultzsch in the *Zeitschrift D. Morg. Ges.*, vol. XI, pp. 51-54, and his transcript has been very useful to me. But my text will be found to differ in several places from Dr. Hultzsch's, especially in verse 22; and I differ from Dr. Hultzsch in the interpretation of the date contained in the last verse.

<sup>2</sup> I am somewhat doubtful about this; for the inscription appears to be the one mentioned by Sir A. Cunningham in *Archæological Survey of India*, vol. XXI, p. 82, No. 52, as found on the bank of a lake at "Bagrari."

<sup>3</sup> *Imperial Gazetteer*, vol. II, p. 216; and Cunningham, *Archæological Survey of India*, vol. VII, p. 5.



L. 3.

मुक्ताफ[सै]रिव यमोभिरमोमि शुभैः ॥<sup>१</sup>—[3].

अस्मिन्नुहामदीर्घच्छङ्कितारातिमच्छलाः ।

अस्मिरे चारुचारिवा[चान्द्रा<sup>२</sup>]वियमहीभुजः ॥<sup>१</sup>—[4].

तेष्वाविरास विससत्करवासदच्छद -

4.

ओलिनिर्हंसितम्राजवनोन्नपचः ।

उहामदर्परिपुराजवलाभिघातस्थातोद्यमो मदनवर्गमहीमहेन्द्रः<sup>३</sup> ॥<sup>१</sup>—[5].

सौधे सोच्छसितं स्थितं सकच्छं लोलायुको व्याहृतो

दृष्टो

5.

वाप्यजसौघरुदनयनं क्रीडाकुरङ्गीमिश्रः ।

व्रासाद्यस्त्र यियासुना वनभुवं कान्ताज[नि<sup>४</sup>]न द्विवांप्रस्थाहसिनि[राग]मानसतया किङ्किज वाचेष्टितं ॥<sup>१</sup>—[6].

सिन्दूरिताहितमतङ्ग -

6.

अकुञ्ज[पृष्ठे] येनाहितोत्तिमसिनः करवासदच्छः ।

सुहरेभिर्निजविनास[श]विसर्पिं[श्रेष्ठ्य चा]<sup>५</sup>सोकि केतुरिव [मू<sup>६</sup>]तनसूर्यसङ्गरे ॥<sup>१</sup>—[7].अजायत यशोवर्षा ततश्चन्द्र इवांबुधेः<sup>७</sup> ।

7.

योभवज्जगदानन्दी म[हेच्छ]रमिरोमणिः ॥<sup>१</sup>—[8].

कुन्देन्दुकान्धा मिजगहिसारियदीयकीर्त्त्या धवलोन्नतेषु ।

केशेषु जा[ता व]त निर्ज्वराभामभूतपूर्वा पक्षितस्य ब्रह्मा ॥<sup>१</sup>—[9].

आसीत्ततो न -

8.

अनरेन्द्रभीक्षिरजप्रभापाटसपादपीठः ।

अच्छर्व्वर्ग्वप्रतिपक्षिसार्थ[दी]र्घ्यमर्ही परमर्हिदेवः ॥ —[10].

परस्परविरोधस्य [त]स्य राज्ञे कथैव का ।

सङ्गतं श्रीसरस्वतीरपि येन प्रवर्त्तितं ॥<sup>१</sup>—[11].

9.

प्रचक्षति ककुभा[ञ्ज]याय यस्मिन्परिचरुवतधरापरानमु[ञ्ज]ः ।

कवक्षितरविरश्मि[स्मि]तीव्रतापादिव पिवति अ य[या]न्ति<sup>८</sup> तोवरासे[शे]ः ॥<sup>१</sup>—[12].यस्यतापदहने निरङ्कुशस्यसरस्वपि<sup>९</sup>

10.

सपञ्चसङ्गसु ।

<sup>१०</sup>उ[ह]भूतुरधिक[ह]रिश्वाचिस्वा[भ्या]मकोमसतृचानि सञ्चतः ॥<sup>१</sup>—[13].अथास्ति लोकाव्रितयप्रतीतं वसिष्ठनो[मं<sup>११</sup>] सुकृतेकपात्रं ।

यस्मिन्जायन्त विष्णु[श्च]ब्रह्मा विप्राः पयो -

<sup>१</sup> Metre, Vasantatilakā.<sup>२</sup> Metre, Śloka (Anuṣṭubh).<sup>३</sup> Metre, Vasantatilakā.<sup>४</sup> Metre, Śārdūlavikrīḍita.<sup>५</sup> Of the three *akṣaras* in brackets only the consonant of the first is absolutely certain, but above it at least one line of the superscript vowel is visible; the third *akṣara* was originally ना, which appears to have been altered to चा. There can be no doubt that before चासीति we require a masculine adjective, qualifying both करवासदच्छः and केतुः.<sup>६</sup> Metre, Vasantatilakā.<sup>७</sup> Read यशोवर्षे.<sup>८</sup> Metre, Śloka (Anuṣṭubh).<sup>९</sup> Metre, Upajāti; and of the next verse.<sup>१०</sup> Metre, Śloka (Anuṣṭubh).<sup>११</sup> Read यशोवि.<sup>१२</sup> Metre, Pūshpitaḡṛā.<sup>१३</sup> Read निरङ्कुशं च.<sup>१४</sup> Read ०रधिकं हरिः.<sup>१५</sup> Metre, Rathoddhātā.

L. 11.

धाविव मौक्तिकौघाः ॥<sup>11</sup>—[14].

तेषु क्रमादखिलसा(शा)स्त्रय(स)रोविहारिहृन्मोवतन्मिश्रिवापतिपादपद्मः<sup>12</sup> ।  
लक्ष्मीधरः स्फुरित[भास्व]दसी(शी)तरन्नि(स्मि)सत्र(त्र)स्त्रचारिगुणमौक्तिकसिं धुरासीत्<sup>13</sup> ॥  
<sup>14</sup>—[15].

12.

यदध्वरोक्तासिद्धतास(ग्र)धूमलेखाः स्फु[टा]नेकविभक्तिभाजः ।  
दिगङ्गनापीनपयोधरेषु विलास[वे]<sup>15</sup>विन्त्रियमान्त्रय[त्त ॥<sup>16</sup>]<sup>17</sup>—[16].  
[च]लभत जनिमस्मात्स्वरितैकपात्रं विनयसदनमे -

13.

कं वस्तराजो द्विजेन्द्रः ।

जलधिरिव [गभीर]<sup>18</sup> शैलवनेयसारो मुररिपुरिव लक्ष्मीसंश्रयो यो ब[भू]व ॥<sup>19</sup>—[17].  
निर्मलगुणगणव[तश्च मि<sup>20</sup>]त्रोदयमोदिनोम्बु(म्बु)जस्त्रेव ।  
शुक्लद्विजपरिभोष्या

14.

बभूव यस्यामला लक्ष्मीः ॥<sup>21</sup>—[18].

आशी(सी)दशेषन्नुतिसिंघुहृन्मस्तस्यात्मजो<sup>22</sup> लाहडनामधेयः ।  
पु[पोष] यो निर्मलवाग्मिलासं रे[मे] [च<sup>23</sup>] यः सत्जनमानसेषु ॥<sup>24</sup>—[19].  
मंत्रिणां धुरि कलोज्ज्वल -

15.

कायं यश्चकार मदनचितिपालः ।

विष्टपत्रितयमे[व?] जिगीषुः पंचवाण इव सी(शी)तमयूखं ॥<sup>25</sup>—[20].  
कुटुम्ब(म्ब)कुमुदप्रौढप्रमोदने प[टी<sup>26</sup>]यसी ।  
तस्यासीद्विजराजस्य प्रभा हृदयव -

16.

लभा ॥<sup>27</sup>—[21].

ततो बभूव द्विजरा[ट्ट]मच्चः सल्लक्षणसारचरित्रपात्रम् ।  
च[भू]त्ति[नि]त्रः परमर्हिदेवः क्षोणीम्बरो येन विनिर्मलेन ॥<sup>28</sup>—[22].  
राज्य - [रम]शेषमेव भुजयोर्विन्ध्यस्य यस्य स्वयं  
वीर -

17.

श्रीपरमर्हिभूपरिहठः प्रौढप्रमो[दो]दयः ।

<sup>29</sup>वस्त्रहा(हा)लकुलंगसा(शा)वकदृशामुद्दामकामस्त्रयां  
पद्म(स)न्यासकलाविलासर[सि]क[स्त्र<sup>30</sup>]ग्लोभवत्तंतम् ॥<sup>31</sup>—[23].  
लक्ष्मीकेलिनिकेतन -

18.

स्य भजतो मित्रोदयस्मेरतां

दूराधःकृतकंटकस्य गुणिनी लोकैकतापण्डितः ।  
अश्वोजस्य च तस्य च त्रिभुवने साधर्म्यमत्युज्ज्वलं  
वेधर्म्यं तु पराङ्मुखः स न कदाप्यासीद्विजाधीश्वर -

Metre, Upajāti.

<sup>12</sup> Read •इसीवतसित•.<sup>13</sup> Metre, Vasantatiakā.<sup>14</sup> This akshara originally was वि.<sup>15</sup> Metre, Upajāti.

<sup>16</sup> The aksharas in these brackets are doubtful. The first of them looks more like स than like म; of the second, the consonant appears certainly to be म, not स; and the third, in the impression, is quite indistinct. Dr. Hultsch has read ससेतुः.

<sup>17</sup> Metre, Mālinī.<sup>18</sup> Metre, Āryā.<sup>19</sup> Read •इसस•.<sup>20</sup> Metre, Upajāti.<sup>21</sup> Metre, Svāgātā.<sup>22</sup> Metre, Śloka (Anushtubh).<sup>23</sup> Metre, Upajāti.<sup>24</sup> कुलंग, probably only by mistake, for कुलंग.<sup>25</sup> Metre, Śārdūlavikrīḍita; and of the next verse.

L. 19.

रे ॥ —[24].

[प्रा]सादी वैश्वस्तेन निर्मितोन्मूर्ध्वहन्तरिम् ।

मूर्ध्ना सृस(श)ति यो नित्यं पदमस्यैव मध्यमम् ॥<sup>36</sup>—[25].

धकारय[च] स्फटिकावदातमसाविदम्[न्दि]रमिन्दुमौलेः ।

न जातु यस्मिन्निवसन्स दे -

20.

वः कैलासवासाय चकार चेतः ॥<sup>37</sup>—[26]

पीताम्ब(म्ब)रं यस्य यशो बभूव सुदर्शनं यस्य वपुर्विजम्बे ।

गुणोत्करी यस्य च नन्दकीभूदासीत् [त]स्मात्पुत्रपोत्तमाख्यः ॥ —[27].

त्रिशुवनमहनीयह -

21.

सहस्रं शिशुमपि यं परमर्हिपार्थिवेन्द्रः ।

अनयत श(स)चिवेषु मुख्यभावं जगति गुह्यं हि पुमान्मर्मघयन्ति<sup>38</sup> ॥<sup>39</sup>—[28].अनेनाधारसु(शु)चिना त्र(त्र)ल्लोके ि[वह<sup>\*</sup>]रिच[:]. ।

कीर्तनं जनकस्वेदमसिद्धं सिद्धिमापि -

22.

तम् ॥<sup>40</sup> ॥ —[29].

[मौ]डान्वयैकतिलकस्य गदाधराख्यो लक्ष्मीधरस्य तनयः कविचक्रवर्त्ती ।

विद्यावताम्ब<sup>41</sup> परमः परमर्हिदेवसंघानविश्र[ह<sup>\*</sup>]महासचिवो बभूव ॥<sup>42</sup>—[30].

तस्मात्ततो देवधरः कवी -

23.

म्हः प्रस(श)स्तिमेतामतुलाश्चकार ।

अस्मात्ततो धर्मधरश्च धीरः कुतूहलाद्वा(वा)लकविर्जिलेख ॥<sup>43</sup> ॥ —[31].

उच्चकार चमत्कारकारकः सर्वशिल्पिनाम् ।

. . [धी]रो महाराजः सोमराजाङ्गभूरिमाम् ॥<sup>44</sup>—[32].

शं -

24.

सुखं विष्णुश्च विभर्त्ति यावज्जटाकलापं च भु[जान्त]रं च ।

पा[शो]धिवं धाम च कौस्तुभश्च स्त्रिरास्तु कीर्त्तिश्च कृतिश्च तावत् ॥<sup>45</sup>—[33].पञ्च[म्रा]चसुखादित्यसंख्ये विक्रमव[त्स<sup>\*</sup>]रे ।आश्विनयज्ञपञ्चम्यां वासरे वासरेयितुः ॥<sup>46</sup>—[34].त्रैरिस्तु [॥<sup>\*</sup>]

## TRANSLATION.

Om ! Om ! Adoration to the holy Vāsudeva !

(Verse 1).—Victorious are the arms of Śāuri,<sup>47</sup> the trees which yield the four objects of life,<sup>48</sup> every hair on which [becomes] erect (with pleasure) at the close embrace of Lakshmi.

(2).—May he who holds the discus in his hand,<sup>49</sup> protect [you], he who under the pretence of .....touched the breasts of the daughter of the ocean<sup>50</sup>!

<sup>36</sup> Metre, Śloka (Anuṣṭubh).

<sup>37</sup> Metre, Upajāti; and of the next verse.

<sup>38</sup> Read पुनांसन.

<sup>39</sup> Metre, Puṣpitaḡra.

<sup>40</sup> Metre, Śloka (Anuṣṭubh).

<sup>41</sup> Read विद्यावतां च.

<sup>42</sup> Metre, Vasantatilakā.

<sup>43</sup> Metre, Upajāti.

<sup>44</sup> Metre, Śloka (Anuṣṭubh).

<sup>45</sup> Metre, Upajāti.

<sup>46</sup> Metre, Śloka (Anuṣṭubh).

<sup>47</sup> i.e., Viṣṇu-Kṛishṇa.

<sup>48</sup> Virtue, wealth, pleasure, and final liberation.

<sup>49</sup> i.e., Lakshmi.

(Verse 3).—From the eye-lotus of Atri was born the god<sup>80</sup> (*who is*) the ornament of the beloved husband of the daughter of the lord of mountains. From him [*sprung*] this race [*which*].....has shone with its bright fame, as if (*decorated*) with pearls.

(4).—In it there were born, of pleasing conduct, the [Chândrâtreyā] princes, who by their powerful massive arms have crushed the hosts of enemies.

(5).—Among them appeared the lord of the earth Madanavarman, who with his flashing sword scattered (*his*) adversaries (*and*) whose vigour became known by his onslaught on hostile kings, elated with pride; (*resembling*) the great Indra who cut off the wings of the mountains with his thunderbolt (*and*) whose might became famous by his killing (*the demon*) Vala.

(6).—The wives of his enemies,—standing sighing in their palaces, addressing in pitiful terms their favourite parrots, looking, their sight dimmed by streams of tears, at the young ones of their pet antelopes,—what did they not do when, afraid of him, they were about to depart for the forest, (*and*) when their minds had no hope ever to return?

(7).—In battle his sword, applied by him to the broad frontal globes, covered with red lead, of the elephants of adversaries, (*and*) darkened by the bees<sup>81</sup> (*which stuck to it*), was by his enemies seen moving rapidly to their own destruction, like Râhu,<sup>82</sup> coming in contact with the new(*ly risen*) sun.

(8).—As the moon, the crest-jewel of Maheśvara, (*arose*) from the ocean, so was born from him Yaśovarman, who was an ornament of great rulers, causing joy to the people.

(9).—Whose fame, spreading in the three worlds with the loveliness of the jasmine and the moon, made the hair (*of men*) appear white, and thus caused the unprecedented notion that people, before they had attained to old age, had, alas! turned grey.

(10).—From him has sprung Paramardideva whose foot-stool is pale-red with the lustre of the crest-jewels of kings bowing down (*before him, and*) who crushes the pride in their arms of crowds of antagonists, filled with no mean conceit.

(11).—How could one even mention mutual conflict in the reign of this (*king*), who has brought about the union of both fortune and eloquence (*in his own person*)?

(12).—When he marched out to conquer the regions, the clouds of dust raised by the hoofs of his horses, suffering from intense heat as it were because they had devoured the rays of the sun, swallowed the water of the sea.

(13).—Although the fire of his prowess spreads, unchecked, over the habitations of his rivals, there have yet on all sides sprung up in abundance tender blades of grass dark-green like emeralds.—

(14).—Now there is, well known in the three worlds, the family of Vasishṭha, the unique receptacle of good acts, in which were born sages of pure conduct, as heaps of pearls (*are found*) in the ocean.

(15).—Among these, there was in the course of time Lakshmidhara, a swan sporting in the lake of all sciences, who ornamented the lotus-feet of the husband of Śivā; an ocean of the pearls of good qualities rivalling the brilliantly shining sun.

(16).—The lines of smoke of whose bright sacrificial fires, with their numerous clearly visible undulating lines, assumed the beautiful appearance of braids of hair (*put*) playfully on the big breasts of the women of the quarters.

<sup>80</sup> i.e., the moon, borne on the head by Śiva, the husband of Pārvatī.

<sup>81</sup> The bees had sat before on the temples of the elephants.

<sup>82</sup> The demon who is supposed to seize the sun and the moon and thus to cause eclipses.

(Verse 17).—From him took his origin the chief of the twice-born Vatsarāja, an unique receptacle of good conduct, a home of propriety; who was deep like the ocean, reputed for his firmness like a mountain, and, like the enemy of Mura,<sup>53</sup> the resort of fortune.

(18).—Endowed as he was with a crowd of spotless excellencies and delighted at the elevation of friends, his righteous wealth became an object of enjoyment for pure twice-born people, just as the faultless beauty of the lotus, which has many clean fibres and blooms at the rising of the sun, is enjoyed by white birds.

(19).—He had a son, named Lāhaḍa, a swan in the sea of sacred lore, who nurtured the play of graceful utterance and dwelt, as in lakes, in the minds of good men.

(20).—Him, whose person was beautified by (*his acquaintance with*) the arts, the king Madana placed at the head of his counsellors, just as the god of love does the cool-rayed (moon), when about to subdue the three worlds.

(21).—That king of the twice-born had (*for his wife*), dear to his heart, Prabhā, (*a lady*) dexterous in bringing into full bloom the family-lotus.

(22).—From her sprang the king of the twice-born<sup>54</sup> in human form, Sallakshana, a receptacle of pleasing conduct; through whom, free from stains, Paramardideva has become a lord of the earth with three eyes.

(23).—Having placed on whose arms the whole [*burden*] of government, the illustrious lord of the earth, the brave Paramardin, a cause of excessive joy to those whose eyes are like the eyes of frightened young deer and who were filled with boundless love, always let his mind delight in the playful art of ornamenting (*their bodies*).

(24).—Being the abode of the play of fortune, smiling with joy at the elevation of friends, having laid seditious people quite low, being endowed with excellent qualities (*and*) the one remover of the distress of the people, it was quite clear in the three worlds that he shared the properties of the day-lotus, which is the abode of the play of Lakshmi, blooms at the rising of the sun, is quite free from thorns, has many fibres (*and*) cools in an unsurpassed manner the heat of people; but he differed (*from the day-lotus*) in this that he was never averse from the supreme lord of the twice-born.<sup>55</sup>

(25).—He erected a temple of Viṣṇu, containing (*an image of*) Hari, which with its top always touches his own middle stride.<sup>56</sup>

(26).—And he also caused this crystal-white habitation of the moon-crested (Śiva) to be built, residing in which the god has never turned his thoughts to dwelling on Kailāsa.

(27).—From him sprang (*a son*), named Purushottama,<sup>57</sup> whose fame has taken possession of the sky, whose appearance is recognized to be beautiful, and whose crowd of excellencies causes rejoicing;

<sup>53</sup> i.e., Viṣṇu, the husband of Lakshmi, the goddess of fortune.

<sup>54</sup> i.e., the moon; and, accordingly, his master Paramardideva becomes the lord with three eyes, i.e., Śiva, on earth, Sallakshana being the third eye of the king.

<sup>55</sup> i.e., Śiva, in the case of Sallakshana; and the moon, in the case of the day-lotus.

<sup>56</sup> i.e., the sky.

<sup>57</sup> Purushottama is one of the names of Viṣṇu; and some of the terms of the original verse are so chosen as to be applicable also to that deity; for *sudarśana* and *naḍaka* are the names of Viṣṇu-Kṛishṇa's discus and sword, and *pīṭma*-*ṭara* would denote his yellow garment, Viṣṇu himself being called *Pīṭmbara*, 'dressed in yellow clothes.'



(Verse 28).—whom, old in conduct that deserves to be glorified in the three worlds, though still a youth, the king Paramardin has appointed to be chief of his ministers; for that which makes a man valued in the world, is his qualities.

(29).—He, pure in his conduct, has completed this praiseworthy work of his parent who roams about in Brahman's world,<sup>59</sup> which had been left incomplete.—

(30).—Lakshmidhara, the unique ornament of the Gauda family, had a son named Gadādhara, a supreme chief of poets; who, first among the learned, was the great minister of peace and war of Paramardideva.

(31).—His son, the chief of poets, Devadhara, has composed this unequalled eulogy; and his younger brother, the steadfast Dharmadhara, the young poet, has eagerly written it.

(32).— . . . . son of Somarāja, the steadfast Mahārāja (?), who rouses the admiration of all artizans, has engraved it.—

(33).—As long as Śambhu wears his tresses of matted hair and the light which has risen from the ocean,<sup>60</sup> and Vishṇu his breast (?) and the Kaustubha jewel, so long may the fame (*of the founders*) and (*their*) work endure!

(34).—In the year of Vikrama, counted by the wings (2), the faces<sup>61</sup> of the three-eyed (Śiva) (5), and the Ādityas (12), on the fifth (*lunar day*) of the bright half of Āśvina, on the day of the lord of the day.<sup>62</sup>

May fortune attend!

## XXVI.—JHANSI STONE INSCRIPTION OF SALLAKSHANASIMHA (?).

By PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

The stone which bears this inscription was found, in July 1887, in the walls of the ruined Fort of Jhānsī, in the North-Western Provinces, and is now in the Lucknow Museum. It measures about 3' 1" by 1' 7", and contains fragments of 32 lines of writing disposed on the stone as may be seen from the photo-lithograph. The original inscription must have been a very large one; for not only did it contain more than 32 lines, but the actually remaining portions of the lines 21—24 enable us also to infer that each line, in its complete state, held about 90 *aksharas*, and measured at least 4' 6" in length. The existing writing is on the whole well preserved. The size of the letters is between  $\frac{7}{8}$ " and 1". The characters are Nāgarī of about the twelfth century. The language is Sanskrit; and, what remains of the inscription, is in verse. The inscription was written and engraved very carefully; and in respect of orthography it is only necessary to state that *ḍ* is throughout denoted by the sign for *v*, and that the dental sibilant is occasionally employed for the palatal.

The inscription is in so fragmentary a state that I fail to perceive the object for which it was composed, and am unable to derive from it any connected sense; and, accordingly, I can do little more than point out the proper names which occur in it.

In line 2 the inscription speaks of the river of the gods, the Ganges, as the resting-place of Kanyākubja; from which I would infer that this record has reference to the

<sup>59</sup> i.e., who died before the temple was finished.

<sup>60</sup> i.e., the moon.

<sup>61</sup> Śiva is called *Pañcamukhā*, 'the five-faced'.

<sup>62</sup> i.e., on Sunday.

rulers of Kanyākubja themselves, or to certain chiefs who owed allegiance to them. According to line 4, the moon begat a son named Jayanta. Lines 5 and 6 appear to mention two chiefs—Sīdhuka and Māmaka (?)—of whom the elder one became king. Other chiefs, who kept the Bhīllas (line 7) in order, are spoken of in the following lines which appear to record the building of a tank, the establishment of a grove—called (line 8) Kanhapādi (?),—and the erection of a temple, and contain the name of the village Dugdhakupya (line 10). In line 15 three chiefs appear to be spoken of, the second of whom is called Lakkhaṭa and the third Rajaḥpāla. Line 18 records that somebody married two wives who somehow or other are brought in connection with the Chaulukya family, and one of whom bore the name Rājaladevī. In line 20 we meet with the prince Kīrtivarman who is protected from somebody (the Chedi king Karṇa (?)); and line 21 speaks of three kings, one of whom appears to be again Kīrtivarman. Line 23 mentions the son of the illustrious Satyavati, who perhaps defeated a certain Gaṇapāla (?), and did something to the rule of Udayāditya, the lord of Avanti. Line 25 perhaps contains the name Nṛisimha, and line 26 that of the illustrious Hira or Hīrāmśu; and line 27 mentions, in a manner as if he had been living at the time, the illustrious Sallakṣhaṇasimha, who probably was engaged in fight with the troops of the Yavanas (line 30) or Muhammadans.

Other inscriptions may yet be discovered which will throw light on this one: for the present, I can only say that, of the princes mentioned here, Kīrtivarman probably is the Chandella 'king of that name, the contemporary of the Chedi king Karṇadeva; and Udayāditya the ruler of Mālava, who is spoken of in two Chedi inscriptions of the period; but that I see no cogent reason for identifying Sallakṣhaṇasimha with the Chandella king Sallakṣhaṇavarman, or for assigning this inscription to the Chandella rulers.

## TEXT.

- 1.<sup>1</sup> . . . . .<sup>1</sup>[श्यामो]नुव्रतशुशुकीत्यसदस . . . . .
2. . . . .<sup>2</sup>'हेतुं कन्याकुञ्ज(ञ)प्रतिष्ठां सुरसरितमपि प्रीति[मा]. . . .
3. . . . .<sup>3</sup>'कंदःपारदृशां तताध्वरक्षुषां त्रिजायिनां निवृ[त्तिः?]. . . .
4. . . . .<sup>4</sup>'न जयन्तनामा तेनेन्दुनाजनि ततः प्रयतेन स्रुः ॥ . . . .
5. . . . .<sup>5</sup>'क्षुद्रिरदतुरगक्रोडयामू जिगीषू यात्राकाले क्वचिदपि वहिषेत्तुर्वीर-  
[सि?]. . . .
6. . . . .<sup>6</sup>[स?]ीधुकमामकाविति ततो ज्येष्ठस्तदासीशृपः ॥ 'अत्रैरितोजनि सुतः  
सुजती यशो . . . .
7. . . . .<sup>7</sup>सख[स]वापिकां व(व)सवतोर्वीरैरदेशस्तितान् । भिन्नानुव्रतरं हसः  
करस[ग]त्कोदृक्कगर्वीन्द्रा[नु] . . . .

<sup>1</sup> I hope soon to have an opportunity to treat fully of the history of the Chandella and Chedi rulers. For Udayāditya of Mālava also an absolutely certain date is now available.

<sup>2</sup> The impression shows that the line here numbered 1, was preceded by one or more other lines.

<sup>3</sup> Metre, Śārdūlavikrīḍita.

<sup>4</sup> Metre, Śṛṅgharā.

<sup>5</sup> Metre, Śārdūlavikrīḍita.

<sup>6</sup> Metre, Vasantatilakā.

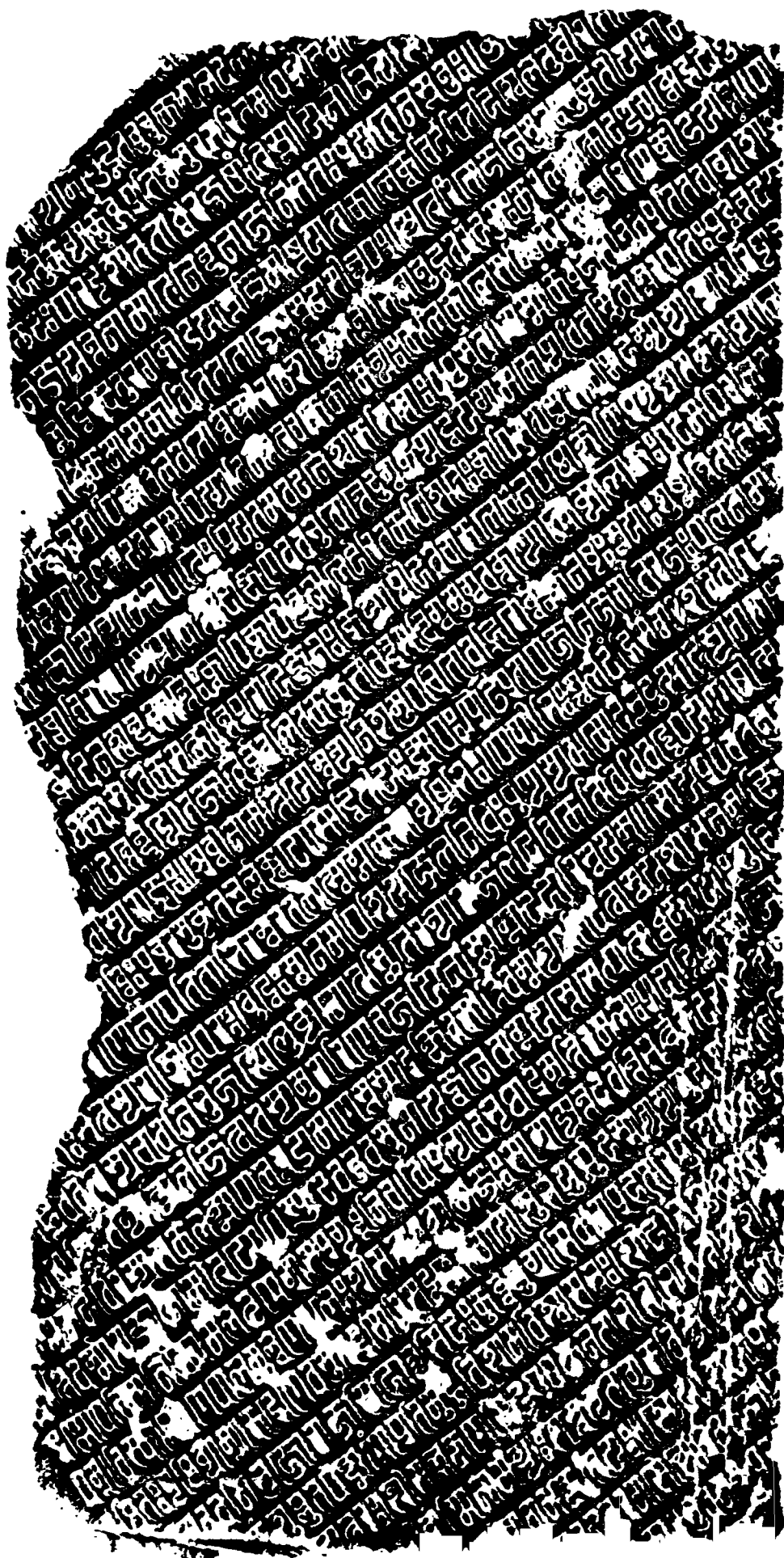
<sup>7</sup> Metre, Mandākrāntā.

<sup>8</sup> Metre, Śārdūlavikrīḍita.

<sup>9</sup> Metre, Vasantatilakā.

<sup>10</sup> Metre, Śārdūlavikrīḍita.







L. 24. "प्रोषितः पृथिव्याम् ।" बह्वेष्वसुरेन्द्रसौ (श्री) रिसद् [श्री गौ] र्या ग्रमं मुमुक्षुः सोऽवस्थामुदपादि तेन ।

---o---oD|---o---o---o---o---o---o---o---o---oD---  
 ---o---o---o---o---o---o---oD|---o---o---o---o---o---o---o---o---oD---

25. - - ८ [म?]द्वनिभुजो राजसिंहो वृसिंहः कुर्वन्नुपासिधाराग्रहतरीपुगिरःकन्दु . . . . .

26. . . . .<sup>26</sup>[शुभ्रतपद्मणां प्रति मुहुर्विश्रामविश्वासभूः । श्रीहीरांशु[दिवा?] . . . . .

27. . . . . \*तर: श्रीसच्चिद[सिंह] एष जनताभीतीभमेत्ता वृथं . . . . .

28. . . . .<sup>24</sup>[ह]ीर्षास्मिनामप्यः शस्त्रवृतां गुरुर्वि[र्जय]नामा . . . . .

29. . . . . \* [क]ष्टो गमत्त्वद्विष्यः । \* शौर्यं श्रिया प्र [यि] . . . . .

30. . . . . "यवनतुरगसैवैरि . . . . .

31. . . . . **ब्रह्मकार भुवनसूक्त** . . . . .

32. . . . . श्री राव . . . . .

## XXVII.—A CHANDELLA INSCRIPTION FROM MAHOBA.

BY E. HULTZSCH, PH.D.

The stone, which bears the subjoined inscription, was discovered by General Cunningham in 1865 at Mahobā.<sup>1</sup> Having been lost sight of for some time,<sup>2</sup> it turned up again in the Allāhābād Museum, where General Cunningham saw it in 1872.<sup>3</sup> His volume published in 1885 contains a facsimile of the inscription.<sup>4</sup> In the same year, I took an impression of it at Allāhābād, and published a transcript with a short abstract in German after my return to Europe.<sup>5</sup> The original stone is now preserved in the Lakhnau Museum.

The stone, which bears the inscription, is broken both on the right hand and at the bottom. The preserved part ends with the first syllables of the 29th verse of a genealogical account of the Chandella dynasty. Of the preceding 28 verses, not a single one is complete, and one (18) is entirely lost. But even the few existent fragments contain some important data for the history of the Chandellas.

<sup>2</sup> Metre, Vasantatilakā.

23 Metre, Særdalavikriddita.

<sup>20</sup> Metre, Bragdhara.

<sup>24</sup> Metre, Śārdūlavikrīḍita.

<sup>20</sup> Metro, Vasantatilaka.

26 Metro, Bragdhara.

\* From an impression supplied to me by the Editor. From the published photo-lithograph it will be seen that all lines are incomplete at the end, and all lines, except 21-24, incomplete at the beginning. The original full length of the lines may be seen from lines 21-24 of this transcript, from which it appears that each line originally contained about ninety aksharas.

<sup>1</sup> Cunningham's *Archaeological Survey of India*, vol. XXI, p. 71; see also vol. II, p. 447.

<sup>2</sup> *Journal of the Asiatic Society of Bengal*, vol. L, p. 10.

Cunningham's *Arch. Sur. India*, vol. XXI, p. 78.

<sup>1</sup> *Ibid.* plate xxi.

\* *Zeitschrift d. Deutsch. Morg. Ges.* vol. XI, p. 47. This paper contains a mistake in line 11 of the transcript, where I read the name of one of the Chandella kings as *मह*. In two new impressions, which I owe to the kindness of Dr. A. Führer, the reading is clearly *मह*, as *ante*, pp. 197 and 199.

The inscription opens with an invocation of Śiva. Verse 5 ends with the words:— 'From this beloved of the night (*i.e.*, the moon) there sprang a race beloved by all,' and the next two verses seem to have treated of the kings of the lunar race. 'Among these there was Nārāyaṇa . . . . ' (v. 8). Only three syllables remain of the next verse.

Verse 10 begins as follows:— 'Then there was that king, Jeṣā by name, after whom Jeṣābhukti was (*named*), just as this earth (*prithivī*) after Prithu. His younger brother, called Vijā . . . . ' The two brothers Jeṣā and Vijā are identical with Jejjāka and Vijjāka, who are mentioned in another fragmentary inscription.<sup>6</sup> Professor Kielhorn has further identified both pairs of names with Jayaśakti and Vijayaśakti<sup>7</sup> or Vijaya,<sup>8</sup> the sons of Vākpati. According to verse 10 of the present inscription, Jeṣā (or Jejjāka) gave his name to Jeṣābhukti (also called Jeṣābhuktika<sup>9</sup> or Jejjābhukti<sup>10</sup>), 'the dominion of Jeṣā (or Jejjāka).' This old name of Bundelkhand, the country which was ruled over by the Chandellas, is the original of the vernacular form Jajāhūtī or Jajāhotī,<sup>11</sup> just as the modern Tirhut is derived from Tīrabhukti.<sup>12</sup>

The purport of the mutilated verses 11 to 16 cannot be ascertained. Verse 17 is almost complete and runs as follows:— 'There appeared a blessing for the earth, called the illustrious Dhaṅga, who caused the destruction of his enemies and who, by the strength of his arms, equalled even the powerful Hamvīra, who had proved a heavy burden for the earth.' Hamvīra or Hambīra is a further corruption of Hammīra, the Sanskritized form of *امير* which appears on the coins of the Pathān kings of Delhi.<sup>13</sup> Professor Kielhorn has published three inscriptions of Dhaṅga,<sup>14</sup> which are dated in Samvat 1011, 1055 and 1059, or A. D. 954, 998 and 1002. The third inscription was composed after Dhaṅga's death, which it mentions. Accordingly the Hambīra or Amīr, who is stated to have been Dhaṅga's contemporary, seems to be identical either with Sabuktagin (A. D. 977 to 997) or with his son Maḥmūd of Ghazna, whose first two expeditions to India fell in A. D. 1000 and 1001. Firishta<sup>15</sup> reports that Jayapāla, the king of Lahore, was, on the occasion of his second defeat by Sabuktagin, supported with troops and money by the king of Kālañjara. As Kālañjara, after Yaśovarman who conquered it,<sup>16</sup> seems to have been the capital of the Chandellas,<sup>17</sup> it is not improbable that this remark refers to Dhaṅga, and that Hambīra has to be identified with

<sup>6</sup> *Ante*, p. 121. The affix *ka* seems to be added, in order to make the two Hindi names look like Sanskrit words. Similar masculines in *d* are Māhā, Melhā, and Ghikā in a Delhi inscription, which was published by myself in the *Zeitschrift d. Deutsch. Morg. Ges.* vol. XL, p. 56, and by Professor Eggeling, *ante*, p. 93.

<sup>7</sup> *Ante*, p. 123.

<sup>8</sup> *Ante*, p. 138.

<sup>9</sup> *Ante*, p. 34.

<sup>10</sup> Cunningham's *Arch. Sur. India*, vol. X, plate xxxii, No. 10; vol. XXI, p. 174.

<sup>11</sup> *Ibid.* vol. II, p. 412; the same author's *Ancient Geography of India*, vol. I, p. 481. Alberūnī's *India*, translated by Sachau, vol. I, p. 202. Elliot's *History of India*, vol. I, p. 57.

<sup>12</sup> *Indian Antiquary*, vol. XV, p. 304. The form *Tīrahūtī* occurs in Tāranātha's *History of Buddhism in India*, translated from Tibetan into German by Schiefner; see the Index.

<sup>13</sup> See *ante*, p. 62, note 5, and Thomas' *Chronicles of the Pathān Kings of Delhi*, *passim*. The Hammīra, who is mentioned in Kalhana's *Rājataranginī* (taraṅga vii, verses 53 and 64) as a contemporary of Śaṅgrāmarāja (A. D. 1003 to 1028), is probably meant for Maḥmūd of Ghazna.

<sup>14</sup> *Ante*, pp. 135 and 137; *Indian Antiquary*, vol. XVI, p. 202.

<sup>15</sup> Translated by Briggs, vol. I, p. 18.

<sup>16</sup> *Ante*, p. 128, verse 31.

<sup>17</sup> In three grants published by Professor Kielhorn (*Ind. Ant.* vol. XVI, p. 201), the Chandella kings Dhaṅga-Devavarman, and Madanavarman, bear the title of *Kālañjarādhipati* or 'lord of Kālañjara.'

Sabuktagin, and not with Maḥmūd of Ghazna. That Dhaṅga was far from victorious, is indirectly confirmed by the subjoined inscription, which says only that he 'equalled,' but not that he conquered, Hambira.

Verse 18 is again mutilated. Verse 19 describes Dhaṅga's son and successor Gaṇḍa:—'From him (*viz.*, Dhaṅga) there sprang an ornament of the earth, called the illustrious Gaṇḍa, an unrivalled hero, who bore all the parts of the earth on his arms, and the fierce fire of whose wrath . . . .'. General Cunningham has satisfactorily identified Gaṇḍa with Nandā, king of Kālañjara, who, according to the Muḥammadan historians, was twice attacked by Maḥmūd of Ghazna in A. D. 1021 and 1023.<sup>19</sup>

Verse 20 is incomplete. Verse 21 gives the name of Gaṇḍa's son and successor:—'From him (*viz.*, Gaṇḍa) there sprang that king Vidyādhara, who gathered the flowers of the fame of his enemies . . . .'. Verse 22 probably refers to the same Vidyādhara:—'Bhojadeva, together with Kalachuri-chandra (*i.e.*, the moon of the Kalachuris), worshipped, full of fear, like a pupil, (*this*) master of warfare, who had caused the destruction of the king of Kanyākubja, and who was lying on a couch.' As the three Chandella kings Gaṇḍa, Vidyādhara, and Vijayapāla must have reigned between Samvat 1055<sup>19</sup> and Samvat 1107, the date of the grant of Devavarman,<sup>20</sup> or A. D. 998 and 1050,—'Bhojadeva' seems to be identical with Bhojadeva of Dhārā, for whom we have the two dates A. D. 1021 and 1042.<sup>21</sup> 'The moon of the Kalachuris' refers to one of the Kalachuri kings of Chedi, perhaps Kokalla II.<sup>22</sup> 'The king of Kanyākubja' cannot be identified at present, as we know nothing of the kings of Kanauj between A. D. 948<sup>23</sup> and 1097.<sup>24</sup>

Verse 23 contains the name of Vidyādhara's successor:—'There was (*a king*) called Vijayapāla, whose conquest of the world was stopped (*only*) by the ocean . . . .'. As we learn from verse 24, he was a contemporary of Gaṅgeyadeva of Chedi, who was reigning about A. D. 1030:—<sup>25</sup> 'When Gaṅgeyadeva, who had conquered the world, perceived before him (*this*) terrible one . . . ., the lotus of his heart closed the knot (*i.e.*, the flower?) of pride in battle.'

The inscription omits mentioning Devavarman, whose grant is dated in Samvat 1107 or A. D. 1050.<sup>26</sup> Verse 25 mentions the reign of his brother Kirtivarman, whose inscription is dated in Samvat 1154 or A. D. 1098:—<sup>27</sup> 'From him (*i.e.*, Vijayapāla) there sprang the illustrious Kirtiva[rman], (*who was endowed*) with all the virtues of Bharata . . . .'. Verse 26 records that Kirtivarman conquered Lakshmī-karṇa:—'Just as Purushottama (*Vishṇu*), having produced the nectar by churning with the mountain (*Mandara*) [the rolling (*milk*) ocean,<sup>28</sup> whose high waves had swallowed many mountains, obtained (*the goddess*) Lakshmi together with the elephants (*of the eight regions*),—he (*viz.*, Kirtivarman), having acquired fame by crushing with his strong arm the haughty Lakshmīkarṇa, whose armies had destroyed many

<sup>19</sup> Cunningham's *Arch. Sur. India*, vol. II, p. 453; Firishta, translated by Briggs, vol. I, pp. 63 and 66; Elliot's *History of India*, vol. II, pp. 463 and 467.

<sup>20</sup> See note 14, above.

<sup>21</sup> *Ind. Ant.* vol. XVI, p. 204.

<sup>22</sup> *Ibid.* vol. VI, p. 51. Dr. Bühler in the *Wiener Sitzungsberichte*, 1888, p. 630.

<sup>23</sup> Cunningham's *Arch. Sur. India*, vol. IX, p. 105.

<sup>24</sup> *Ant.* page 172.

<sup>25</sup> *Ind. Ant.* vol. XVIII, p. 10.

<sup>26</sup> Cunningham's *Arch. Sur. India*, vol. IX, p. 106; Alberdin's *India*, translated by Sachau, vol. I, p. 203.

<sup>27</sup> See note 20.

<sup>28</sup> *Ind. Ant.* vol. XVIII, p. 237.

<sup>29</sup> प्रसन्न governs two accusatives. Compare सुखं जीरयति मन्त्राणि, quoted by Drs. Böttlingk and Roth, s. v. मन्त्र, from the *Siddhāntakāṇḍī*.





If an inscription of *one* king asserts that he conquered another, it scarcely proves more than that the two were contemporaries.<sup>36</sup>

The mutilated verses 27 and 28 seem to have continued the description of the reign of Kirtivarman. Verse 29 begins:— 'His son, of wonderful . . . . ., was . . . . .' The remainder of the inscription is lost.

## TEXT.

- L. 1. श्री श्री नमः शिवाय ॥ जयत्वाद्यायनिःकंपमहि[मा] . . . . .<sup>37</sup>  
 2. नाः सतां शस्त्रपञ्चवयन्तु मौलिशसिनः श्रेयो मयूखांकुराः ॥ [२<sup>x</sup>] एतस्य विश्व . . . . .<sup>38</sup>  
 3. प्रतिकलं स्फारीभवन्मल्लः । पीयूषैः प्रतिवर्द्धितैरहरहः खैर्विश्वमाप्याययन् . . . . .<sup>39</sup>  
 4. वतंसो वंशस्तस्मादजनि रजनीवज्जभादिश्वकान्तः ॥ [५<sup>x</sup>] ततः पप्रधिर वीराः कलि-  
 व्याघ्रा . . . . .<sup>40</sup>  
 5. कुसुमान्यायास्त्रपर्वीजसत्वीराभोधितरंगरंशकलाः क्रीडन्ति यत्कीर्तयः ॥ [७<sup>x</sup>] चासीचारा-  
 यस्तैस्तु [गु] . . . . .<sup>41</sup>  
 6. स्व लोकः ॥ [८<sup>x</sup>] जेजास्थयाथ नृपतिः स बभूव जेजासुक्तिः पृथोरिव यतः पृथिवीयमासीत् ।  
 वोजाह्वयस्तदनुज . . . . .<sup>42</sup>  
 7. भूव<sup>43</sup> ॥ [११<sup>x</sup>] इतरिपुकरिङ्गुभ्यस्तुक्ताप्रकरमिवेश चकार साजहृष्टिम् । असिवसमिगतैव  
 यं विलोक्य स्फुटरश्मराज . . . . .<sup>44</sup>  
 8. बभूव निविडं व्योमांगणे संगलक्ष्मस्तुङ्गतुरङ्ग[पु]ङ्गवस्तुरक्षुष्यक्षमीत्यं रजः । क्रुध्यन्तारथयो  
 यथामरलितश्रीवं सुखैर्नामितै[ह] . . . . .<sup>45</sup>  
 9. मलास्तानि वेलापयोनिधितटानि समुत्तसन्ति ॥ [१५<sup>x</sup>] सान्धैः श्वेतानपचैर्विश्वसितकमला  
 सोमिमालाशङ्खन्दैश्चत्वारिंशमन्त्रा ध्वजमकरसुखैर्विश्वितै[ति] . . . . .<sup>46</sup>  
 10. निर्मितवेरिभङ्गः श्रीघङ्ग इत्यवनिमङ्गलमाविरासीत् । सारण यः स्वभुजयोर्भुवनातिभारं हन्ती-  
 रमप्यतिवसं तुलयांचकार ॥ [१७<sup>x</sup>] सोयं देवसरित्पतिः . . . . .<sup>47</sup>  
 11. इक्ष्वापुजयोद्यमः समभवद्ग्रीडाविलसः चक्षुः ॥ [१८<sup>x</sup>] तस्मादभूदुजहताश्विलभूमिखण्डः  
 योग्य इत्यवनिमङ्गलमेकवीरः । यक्षस्तुकोपगिच्छि . . . . .<sup>48</sup>  
 12. ज्ञवैः<sup>49</sup> । तदनु तरलैर्लोलादष्टाधरा मधुपत्रजैर्विपिनतदभिः खैरं मुक्ता हृष्टा यदरिस्त्रियः ॥  
 [२०<sup>x</sup>] तस्मादसौ रिपुयमःकुसुमाहरोभूदिद्याधरो नृपतिरप्र[ति] . . . . .<sup>50</sup>

<sup>36</sup> Thus the Western Chalukya Pulikeśin II. and the Pallava Narasimhavarman I.—the Western Chalukya Vikramāditya I. and the Pallava Paramesvaravarman I.—the Western Chalukya Jayasimha III. and the Chola king Rajendra-Chola—claim to have conquered each other; see my first volume of *South-Indian Inscriptions*, p. 146, note 2.

<sup>37</sup> Here 21 syllables of verse 1 and 54 of verse 2 are lost.

<sup>38</sup> Here the remainder of verse 3 and 27 syllables of verse 4 are lost.

<sup>39</sup> Here 18 syllables of verse 4 and 48 of verse 5 are lost.

<sup>40</sup> Here 20 syllables of verse 6 and 47 of verse 7 are lost.

<sup>41</sup> Here 23 syllables of verse 8 and the commencement of verse 9 are lost.

<sup>42</sup> Here 20 syllables of verse 10 and the commencement of verse 11 are lost.

<sup>43</sup> Read वसु.

<sup>44</sup> Here 7 syllables of verse 12, the whole of verse 13, and 6 syllables of verse 14 are lost.

<sup>45</sup> Here 18 syllables of verse 14 and 37 of verse 15 are lost.

<sup>46</sup> Here 46 syllables of verse 16 and 7 of verse 17 are lost.

<sup>47</sup> Here 46 syllables of verse 18 are lost.

<sup>48</sup> Here 21 syllables of verse 19 and 28 of verse 20 are lost.

<sup>49</sup> Read ज्ञवैः.

<sup>50</sup> Here 23 syllables of verse 21 and 18 of verse 22 are lost.

- L. 13. विहितकन्याकुञ्जभूपालभङ्गम् । समरगुहमुपास्त प्रौढभीस्तत्पभाजं सङ्कल्लवुरिचंद्रः शिखवर्द्धा-  
जदेवः ॥ [२२<sup>\*</sup>] अभवदभ्युधिष्वककुञ्जयो विजयपाल इ[ति] . . . . .<sup>51</sup>
14. वज्रमये भीममुखेसमाशः । अवहत जितविश्वः सीपि हृत्पुच्छरीकं मुकुलितरत्नगर्भयन्त्रि गाङ्गेय-  
देवः ॥ [२४<sup>\*</sup>] तन्माहभूव भरतस्य गुहैः समयेः श्रीकीर्तिव[र्द्ध] . . . . .<sup>52</sup>
15. अस्तानेकसमाश्रुतमुषकैर्वल्लहिरिर्मिल्लीकण्णं महापर्वमुदतम् । अचलमहसा दोर्दण्डेन  
प्रमथ्य यमः सुधां य इह करिर्मिल्ली लेभेपरः पुष्पो[त्त][मः ॥ २६<sup>\*</sup>] . . . . .<sup>53</sup>
16. क्षितमच्छलायकिरचैरायोधनेषु द्विषश्चक्राश्रमयमस्य एव विदधे दिव्याङ्गनासंगमः ॥ [२७<sup>\*</sup>]  
संश्रामेषु निमातश्चक्षुसतिकासाहायकेनामुना ते पृथ्वीपतये[र] . . . . .<sup>54</sup>
17. माहाकर्मयोः ॥ [२८<sup>\*</sup>] आसीत्तदीयतनयोद्भूत . . . . .<sup>55</sup>

## XXVIII.—THE UDEPUR PRASASTI OF THE KINGS OF MALVA.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

When last year the preparation of my notes on the historical portion of Padma-  
gupta's *Navasāhasāṅkacharita*<sup>1</sup> (discovered by Professor Zachariae) turned my attention  
to the history of Mālva, I came across some remarks by Dr. F. E. Hall<sup>2</sup> on a "much  
mutilated" inedited inscription which he had seen at Udepur (Gwalior). Though  
some of Dr. Hall's statements regarding its contents rather puzzled me, they yet showed  
very clearly that the document must give a fuller pedigree of the Paramāras of Mālva  
than any other known inscription, and that it must besides contain interesting historical  
information. Convinced of its value, I asked the Editor kindly to secure a copy for  
me. He directed Dr. Führer, who was in the Jhānsi District, to obtain it, and the latter  
sent me, in May last, two excellent impressions, one on thick and one on thin paper.  
It is on these materials that the subjoined edition is based.

The inscription is a fragment, incised on a stone slab about 28 inches by 27, which  
at present is lying in the court-yard of the great temple of Śiva at Udepur. It  
contains 21 lines of deeply and well-cut rather ornamental Nāgarī characters, which  
closely resemble those found in the other Paramāra inscriptions of the eleventh century  
A.D. To judge from the appearance of the impression, the slab seems to be entire, and  
the remaining portion of the inscription probably was engraved on a second slab, which  
perhaps may still be found among the numerous inscribed stones in and about the  
temple.<sup>3</sup> The portion now published is on the whole in a fair state of preservation.  
For, though a good many letters, especially in lines 3, 4, 6, 8, 20, 21, 23 and 24, have  
suffered severely from rough treatment, it is in the majority of cases possible to recognise  
their outlines, when one has restored the text conjecturally and knows what they ought  
to be. The language of the inscription is Sanskrit, and, with the exception of the

<sup>51</sup> Here 20 syllables of verse 23 and 10 of verse 24 are lost.

<sup>52</sup> Here 37 syllables of verse 25 and 6 of verse 26 are lost.

<sup>53</sup> Here 41 syllables of verse 27 are lost.

<sup>54</sup> Here 47 syllables of verse 28 are lost.

<sup>55</sup> Read पुष्यवर्द्धः.

<sup>56</sup> Here 46 syllables of verse 29 as well as the remainder  
of the inscription are lost.

<sup>1</sup> G. Bühler and Th. Zachariae, *Ueber das Navasāhasā-  
kcharita, Sitzungsberichte der phil. hist. Classe der  
Wiener Akademie*, Bd. CXVI, S. 553 ff.

<sup>2</sup> *Jour. As. Soc. Beng.* vol. XXXI, p. 114, note.

<sup>3</sup> Cunningham, *Arch. Surv. Rep.* vol. VII, pp. 32-43.

short invocation in line 1, throughout metrical. It shows a few grammatical mistakes such as *khaḍgam ūrdhākṛitam yena* (line 16) instead of *khaḍga ūrdhākṛito yena* and frequent faulty substitutions of *sa* for *śa*. Once in *visastāngo* (line 23) *śa* has been put for *sa*. *Va* throughout does duty for *ba*, as is the case in most medieval inscriptions from Mālva and Gujarāt. A mistake in versification occurs in line 1, where the word *ālavāle* has been treated like a compound and *āla* belongs to the first Pāda of the verse, while the second begins with *vāle*. No really good poet makes the pause fall in the middle of a simple word. There are also other passages which indicate that the author was not a poet of the first rank, but, as the Hindus would say, a *madhyama kavi*.

The state of the inscription makes it impossible to arrive at full certainty regarding its object. But it certainly contains a *Prasasti*. As *Prasastis* mostly record the erection or restoration of temples, and as the opening verses are addressed to Śiva, Pārvatī and Gaṇeśa, it may be conjectured that it originally belonged to a Śaiva temple, which was built either by Udayāditya, the last prince named in the fragment, or by one of his immediate successors.

However that may be, the value of the *Prasasti* remains very great, as it is the only document which gives an apparently complete enumeration of the earlier Paramāra rulers of Mālva. Hitherto three imperfect lists were known, which occur in the *Navasāhasāṅkacarita* of Padmagupta,<sup>4</sup> in the *Nāgpur Prasasti*,<sup>5</sup> and in the land-grants of Vākpati and Bhoja.<sup>6</sup> A comparison of their contents with those of the document under consideration yields the following results:—

I. Udepur <i>Prasasti</i> . Paramāra.	II. <i>Navasāhasāṅkacarita</i> . Paramāra.	III. Nāgpur <i>Prasasti</i> . Paramāra.	IV. Land-grants.
⋮	⋮	⋮	⋮
Upendra.	Upendra.	⋮	Kṛishṇa.
Vairisimha I.	⋮	⋮	⋮
Śtyaka I.	⋮	⋮	⋮
Vākpati I.	Vākpati I.	⋮	⋮
Vairisimha II.—Vajraṣa.	Vairisimha.	Vairisimha.	Vairisimha.
Haraba.	Śtyaka—Haraba × Vajraṣa.	Śtyaka.	Śtyaka.
Vākpati II.	Vākpati II.—Utpalārāja.	Muñja.	Vākpati, or Amoghavar- sha, or Prithivivallabha, or Śrivallebbha; A. D. 974-976, and 979.
Sindhurāja.	Sindhurāja, or Navasāhasāṅka, or Kumārān- rāyana.	Sindhurāja. <sup>7</sup>	Sindhurāja.
Bhoja.		Bhoja.	Bhoja. A. D. 1021-22.
Udayāditya.		Udayāditya.	

<sup>4</sup> *Ueber das Navasāhasāṅkacarita*, p. 35 (613).

<sup>5</sup> *Jour. Bo. Br. As. Soc.* vol. I, p. 259; *Zeitschrift für die Kunde des Morgenlandes*, vol. VII, pp. 44 ff.

<sup>6</sup> *Indian Antiquary*, vol. VI, p. 48; and vol. XIV, pp. 159 ff.

<sup>7</sup> This name does not appear in either of the two published editions. I owe it to Mr. J. F. Fleet, who possesses a paper impression of the inscription. Professor Kuelhorn will give a new edition of the *Prasasti* in the *Indica Anti-*  
*quary*.

It appears that the Udepur *Prāśasti* alone presents an unbroken line of kings from Upendra to Udayāditya. Even the *Navasāhasāṅkasharita*, which is more explicit than the other inscriptions, omits two names after Upendra. It moreover contains (XI, 80) the careless statement, that "other kings" reigned between Upendra and Vākpati I. The use of the plural naturally leads to the suggestion, that they were at least three in number. This seems now impossible, as, according to the Udepur *Prāśasti* (verses 8-10), the first four kings after Paramāra followed each other in the direct line of descent.

In considering the other not less interesting historical statements of the *Prāśasti*, it will be advisable to add to them the information contained in the *Navasāhasāṅkasharita*, in the Jaina *Prabandhas* and in the other accessible inscriptions.

The legend regarding the origin of the Paramāras given here, is the same as that which the *Navasāhasāṅkasharita* and the Nāgpur *Prāśasti* tell.<sup>9</sup> When in ancient times the great Brāhman Vasishṭha was living on Mount Ābū, Viśvāmitra forcibly abducted his famous cow. Vasishṭha then created out of the firepit a hero who slew the enemies and brought the animal back. In reward of this deed the sage gave to him the name Paramāra, the slayer of the foes, and promised to him that he should become a king. The myth, which figures also in the stories of the bards, probably has arisen on Mount Ābū, where Paramāra princes for a long time held the fort of Achalgaḍh while their capital was at Chandravatī, a few miles south-east of the mountain. Someśvara's *Prāśasti* in Tejaḥpāla's temple<sup>10</sup> at Dailvādā enumerates an older line of Paramāra princes, Dhūmarāja, Dhandhuka, and Dhruvabhāṭa, regarding whom nothing is known, as well as a later series of kings, Rāmadeva, Yaśodhavaḷa, Dhāravarsha, Prahlādana, Somasimha, and Kṛishṇarāja, who belonged to the twelfth and thirteenth centuries A. D., and were vassals of the Chaulukyas of Anhilvād. As the Paramāras of Mālvā apparently believed in the origin of their *heros eponyms* from the firepit at Ābū, it seems probable that they came from the north-west and formed a branch of the rulers of Achalgaḍh.

Regarding Upendra, the first historical king of the family, it is said (verse 8) that he gained 'the high honour of kingshood' or 'the honour of exalted kingshood' by his bravery. It may, therefore, be inferred that the author of the *Prāśasti* considered him to be the conqueror of Mālvā and the founder of its Paramāra dynasty. Padmagupta (*N. Char.* XI, 76-79) is not explicit on this point. He merely names Upendra as the first king. But he agrees with the Udepur *Prāśasti* in praising him for the performance of numerous Vedic sacrifices, on the occasion of which he is said 'to have adorned the earth with golden sacrificial posts.' Moreover, in the ambiguous verse (XI, 77),<sup>10</sup>—"Whose fame, that was ever moving on and the cause of Sītā's song, crossed the ocean just as Hanumat, who was ever nimbly moving and whose motive (*for jumping across the ocean*) was to console Sītā"—he seems to indicate that a poetess Sītā, whom the *Prabandhas*<sup>11</sup> place in Bhoja's reign, composed a *Prāśasti* or a *Charita* in his honour.

<sup>9</sup> A great portion of the following remarks is a revised reproduction of Part VI of the German paper *Ueber das Navasāhasāṅkasharita*.

<sup>10</sup> *Kīrtikavmudī*, App. A, pp. 4-6, and 14-15.

<sup>11</sup> सद्गतिप्रदत्तेन श्रीने कृतितेनुना । इत्यनेन यत्ना यत्नालङ्घय सारः । [In the case of Hanumat, *saddātiprasaṅgita* also means 'the son of the wind.'—E. H.]

<sup>12</sup> *E.g., Pr. in madhantānāni*, p. 108 f. (Bombay edition.)

This king, no doubt, as Dr. F. E. Hall and Sir A. Cunningham have long since assumed, is identical with the Kṛishṇarāja of the land-grants. The two names are synonyms, and, if the new list is complete, there is no room for a Kṛishṇarāja besides an Upendra.<sup>12</sup> The fact that in the land-grants Vairisimha is said 'to meditate on Kṛishṇa's feet,' need not cause any difficulty. The phrase does not necessarily indicate that the two kings immediately followed each other. For, though usually it refers to an immediate predecessor, there yet are cases where it is used with reference to a remoter king. Thus some of the Chaulukya land-grants (*Indian Antiquary*, vol. VI, pp. 184, 184) assert that Durlabha meditated on the feet of Chāmuṇḍa, though Vallabha was his immediate predecessor. The time when Kṛishṇa-Upendra ruled, may be ascertained approximately by counting backwards from Vākpati II., who, as will be shown below, died between A. D. 994 and 997, after reigning for about twenty years. About 100 years are required for six generations, and the acquisition of Mālvā by these Paramāras may thus be placed shortly after 800 A. D.

The descriptions of the next kings, Vairisimha I., Śiyaka I., and Vākpati I., are purely conventional. Not a single historical fact is recorded regarding them either in the Udepur *Prasasti* or in any other document, except that they followed each other in the direct line of succession. Their reigns probably filled the period from about 840 to 920 A. D. With respect to Vākpati's successor Vairisimha II., the case does not stand much better. But we learn at least through the Udepur *Prasasti* that "the people called him by another name, Vajraṭasvāmin." This fact may prove to be of importance hereafter.

The next king is called Śrī-Harshadeva in the Udepur *Prasasti*, Śrī-Harshadeva or Śiyaka in the *Navasahasāṅkcharita*, simply Śiyaka in the other epigraphic documents, and Simhabhaṭa in Merutuṅga's *Prabandhachintāmaṇi*.<sup>13</sup> The complete name probably was Harshasimha (*Harakhsingh*), both parts of which were used as abbreviations instead of the whole. The form Śiyaka is a half Prākṛitic corruption of Simhaka. For in modern Gujarātī and other dialects the termination *simha* becomes in names not only *singh* or *saṅgh*, but very commonly *si*, which is immediately derived from the Prākṛit *sīha*. Thus we find *Padamsi* instead of *Padmasimha*, *Narsi* for *Narasimha*, *Arsi* for *Arisimha*, *Amarsi* for *Amarasimha*. According to the *Navasahasāṅkcharita* (XI, 89—90) Śiyaka conquered the lord of Raḍūpāṭi and a king of the Hūnas. Who these persons were and where their territories lay, cannot as yet be ascertained. With respect to the Hūnas or Hūnas, it may be noted that those mentioned here and in other medieval inscriptions are not Huns, but a Kshatriya race.<sup>14</sup> For the bards and the Jaina *Prabandhas* regularly enumerate the Hūnas among the thirty-six *Kshatriyakula*, and their matrimonial alliance in the eleventh century with the Kalachuris precludes the possibility of their having been then considered foreigners. It is, however, a different question whence they originally came. Among the Rājputs there are certainly elements of un-Aryan origin. The new information, furnished by verse 12 of the Udepur *Prasasti*, according to which Śiyaka II.—Harsha, "qualling the snake-eater (*Garuḍa*) in fierceness, took in battle the wealth of king

<sup>12</sup> The latter probably was the poetical form of the name, विष्णुसिंह, which Paṇḍit Rāmachandra considers the correct one. Kṛishṇa or its Prākṛit equivalent was that used in every-day life. one, is of course to be rejected.

<sup>13</sup> This has been first pointed out by Dr. F. E. Hall, *Journ. Prabandha-chintāmaṇi*, p. 55 (Bomb. ed.) The reading *si*, *See*, *Beng.* vol. XXXI, p. 117, note 11.

Khottiga," possesses greater interest. This Khottiga is no doubt the homonymous Rāshtrakūṭa king of Mānyakheta, whose *Śāsana*, published by Mr. Fleet,<sup>15</sup> was issued on the occasion of a solar eclipse on Sunday, the new-moon day of the month Āsvayuja of Śaka Samvat 893, or Sunday, October 22, 971 A. D., when an annular eclipse of the sun took place. Khottiga died before September 25, 972 A. D., on which day the Kardā plates of his nephew Karkarāja are dated.<sup>16</sup> The latest inscription of his predecessor Krishnarāja was issued in Śaka Samvat 878 or A. D. 956-57.<sup>17</sup> As the first land-grant of Vākpati II. is dated in Vikrama Samvat 1031 or A. D. 974-75,<sup>18</sup> there can be no doubt that his father Siyaka II. and Khottiga were contemporaries. There is further clear proof that about this time the Paramāras of Mālvā were at feud with the Rāshtrakūṭas. For Dhanapāla says in his *Pāiyalachchhī* (verse 276) that he composed his work "when one thousand years of the Vikrama era and twenty-nine besides had passed, when Mannakheda or Mānyakheta had been plundered in consequence of an attack (*made*) by the lord of Mālava." As this date, A. D. 972-73, is very close to that of the first grant of Vākpati II., I have formerly (*Pāiyalachchhī*, p. 7) conjectured that it was the latter prince who plundered the capital of the Rāshtrakūṭas, and that his opponent was Karkarāja, the donor of the Kardā *Śāsana*. With the new information furnished by the Udepur *Prasasti*, this becomes doubtful, and it must be conceded that Dhanapāla may allude to Siyaka's expedition against Khottiga. According to the *Navasahasāṅkacharita* the name of Siyaka's consort, i.e., of his first queen, was Vādajā.

Siyaka's son Vākpati II. bore also the secondary names Utpalarāja, Muñja, Amoghavarsha, Prithivivallabha, and Śrīvallabha. The three last occur only in his land-grants, while the first is found in the *Navasahasāṅkacharita* (XI, 92) and in some other literary works. The identity of Vākpati and Muñja, which was first recognised by Dr. F. E. Hall, is proved, not only by the Nāgpur *Prasasti* where Muñja appears instead of Vākpati, but still more clearly by two quotations in Dhanika's commentary on the *Daśarūpa*. There the same verse is attributed on p. 184 of Hall's edition in the *Bibliotheca Indica*, to "the illustrious king Vākpatirāja," and on p. 186, to "the illustrious Muñja."

The *Prasasti* (verses 13—15) praises Vākpati for his learning, eloquence and poetical gifts as well as for numerous victories. On the first point his poet-laureate Padmagupta is likewise most emphatic. He says (*Nav. Char.* I, 6) :—

"We worship his majesty king Vākpati, the only root of (*that*) creeper of paradise, Sarasvati,—him through whose favour we, too, walk on the path trodden by princes among poets;"<sup>19</sup> and again (*Nav. Char.* XI, 93) :—

<sup>15</sup> *Indian Antiquary*, vol. XII, page 255. The date is perfectly certain, because the week day is also given. The 22nd October of 971 A. D. corresponds according to Oppolzer, *Canon der Finsternisse*, p. 208, to the day 2076010 of the Julian period, and hence is a Sunday. The middle of the eclipse happened at 3 hours 45 minutes, Greenwich time, or about 9 A.M., Lankā time. According to the map No. 104 in the same work, the beginning of this eclipse was visible in Central India.

<sup>16</sup> The Kardā grant was issued on Wednesday, Āsvayuja, full-moon day, Śaka Samvat 894 (*Indian Antiquary*, loc. cit., p. 263), when an eclipse of the moon took place. The eclipse is, therefore, that which occurred on September 25, 972, the day 2076349 of the Julian period, and consequently a Wednesday. It happened at 14 hours 51 minutes, Greenwich time, or about 8 P.M., Lankā time, and hence was visible in India.

<sup>17</sup> *Indian Antiquary*, vol. XII, p. 256, and Bhāṇḍārkar, *Early History of the Dekkan*, p. 54. With the latter I agree in considering Krishnarāja to be Khottiga's elder brother.

<sup>18</sup> *Indian Antiquary*, vol. VI, p. 51.

<sup>19</sup> *Ueber das Navasahasāṅkacharita*, p. 5 (585).

"After Vikramāditya departed, after Sātavāhana went, divine Sarasvatī found rest with this friend of poets."<sup>20</sup>

There is also evidence that this praise was not undeserved. Altogether irrespective of the somewhat suspicious verses attributed to Muñja-Vākpati in the *Prabandha-śāmanī*, in the *Bhojaprabandha*, and similar works, the anthologies and works on *Alankāra* quote occasionally compositions of Vākpatirāja the son of Harshadeva, of Muñja or of Utpalarāja, which show that he possessed some talent. He also was a liberal patron of poets, on which point Padmagupta lays particular stress in the verses quoted above. And it agrees with his statement that Dhanamjaya, the author of the *Daśarūpa*, boasts of having belonged to the court of Muñja,<sup>21</sup> as well as that his brother Dhanika, who wrote the *Daśarūpāvaloka*, calls himself the *mahāśādhyaṇḍī* of the illustrious great king Utpalarāja.<sup>22</sup> Both names refer, as is now plain, to Vākpati. Further, Halāyudha, the commentator of Piṅgala's work on metrics, praises Vākpatirāja as "the tree of paradise that grants the wishes of all applicants," and Dhanika, who quotes it, makes the note that Muñja is the king referred to.<sup>23</sup> Halāyudha was, therefore, too, one of the protégés of Vākpati II. It is finally not improbable that Dhanapāla, the author of the *Pāiyalachchhī*, likewise enjoyed his favour, though the later *Prabandhas* make him one of the court-poets of Bhoja.<sup>24</sup> The latter statement must be erroneous, as I have shown in the introduction to my edition of the *Pāiyalachchhī*, p. 10.

As regards Vākpati's military exploits, the Udepur *Prasasti* asserts (verse 14) that he subdued the Karnaṭas, Lāṭas, Keralas, and Cholas, as well as (verse 15) that he vanquished Yuvarāja, slew his generals and raised his sword on high in Tripurī. The last-mentioned foe is, as Dr. F. E. Hall and Sir A. Cunningham have stated,<sup>25</sup> the Chedi king Yuvarāja II., who ruled during the last quarter of the tenth century A. D. Vākpati's success cannot of course have had any lasting effects, as the Haihayas of Chedi continued to flourish for at least two centuries longer. With respect to the victories reported in verse 14, little can be said. Padmagupta does not give any information regarding the wars of his first master, probably because the tragical end of the latter was fresh in men's memory and he thought it improper to praise for his warlike exploits one who had been taken captive and executed by his foe. Further, as has been shown above, Dhanapāla's remark about the plundering of Mānyakheta cannot be referred any longer with full confidence to an expedition of Vākpati. It is only Merutuṅga who supports a portion of the statements in verse 14. He says<sup>26</sup> that Muñja had conquered the Chālukya Tailapa II. sixteen times, before he undertook his last expedition, in which he lost his throne and his life, and that he hence despised him. This statement would agree with the assertion of the *Prasasti* that Vākpati had subdued the Karnaṭas; and it is not incredible that he really may have gained some successes over the

<sup>20</sup> *Ueber das Navasahasāṅkharita*, pp. 27, 33 (607, 613).

<sup>21</sup> *Daśarūpa*, last verse, p. 236 (Hall).

<sup>22</sup> *Daśarūpa*, p. 3, note, and H. H. Wilson, *Hindu Theatre*, vol. I, p. 20 (ed. Roett). Dr. Hall has left out this note in his edition, though he found it in one of his MSS. It is no doubt genuine, because a later Papdit would not have been able to put in the little-known Bīrude of Vākpati-Muñja.

<sup>23</sup> Peterson, Vallabhadra's *Śubhāśitāvalī*, p. 114.

<sup>24</sup> *Prabandhaśāmanī*, pp. 90 R. (Bombay edition.)

<sup>25</sup> *Jour. Am. Or. Soc.* vol. VI, pp. 516, 517, and Cunningham's *Arch. Surv. Rep.* vol. IX, p. 108.

<sup>26</sup> *Prabandhaśāmanī*, p. 58 (Bombay edition.)



southern kingdom. The alleged submission of the Keralas and Cholas, on the other hand, is extremely doubtful. It is difficult to understand how he could have come into contact with the latter two, whose countries lay at such a great distance from Mālvā. As regards the Lāṭas or the inhabitants of Central Gujarāt, a raid on and a success over them is not at all improbable. Northern Gujarāt had been conquered somewhat earlier by Mālarāja<sup>27</sup> and Central Gujarāt had come into the possession of his opponent Bārapa.<sup>28</sup> The time was certainly not a quiet one, and it may have been that the king of Mālvā then attacked his western neighbours, as happened so frequently during the next following centuries.

As might be expected, the *Prasasti* is silent about Vākpati's end, just as Padmagupta says nothing about it. According to the account of the *Prabandhachintāmaṇi* (*loc. cit.*), the king undertook his last expedition into Tailapa's country against the advice of his minister Rudrāditya. He was defeated, after crossing the Godāvari, which formed the northern boundary of Tailapa's kingdom, and was taken captive. After a protracted captivity he made a futile attempt to escape, in consequence of which he was first treated with great indignity and finally executed.<sup>29</sup> The story is embellished with numerous touching incidents and with many verses which the captive king is said to have composed. Though all these details are probably worthless, it is certainly true that Muñja-Vākpati was destroyed by Tailapa; for two Chālukya inscriptions boast of this feat.<sup>30</sup> It is likewise true that Rudrāditya was Vākpati's minister, as he is mentioned in the *Śāsana* of A. D. 979. The date of his death probably falls between A. D. 994 and 997. For in the colophon of Amitagati's *Subhāshitaratnasamudra*, it is stated that the work was composed during the reign of Muñja in Vikrama Samvat 1050 or A. D. 993-94,<sup>31</sup> and Tailapa II. himself died in Śaka Samvat 919 or A. D. 997-98. The beginning of Vākpati's reign is probably not far distant from A. D. 974, the date of his first land-grant.

Vākpati II. was succeeded by his younger brother Sindhurāja, who, according to the *Navasahasāṅkacharita*, had the Birudas Navasahasāṅka and Kumāranārāyaṇa. The half Prakritic familiar form of his name, used in the *Prabandhas*, is Sindhula or Sindhala. The Udepur *Prasasti* allots only verse 16 to him, and reports of him the single feat that he conquered a king of the Hūṇas. The *Navasahasāṅkacharita* (X, 14-20) mentions the same victory, and in addition others over the prince of the Kosalas as well as the inhabitants of Vāgaḍa and Lāṭa and the Muralas.<sup>32</sup> Successful expeditions against the three first-named countries are not incredible. For there was a southern Kosala kingdom, which included portions of the Central Provinces and Berar and therefore lay not far distant from Mālvā.<sup>33</sup> Further, there is a district still called Vāgaḍ, which lies close to the north-western frontier of Mālvā. It corresponds with

<sup>27</sup> K. Forbes, *Rās Mālā*, pp. 37 T. (2nd edition), and *Indian Antiquary*, vol. VI, p. 181.

<sup>28</sup> K. Forbes, *loc. cit.*, pp. 38, 16; *Indian Antiquary*, vol. XII, pp. 190 ff.

<sup>29</sup> Nos. 296 and 297 of the *Prabandhachintāmaṇi* (*Ind. Off. Libr. Sans. MSS.* Bühler) say that he was hung on the branch of a tree. The Bombay edition omits the passage.

<sup>30</sup> J. F. Fleet, *The Dynasties of the Kanarese Districts*, p. 40.

<sup>31</sup> This approximate date has been found by Dr. Bhandarkar, *Report on the Search for Sanskrit MSS.*, 1882-83, p. 45. He, however, differs a little, because he places the beginning of the Vikrama era in B. C. 86. The land-grants show, however, that the Vikrama years began in Mālvā with Chaitra Sudi 1. Hence it seems advisable to refer Amitagati's date to A. D. 993-94 instead of to A. D. 994-95.

<sup>32</sup> *Ueber das Navasahasāṅkacharita*, p. 19 (899) and p. 46 (930).

<sup>33</sup> Cunningham's *Ancient Geography*, pp. 819 ff.

the modern Dungarpur in Rājputānā,<sup>34</sup> which even in recent times has been tributary to the Marāṭha ruler of Dhār. It is not at all unlikely that Sindhurāja made attacks on these two neighbouring districts as well as, imitating his father, on Lāṭa, just beyond his south-western frontier. But a war with the Muralas, who are the same as the Keralas in Southern India, is not probable, except by assuming that the term has been used inaccurately, with that poetical license of which the Sanskrit writers frequently avail themselves, for the inhabitants of the Dravidian districts in general. If that may be done, the passage probably refers to a continuation of the feud between the kings of Mālvā and the Chālukyas of Kalyāṇī during the reign of Sindhurāja. It also continued, as we shall see, during the next reign.

A great deal more is told about Sindhurāja in the *Navasāhasāṅkacharita*, which describes the manner in which he gained the Nāga princess Śasiprabhā, after destroying the Asura Vajrāṅkuśa who resided in Ratnavatī "fifty *gavyūtis* from the Narmadā," and after obtaining his golden lotus.<sup>35</sup> The whole story, as it stands, is purely mythological. But it has no doubt a historical basis, and Padmagupta has intentionally, possibly for poetical reasons, distorted the facts. One of the points which I consider as certain, is that the Nāga princess, whom the king is said to have gained and wedded, belonged to the race of the Nāga Kshatriyas, of whose former existence in Rājputānā and Central India we have documentary evidence.<sup>36</sup> The Asura Vajrāṅkuśa, whose golden lotus was the bride-price paid by Sindhurāja, is very likely some historical person in disguise, because otherwise the situation of his capital would not be specified in so matter-of-fact a manner. But it is for the present impossible to guess who may be meant, or who the Vidyādharas were with whom the king was allied. Another certain historical fact, to be learned from the *Navasāhasāṅkacharita*, is that Sindhurāja's chief minister was called Yaśobhaṭa and bore the Biruda Ramāṅgada.<sup>37</sup>

The poem furnishes also some indications as to Sindhurāja's relation to his brother Vākpati and permits us to make a guess as to the duration of his reign. According to the *Prabandhas*, Sindhurāja was a very unruly character, and was treated by his brother with great severity. Merutuṅga asserts<sup>38</sup> that owing to his misdeeds he was first banished and went to Gujarāt, where he settled in the neighbourhood of the town of Kāsahrada, or, according to Mr. K. Forbes,<sup>39</sup> Kāsindra-Pālaḍī near Ahmadābād. Later he returned to Mālvā and was at first received well by Muñja-Vākpati. But, when he again behaved ill, he was deprived of his eyesight and confined in a wooden cage. During his captivity his son Bhoja was born. When Bhoja grew up, Muñja was warned against him by a prophecy and ordered his execution. Just before the order was carried out, Bhoja sent a verse to his uncle, which produced a change in the latter's disposition. The order was not only revoked, but Bhoja was made Yuvarāja or

<sup>34</sup> See the map prefixed to the account of Mahikānthā in the *Bombay Gazetteer*, vol. V, page 355. According to the *Rājputānā Gazetteer*, vol. I, page 276, the language of Dungarpur is called *Bāgar*. This word, too, is probably derived from the old name of the country. When I wrote my German article on the *Navasāhasāṅkacharita*, I was not aware of the existence of this *Vāgaḍa* and identified the country, named by Padmagupta, with eastern Kachh, which is also called *Vāgaḍ*. The greater distance of the latter district from Mālvā makes the identification now improbable.

<sup>35</sup> See Zachariae's analysis of the poem in the article quoted, pp. 14 (594)-23 (603), and especially pp. 18 and 22.

<sup>36</sup> See *Indian Antiquary*, vol. XIV, p. 75, and Sir A. Cunningham, *Archaeological Survey Reports*, vol. II p. 310.

<sup>37</sup> *Ueber das Navasāhasāṅkacharita*, p. 15 (595).

<sup>38</sup> *Prabandhachintāmaṇi*, pp. 56ff. (Bombay.)

<sup>39</sup> *Rds. Māld*, p. 84.

heir-apparent. He mounted the throne after Muñja had been killed by Tailapa. Against this the *Navasahasāṅkacharita* (XI, 98) says that "Vākpati placed the earth in Sindhurāja's arms, when he started for Ambikā's town." Strictly interpreted, this sentence would mean that he made his brother Yuvarāja on his death-bed and solemnly appointed him his successor. Considering what we know of Vākpati's manner of death, this view is not admissible. But the passage may indicate that Sindhurāja had become Yuvarāja some time before Vākpati's fatal expedition. At all events it does not give one the idea that enmity reigned between the two brothers. And there is a further fact which favours the same conclusion. For Padmagupta, who had been first Vākpati's poet-laureate, later held the same position in Sindhurāja's court. He himself says (*Nav. Char.* I, 7) :—<sup>40</sup>

"When his majesty Vākpati was about to ascend to heaven, he placed a seal on my song; Sindhurāja, the younger brother of that brother of poets, now breaks it."

Had the brothers been deadly enemies, Padmagupta would certainly have been left in obscurity after his first patron's death.

As regards the second point, the duration of Sindhurāja's reign, his various military undertakings, which the *Navasahasāṅkacharita* reports, certainly prove that he must have reigned for at least seven or eight years before the poem was written. As Vākpati II. died between A. D. 994 and 997, it is not possible to assume that Padmagupta composed it earlier than about the middle of the first decade of the eleventh century. How much longer Sindhurāja may have reigned, cannot be determined at present.

The statements of the Udepur *Praśasti* regarding Sindhurāja's son Bhoja are most extravagant. Verse 17 asserts that he ruled the earth from Kailāsa in the Himālayas to Malayagiri in Malabār and from the mountain where the sun rises to that where it sets, and thus gives a most ridiculous account of the extent of his dominions, which in reality never much exceeded the limits of modern Mālvā. Verse 18 names as the kings and nations vanquished by him the lord of Chedi, Indraratha, Toggala (?), Bhīma, the king of the Gūrjaras, the lord of Lāṭa, the Karnaṭas, and the Turushkas. Verse 18 alludes to his extensive knowledge and bestows on him the title *Kavirāja*, king of poets. Verse 20 informs us that he built numerous temples dedicated to various forms of Śiva and to Viṣṇu-Rāmeśvara. Verse 21 finally admits that he succumbed to foreign foes, and that at his death his capital Dhārā was in their possession.

As regards Bhoja's wars, the first was probably one with the Karnaṭas, i.e., the Chālukya king of Kalyāṇi. For, in an inscription "of the reign of Jayasimha III., dated Śaka Samvat 941 or A. D. 1019-20, it is said that this king was "a moon to the lotus which was king Bhoja," i.e., that he took away Bhoja's glory just as the moon causes the day-lotuses to close their flowers; and again that he "searched out and beset and pursued and ground down and put to flight the confederacy of Mālava." These statements indicate that the king of Mālvā was the aggressor, and that his attack was carefully planned. The southern inscription, of course, represents the Chālukya as successful, and the numerous documents from Jayasimha's reign certainly prove that he

\* *Ueber das Nav. Char.* p. 6 (586), दिवं विद्यासुखं वाचि सुद्राजदत्त यां वाक्पतिराजदेवः । तस्मान्मुञ्चन्ना कविबाल्यवत्त निनति तां संमतिं विभुसराजः ।

<sup>40</sup> *Indian Antiquary*, vol. V, p. 17; compare also Dr. Bhāṇḍārkar, *Early History of the Dekkan*, p. 60.

cannot have suffered any serious reverse. But it is quite possible that Bhoja gained in the course of his expedition to the south some advantage which might be magnified by the Málvā court-poets into a great victory over the Karnātas.

This war must have taken place between Śaka Samvat 933 or A.D. 1011-12, the latest known date of Jayasimha's predecessor, and that of the inscription. Besides this encounter of Bhoja with the Chālukyas, we hear of a second through Bilhana, who tells us in the *Vikramāṅkadevacharita* (I, 91-94) that Jayasimha's successor, Someśvara II., who ruled from about A. D. 1042-3 to 1068-69, took Dhārā by storm and forced Bhoja to flee. The event is not mentioned in the southern inscriptions, but Bilhana celebrates it as the greatest deed of the father of his hero.

Bhoja's victory over the Chaulukya Bhīma I. (A. D. 1021-22 to 1063-64) is acknowledged by one of the later *Prabandhakāras* of Gujarāt. Merutuṅga narrates<sup>42</sup> that, while Bhīma was engaged in the conquest of Sindh, Bhoja sent a certain Digambara Kulachandra with an army against Aṇhilvād. The town was taken. The conqueror sowed cowries at the gate of the palace and returned to Málvā, taking with him a *jaya-pattra* or letter of victory. Hemachandra's silence regarding this defeat of Bhīma does not mean much. For, being a court-poet, he could not speak of reverses which his master's grandfather had suffered. It may be nevertheless a fact, and that particular one to which the *Prasasti* alludes. Merutuṅga has several other anecdotes regarding the relations subsisting between Bhoja and Bhīma. There is, however, only one among them, and that referring to Bhoja's end, which deserves any notice. It will be discussed below. Regarding Bhoja's wars with the kings of Chedi and Lāṭa and the Turushkas, nothing more can be said than that they are not improbable. For the first was also, as we have seen, the foe of Vākpati II. and appears as the chief actor in the story of Bhoja's end, while the second was the object of the attacks both of Śīyaka II. and of Vākpati II. The Turushkas are, as always in the inscriptions of this period, the Muhammadans. The expeditions of Mahmud of Ghazni against Somnāth and later against Gwalior may very probably have forced Bhoja to fight against him. But it is very unlikely that the armies of Málvā should have gained a victory over him. I am unable to say who Indraratha and Toggala, the other two foes mentioned, can have been.

The praise of Bhoja's learning and proficiency in poetry in verse 18 is well deserved. The modern researches in the Indian libraries have brought to light a considerable number of hand-books of, or commentaries on, various Hindu Śāstras, which all bear the name of the *Mahārājādhirāja* Bhoja and are alleged to have been written by him, no doubt with the help of his Paṇḍits. Besides the well-known *Sarasvatīkaṇṭhābharaṇa* on poetics and the equally famous *Rājamārtanḍa* on the *Yogaśāstra*, the Bombay collections contain two works on *Jyotiṣa*, the *Rājamārtanḍa* and the *Rājamṛigāṅkakarāṇa*,<sup>43</sup> and the *Samarāṅgana* on architecture.<sup>44</sup> In Tanjore there is the *Vidvajanavallabha* on *Jyotiṣa*. The list in the *Prabhāvakacharita*<sup>45</sup> (written about A. D. 1250) shows that still a good many more works of the same description have to be recovered. A poetical composition by Bhoja, the *Śṛṅgāramañjarīkathā*, is partly

<sup>42</sup> *Prabandhachintāmaṇi*, p. 80.

<sup>43</sup> Nos. 342 and 343 of the *Collection* of 1879-80, and No. 108 of 1873-74.

<sup>44</sup> No. 356 of the *Collection* of 1880-81.

<sup>45</sup> *Ueber das Leben des Jaina Monches Hemachandra*, p. 63 (251).

preserved in a fragment which I found in 1874 in the *Bṛhajjñānakosha* at Jesalmir.<sup>46</sup> A colophon on fol. 149b runs as follows: इति महाराजाधिराजपरमेश्वरश्रीभोजदेवविरचितायां शृंगारमंजरीकथायां पद्मराककथानिका द्वादशी समाप्ता ॥ The work is partly in prose and partly in verse.

Regarding the extensive building operations which Bhoja undertook according to verse 20, I am not able to bring forward any corroboration from other sources. But it is very probable that a prince, so fond of display as he was, adorned his capital and perhaps even foreign sacred places with architectural monuments.

The hints regarding Bhoja's end in verse 20 of the Udepur *Prasasti* agree very closely with those given in the Nāgpur *Prasasti*, and are perfectly reconcilable with Merutuṅga's story<sup>47</sup> according to which he succumbed to a combined attack of Karna of Chedi and of Bhīma I. of Gujarāt, or died, just when this attack took place. Both these kings, no doubt, were his contemporaries<sup>48</sup> and his neighbours in the east and in the west. Nevertheless an implicit acceptance of the story has its difficulties. For the Chedi inscriptions do not even hint that Karna worked the destruction of the most famous monarch of the eleventh century. Nor does Hemachandra, who wrote his *Dvayāśraya Kāvya* about 150 years before Merutuṅga's times, say that Bhīma I. had a share in Bhoja's reverses, though otherwise he is anxious to place Bhīma's military exploits in the best possible light. It seems strange that the Chedian court-poets and older Gujarātī writers should both have forgotten to notice an event which must have reflected so much glory on the ancestors of their patrons. Owing to these considerations I cannot at present give as unqualified an assent to Merutuṅga's story as I have done on a former occasion.<sup>49</sup> Neither the date of Bhoja's accession to the throne, nor that of his defeat and death, can, I fear, be accurately ascertained. All that can be said regarding the former event is that it must have happened between the date of the composition of Padmagupta's *Navasahasāṅkacharita* about A. D. 1005, and that of Bhoja's war with Jayasimha III. of Kalyāṇī, which latter occurred, as has been shown, between A. D. 1011-12 and 1018-19. It seems probable, however, that it lay closer to the lower than to the remoter of these two limits. For Padmagupta does not mention Bhoja in his poem. This is a certain sign that Bhoja was not grown up at the time when he wrote. For, if that had been the case, Padmagupta would have felt it his duty to put in a compliment for the heir-apparent, as the court-poets invariably do in similar cases. Bhoja may then have been a boy of ten or twelve or even fourteen years, but he cannot have reached as yet the Indian age of majority, his sixteenth year. If I am right in placing the composition of the *Navasahasāṅkacharita* about the year 1005 A. D., the time when Bhoja can have assumed the reins of government must fall about A. D. 1010, or even somewhat later. Further, certain dates during his reign are furnished by his land-grant of Vikrama Samvat 1078 or A. D. 1021-22, by the statement of Berūnī, that Bhojadeva ruled over Dhārā and Mālva when he wrote his *Indica*,<sup>50</sup> in A. D. 1030, and by the date in the *Rājamrigāṅkakarāṇa*, Śaka Samvat

<sup>46</sup> I ordered a copy to be made, which, however, has never been sent.

<sup>47</sup> *Prabandhachintāmaṇi*, pp. 117 ff.; K. Forbes, *Eds Māla*, p. 68 f.

<sup>48</sup> Sir A. Cunningham's *Arch. Surv. Rep.* vol. IX, p. 107.

<sup>49</sup> *Vikramāṅkadevacharita*, p. 23.

<sup>50</sup> See Professor Sachau's Translation of Al-Berūnī's *Indica*, vol. I, p. 191.

964<sup>51</sup> or A. D. 1042-43. For the question when Bhoja died, the most important passage is that in Bilhana's *Vikramāṅkadevacharita*, where he says (XVIII, 96) :—

“Assuming the voice of the pigeons that nested on the lofty turrets of her gates, Dhārā cried as it were to him (Bilhana) in pitiful tones : ‘Bhoja (*is my*) king. He, indeed, is none of the vulgar princes. Woe is to me ! Why didst thou not come into his presence ?’”

I still believe that the verse means that Bilhana might have, but did not visit Bhoja for reasons not stated, and that Bhoja was alive when he reached Central India on his travels. If that is so, the death of Bhoja must fall some time after the year A. D. 1062, the earliest in which the departure of Bilhana from Kaśmīr can be placed.<sup>52</sup> And it agrees with this assumption that Kalhana declares, *Rājataranginī*, VII, 259 (Calcutta edition) :—

स च भोजनरेन्द्रश्च दानोत्कर्षेण विप्रतौ ।  
सूरी तस्मिन्मन्त्रे तुल्यं द्वावास्तां कविबान्धवौ ॥

“He (*Kshitipati*) and king Bhoja, famous for their great liberality (*and*) sages, were at that moment both equally the friends of poets.”

The expression “at that moment” refers to the time after the coronation of Kalaśa in A. D. 1062, which is mentioned in verse 233. In estimating the value of Kalhana's assertion, it must be borne in mind that he wrote nearly one hundred years after the time of Bilhana's travels and after Bhoja. He is, of course, not a contemporary witness. But as his statement agrees with Bilhana's, it must be allowed some weight. I do not think that the date Vikrama Samvat 1116 and Śaka Samvat 981, assigned to Bhoja's successor Udayāditya in an inscription in the great temple at Udepur, proves anything against this. As Dr. F. E. Hall has stated,<sup>53</sup> the document is a horribly incorrect scrawl, which, according to lines 13-14, was written by order of one Sāgaravarman in Vikrama Samvat 1562, Śaka Samvat 1447 (*read* 1427) or Kali Yuga 4607,<sup>54</sup> and it is absolutely worthless for historical purposes.

Regarding Udayāditya our *Prasasti* states merely that he was a Paramāra and Bhoja's successor, and that he freed his country from the enemies who had conquered it. It also implies that he restored a temple or statue of Vishṇu in the boar incarnation. Whether he was related to his predecessor or not, does not appear.

#### TRANSCRIPT.

L. 1. श्री नमः शिवाय ॥

गंगावुसंसिद्धभुजंगमालवाले कलेन्दोरमलांकुराभा ।

यन्मूर्ध्नि नखेहितकल्पवज्रा भातीव भूत्यै स तवास्तु शंसुः ॥ [१॥]<sup>55</sup>

2. सानन्दनदिकरसुन्दरसादनादीनादेन तुवृद्धमनोरमगानमानैः ।

[नृत्त्यं]त्ववस्त्रमनि[शं] सुरवासवेस्त्रा यस्त्रायतो भ-

<sup>51</sup> According to my copy of the Jesalmir MS. it is श्रीको वेदसुन्दरी . This is the initial point for the calculations in the *Karāna*.

<sup>52</sup> See *Vikramāṅkadevacharita*, p. 23. According to the *Rājataranginī*, VII, 936, Bilhana left Kaśmīr “during the reign of Kalaśa.”

<sup>53</sup> *Jour. Am. Or. Soc.* vol. VII, p. 35.

<sup>54</sup> I have before me two impressions prepared by Dr. Führer. From these the accompanying plate has been photographed; the title of the plate should be corrected into—‘Udepur Prasasti of the reign of Udayāditya.’

<sup>55</sup> Metre, Indravajrā. In Pāda 3 वे is blurred and व् abnormal. The reading is therefore not certain.

L. 3.

वतु वः स सिवः शिवाय ॥ [२॥]<sup>56</sup>

मूर्धस्थिता[भ्रसरितोच्च]मयेव संभोरर्द्धांगमंगघटनाहनमाश्रयंती ।

दृष्टात्मनाथवसतां

4.

सकलांगतुष्टा पुष्टिं नगेंद्रतनया भवतां विदध्यात् ॥ [१॥]<sup>57</sup>

गणेशो [वः] सु[खाया]स्तु निशातः परशुः करे ।

यस्य नम्रघनावद्य-

5.

कंदोच्छ्रित्या इवोद्यतः ॥ [४] ॥<sup>58</sup>

अक्षयूर्जिभ्रः प्रतीच्यां हिमगिरितनयः सिद्धदंपत्यसिद्धेः

स्थानं च ज्ञानभाजामभिमत-

6.

फलदो ऽखर्वितः सो ऽर्बुदाख्यः ।

विश्वामित्रो वसिष्ठादहरत व[ल]ती यत्र गां तत्रभावा-

ज्जन्ने वीरोम्निकुंडाद्रिपुवलिनिधनं य-

7.

सकारैक एव ॥ [५॥]<sup>59</sup>

मारयित्वा परान्धेनुमानिन्ये स ततो मुनिः ।

उवाच परमारा — — शिवेंद्रो भविष्यति ॥ [६॥]<sup>60</sup>

तदन्ववाये ऽखिलयज्ञसंघतु-

8.

सामरोदाहृतकोत्तिरासीत् ।

उपेंद्रराजो द्विजवर्मरत्नं सौर्यार्जितोत्तुंगनृपत्व[मा]नः ॥ [७॥]<sup>61</sup>

तत्सूनुरासीदरिराजकुंभिकंठीरवो

9.

वीर्यवतां वरिष्ठः ।

श्रीवैरसिंहसुतुरर्षवान्तधात्र्यां जयस्तंभक्तप्रशस्तिः ॥ [८॥]<sup>62</sup>

तस्माद्भूव वसुधाधिपमौलिमालारत्नप्रभाश्चिरं-

10.

जितपादपीठः ।

श्रीसीयकः करकपाणजलोर्मिमन्सतुव्रजो विजयिनां धुरि भूमिपालः ॥ [९॥]<sup>63</sup>

तस्मादवन्तितरुणीनय-

11.

नारविन्दभास्वानभूत्करकपाणमरीचिदीपः ।

श्रीवाक्पतिः सतमखानुकृतिस्तुरंगा गंगासमुद्रसलिलानि पिबन्ति यस्य ॥ [१०॥]

<sup>56</sup> Metre, Vasantatilakā. Read °खवश्चन°; वेक्षा; शिवः. The first consonant of वृक्षंति is destroyed and the second looks like ङ; चनित्र is not certain.

<sup>57</sup> Metre, Vasantatilakā. Read संभोर°; °वश्चतां.

<sup>58</sup> Metre Anushtubh. The bracketed letters are almost completely gone. After this verse follows a rude symbolical figure and then another two vertical strokes, indicating that the Maṅgala is finished.

<sup>59</sup> Metre, Sragdharā. The shape of the second sign is a little abnormal. The left half of the bracketed letter is gone. Read °दांपत्यसिद्धेः.

<sup>60</sup> Metre, Anushtubh. Restore परमाराख्यः पाशिवेन्द्रो.

<sup>61</sup> Metre, Upajāti. Read °यों°. The last syllables look like—नेः.

<sup>62</sup> Metre, Indravajrā. Read वैरिसिंह°.

<sup>63</sup> Metre, Vasantatilakā. Read °सतुव्रजो.

<sup>64</sup> Metre, Vasantatilakā. Read °प्रतमखानुकृति°.

W. Griggs, Photo-Litho.





- L. 12. जातस्तस्माद्द्वैरिसिंहोन्मनास्मा लोको ब्रूते [वच्छट]स्वामिनं यं ।  
शत्रोर्वर्ष्मं धारयासेर्षिहृत्य श्रीमद्वारा सूचिता येन राज्ञा ॥ [११॥]<sup>65</sup>  
तस्मा-
13. दभूदरिनरेखरसंघसेवागर्जज्जैन्द्रवसुंदरतूर्यनादः ।  
श्रीहर्षदेव इति खोटिगदेवलक्ष्मीं जग्राह यो युधि नगादसमप्र-
14. तापः ॥ [१२॥]<sup>66</sup>  
पुत्रस्तस्य वि[भू]षिवाखिलधराभोगो गुणैकास्पदं  
सौर्याक्रान्तसमस्तसद्विभवाधिभ्यायवित्तोदयः ।  
वहृत्वो -
15. शकविलतर्ककलनप्रज्ञातशा[स्त्रा]गमः  
श्रीमहाकपतिराजदेव इति यः सद्भिः सदा कीर्त्यते ॥ [१३॥]<sup>67</sup>  
कर्णाटलाटकेरल -
16. चोलशिरीरद्वारागिपदकमलः ।  
यस्य प्रणयिगणार्थितदाता कल्पद्रुमप्रस्थः ॥ [१४॥]<sup>68</sup>  
युवराजं विजित्वाजौ हत्वा तद्वा-
17. हिनीपतीन् ।  
खड्गमूर्च्छीकृतं येन विपुर्यां विजिगीषुणा ॥ [१५॥]<sup>69</sup>  
तस्यानुजो निर्जितङ्गणराजः श्रीसिंधुराजो विजयार्जि-
18. तश्चोः ।  
श्रीभोजराजोजनि येन रत्नं नरोत्तमाकम्पकद्वितीयं ॥ [१६॥]<sup>70</sup>  
आ कैलासान्धलयगिरितो ऽस्तोदयाद्रिद्वयादा  
भुक्ता पृष्ठी पृथु-
19. नरपतेस्तुत्यरूपेण येन ।  
उन्मूल्योर्वीभरगुरु[ग]णा लीलया चापयज्या  
क्षिता दिक्षु क्षितिरपि परां प्रीतिमापादिता च ॥ [१७॥]<sup>71</sup>  
साधितं विहितं दत्तं
20. ज्ञातं तद्यत्न केनचित् ।  
किमन्यत्कविराजस्य श्रीभोजस्य प्रशस्यते ॥ [१८॥]<sup>72</sup>  
चेदीश्वरेंद्ररथ[तोम]ल[भीमसु]ल्यान्कर्णाटलाटपतिगूर्जरराट्सुब-
21. प्कान् ।  
यद्भृत्यमात्रविजितानवल्लो[क्ख] भौला दोष्णां वल्लानि कलयन्ति न [योद्धृ]लो[कान्] ॥ [१९॥]<sup>73</sup>  
केदाररामेखरसोमनाथ[सु]डीरकालानलरुद्र-

<sup>65</sup> Metre, Śālinī. The bracketed letters are badly damaged.

<sup>66</sup> Metre, Vasantatilakā. Read °नरेवर°; सेना.

<sup>67</sup> Metre, Śardūlavikrīḍita. Read विभूषिता°; the सू is not recognisable; read श्रीयः°; शत्रुविभवाधिभ्यायवित्तोदयः.

<sup>68</sup> Metre, Āryā.

<sup>69</sup> Metre, Anuṣṭubh. Read खड्ग कर्च्छीकृती.

<sup>70</sup> Metre, Upajāti.

<sup>71</sup> Metre, Mandākrāntā. The first syllable of दग्धा is very doubtful; read चापयज्या.

<sup>72</sup> Metre, Anuṣṭubh.

<sup>73</sup> Metre, Vasantatilakā. The bracketed letters are all more or less doubtful, °तोम° may have been °भोग° or °सोम°.

L. 22.

सत्केः [1]

सुराश्रयैर्व्याप्य च यः समन्ताद्यथार्थसंज्ञां जगतो चकार ॥ [२०॥]<sup>7</sup>  
 तत्रादित्यप्रतापे गतवति सदनं स्वर्गिणां भर्गभक्ते  
 व्यासा धारिव धात्री रिपुति-

23.

मिरभरैर्मीललीकस्तदाभूत् ।

विश्रस्तांगो निहल्योद्गटरिपुति[मिरभ]रं खड्गदंडांसुजालै-  
 रन्यो भास्वानिवोद्यन्मुतिमुदितजनात्मोद-

24.

यादित्यदेवः ॥ [२१॥]<sup>75</sup>

येन धरणीवराहः परमारिणो[दृती] निरायासा[त्] ।  
 [तस्यैतस्या भू]मेरुद्वारो वत कियन्मात्रः ॥ [२२॥]<sup>76</sup>  
 [कुंवान्य — ]तवाजिब्रजर्-<sup>77</sup>

## TRANSLATION.

Om, adoration to Śiva!

(Verse 1.) May that Śambhu tend to thy welfare, on whose head the pure crescent of the moon looks like a sprout of the creeper of paradise that is desired by the worshippers, (*standing*) in a basin of snakes sprinkled by the water of Gaṅgā!<sup>78</sup>

(2.) May that Śiva conduce to your happiness, before whom the harlots of the abode of the gods<sup>79</sup> needs ever dance to the sound of the loud, beautiful time beating of joyful Nandin's hands and to the tunes of Tumburu's soul-enchanting songs!

(3.) May the daughter of the mountain (*Pārvatī*) grant you prosperity,—she who, out of jealousy, as it were, of the aërial river (*Gaṅgā*) that rests on Śambhu's head, firmly clings to one half of his body, joining hers (*to his*), and who feels pleasure in every limb when she sees the subjection of her lord!<sup>80</sup>

(4.) May Gaṇeśa grant you happiness, in whose hand a sharp axe is raised in order to cut off, as it were, the root of the great sinfulness of his worshippers!

(5.) There is in the west a son of the Himālaya, that lofty mountain, called Arbuda (*Ābū*), that gives the desired reward to those possessing (*true*) knowledge, and (*is*) the place where the conjugal union of the Siddhas is perfect.<sup>81</sup> There Viśvāmitra forcibly took from Vasishṭha (*his*) cow. Through his (*Vasishṭha's*) power a hero arose from the firepit, who singly worked the destruction of the enemy's army.

(6.) When he had slain the enemies, he brought back the cow; then that sage spoke: "Thou wilt become a lord of [*kings, called*] Paramāra."

<sup>74</sup> Metre, Upajāti. Read रामेश्वर. The first syllable of •सुंजीर• is doubtful; समन्ताद्य• looks like समन्ताद्य<sup>74</sup>.

<sup>75</sup> Metre, Śragdhara. Read विश्वा<sup>75</sup>; •दंडाद्य<sup>75</sup>; in the eighth syllable of the last Pāda only the व is quite certain.

<sup>76</sup> Metre, Āryā. The bracketed letters are partly very difficult to recognise.

<sup>77</sup> The bracketed letters are doubtful.

<sup>78</sup> Śeṣa being coiled round Śiva's neck, forms an *ālavāla* or basin which retains the water of Gaṅgā when it flows from the head of the deity. The crescent of the moon on Śiva's head elsewhere is compared with the *bjāśkura*, the seed-sprout, of the world; see, e.g., Bhoja's land-grant, *Indian Antiquary*, vol. VI, p. 53, verse 1. Strictly *gaṅgāmbvityādi* qualifies *mūrdhni*.

<sup>79</sup> I.e., the Apsarases.

<sup>80</sup> "When she sees the subjection of her lord," i.e., when she sees that, being united with her, he cannot escape and flirt with Gaṅgā.

<sup>81</sup> The verse alludes to the existence of Śaiva *maṭhas*, or monasteries.

(7.) In his line there was Upendrarāja, whose fame was proclaimed by the immortals, satisfied by the multitude of all sacrifices,—who was a jewel among the twice-born and gained high honour of kingship<sup>82</sup> by his valour.

(8.) His son was a lion for the elephant-like hostile kings, the best of heroes, the illustrious Vairisimha, who composed his own eulogy by (*erecting*) pillars of victory (*everywhere*) on the earth that is bounded by the four oceans.

(9.) From him sprang the illustrious Siyaka, a prince (*standing*) in the first rank of conquerors, whose footstool was resplendent and coloured<sup>83</sup> by the rays of the jewels in the diadems of kings,—(*he*) the crowd of whose enemies was submerged in the waves of the water of the blade in his hand.<sup>84</sup>

(10.) From him sprang the illustrious Vākpati, a sun for (*those*) water-lilies, the eyes of the maidens of Avanti, (*he who was*) resplendent with the rays of the sword in his hand, who resembled Śatamakha (*Indra*), and whose armies drank the waters of Gaṅgā and of the ocean.<sup>85</sup>

(11.) From him was born Vairisimha, whom the people call by another name, the lord Vajraṭa; by that king famous Dhārā was indicated, when he slew the crowd of his enemies with the sharp edge (*dhārā*) of his sword.<sup>86</sup>

(12.) From him sprang he who is called his glorious majesty Harsha, the sound of whose trumpets was beautiful like the noise of the roaring of mighty elephants in the armies of numerous hostile kings, he who, equalling the snake-eater (*Garuḍa*) in fierceness, took in battle the wealth of king Khoṭṭiga.<sup>87</sup>

(13.) His son who, (*being*) the sole abode of good qualities, adorned the whole globe of the earth, the growth of whose riches was proportionate to the deposits of wealth (*which he received*) from all foes that were conquered by his bravery,<sup>88</sup> who, cultivating eloquence, high poetry and the art of reasoning, completely mastered the lore of the *Śāstras*, was he who is ever praised by the virtuous as his glorious majesty Vākpati;

(14.) He whose lotus-feet were coloured by the jewels on the heads of the Karnaṭas, Lāṭas, Keralas and Cholas, and who possessed the fame of a tree of paradise, since he granted to a crowd of supplicants whatever they desired;

(15.) Who, conquering Yuvarāja and slaying his generals, as victor, raised on high his sword in Tripurī.

(16.) His younger brother was the illustrious Sindhurāja, who conquered the king of the Hūnas and who gained glory by his victories. He begat the illustrious Bhojarāja, a jewel without a rival, (*a hero*) who caused the best men to tremble.

(17.) He, who resembled king Prithu, possessed the earth up to Kailāsa, up to the

<sup>82</sup> Or "the honour of exalted kingship."

<sup>83</sup> "Coloured" because the diadems of the prostrate kings contained rubies and other coloured stones.

<sup>84</sup> For the last phrase compare verse 7 of the *Prasasti* of Hemachandra's grammar, *Ueber das Leben des Jaina Mönches Hemachandra*, p. 66 (234).

<sup>85</sup> "A sun for (*those*) water-lilies, the eyes of the maidens of Avanti," i.e., who made the young women open their eyes wide with joy and surprise at his beauty, just as the sun causes the day-lilies to open their flowers.—"Whose armies drank the water of the Gaṅgā and of the ocean," i.e., who made victorious expeditions as far as the Arabian Sea in the west and as far as the Ganges in the east. No historical inference can be drawn from such a vague statement.

<sup>86</sup> "By that king famous Dhārā was indicated," i.e., smiting the foe with the *edge* (*dhārā*) of his sword the king indicated that Dhārā belonged to him.

<sup>87</sup> The snake-eater Garuḍa was the cognisance of the Paramāras; see the facsimiles of Vākpati's and Bhoja's grants, *Indian Antiquary*, vol. VI, *loc. cit.* *Naga* is given in the *Koshas* as a synonym of *nāga*.

<sup>88</sup> The translation follows the emended reading which I have proposed in the notes to the text.

Malaya hills, and up to the two mountains of the setting and the rising sun; he scattered in (*all*) directions the weighty crowd of earth-supporters,<sup>89</sup> easily uprooting them with the shaft of his bow, and gave highest joy to the earth.

(V. 18.) He accomplished, ordered, gave and knew what (*was*) not (*in the power*) of anybody else; what other praise can be given to illustrious Bhoja, the poet-king?

(19.) Seeing the Karnâṭas, the lord of Lāṭa, the king of Gûrjara, the Turushkas, chief among whom<sup>90</sup> were the lord of Chedi, Indraratha, Toggala(?) and Bhîma, conquered by his mercenaries alone, his hereditary warriors<sup>91</sup> thought only of the strength of their arms, not of the numbers of the fighters.

(20.) He made the world (*jagati*) worthy of its name<sup>92</sup> by covering it all around with temples, dedicated to Kedâreśvara, Râmeśvara, Somanâtha, Sumḍîra(?), Kâla, Anala, and Rudra.

(21.) When that devotee of Bharga (*Siva*) whose brilliancy resembled that of the sun, had gone to the mansion of the gods, the earth, like Dhârâ, was filled with dense darkness, his foes, (*and*) his hereditary warriors became infirm in body. Then arose<sup>93</sup> king Udayâditya, another sun, as it were, destroying the dense darkness, the exalted foes, with the rays issuing from his strong sword, (*and thus*) gladdening the hearts of his people by his splendour.

(22.) Lo! how easy was the rescue of this earth for that Paramâra, by whom the primeval boar was restored without a difficulty.<sup>94</sup>

(23.) . . . . .

## XXIX.—THE NEW INSCRIPTION OF TORAMANA SHAHA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The present edition of the inscription of Toramâna Shâha, or Shâhi, Jaûvla has been prepared according to two paper impressions furnished to me by Dr. Burgess. The inscription, which was found at Kura in the Salt Range and is now in the Lahore Museum, is incised on a sandstone slab, measuring 2' 4" by 1' 8", the lower part of which, about six inches in height, has been left blank. The inscription consisted of thirteen lines of unequal length, the first three of which have been seriously injured at both ends, while the right-hand portion of the twelfth and the thirteenth seem to have been obliterated by the writer of the original and to have been partly re-written. A good many strokes are visible on the injured portions. But I do not dare to propose any restoration.

The characters resemble those found in the older Buddhist nail-headed inscriptions

<sup>89</sup> "The weighty crowd of earth-supporters," i.e., numerous powerful kings. The words seem to have been chosen in order to play on the word *urvibhara*, which can mean both 'a prince' and 'a mountain,' and in order to indicate that Bhoja resembled king Prithu who pushed the mountains asunder with his bow.

<sup>90</sup> If my restoration *mukhyân*, 'chief among whom,' is correct, as I think it must be, the author has made a 'bull' which strongly reminds one of the late Sir Cowasji Jahangir's complaint in the Bombay papers that the unfinished Victoria Museum was inhabited "by owls, bats and other cultures." For the Chediśvara did certainly not belong to any one of the nations named in the second compound *karnâṭetyâdi*.

<sup>91</sup> Regarding the technical meaning of *maula* and *bhṛitya* see Kâmandaki, *Nîti Sâra*, XVIII, 4.

<sup>92</sup> *Jagati* means both 'the world' and 'a site for buildings.'

<sup>93</sup> In the text there is no finite verb, and the author probably wishes *âsit* to be understood.

<sup>94</sup> "By whom the primeval boar was restored," i.e., who restored a temple or statue of Vishṇu in the boar incarnation. As the king could do that, the feat of the boar, the *bhûmer uddharaṇ*, the uplifting of the earth out of the waters, was of course a small matter for him.

of the Gupta period, but show certain peculiarities. Very characteristic are the curves attached to the left-hand limbs of *ga* and *śa*, the peculiar angular form of the *sa*, the horizontal stroke of which has been attached to the left-hand limb and forms with it a triangle open at the top just as in the modern handwriting of Rājputānā. The roundness of *ra* is likewise remarkable. The language is the mixed dialect, incorrect Sanskrit strongly modified through the influence of the vernacular Prākṛit, which once used to be called the Gāthā dialect on account of its occurrence in the metrical portions of the sacred writings of the Northern Buddhists. In my opinion it has been produced by the efforts of half-educated people to write the sacred language of the Brāhmanas. The earliest specimens usually show the greatest number of abnormal forms. Those occurring in this inscription have been discussed in detail in the notes to the translation.

The object of the inscription is to record the construction of a Buddhist monastery by one Roṭṭa-Siddhavṛiddhi, the son of Roṭṭa-Jayavṛiddhi, for the teachers of the Mahiśāsaka school.

The donor states (l. 7) that his father was honoured by the lord of Naśchira, either a town or a district, and was the lord or manager of many Vihāras (see note 19 to the translation). The inscription was incised during the reign of the king of kings, the great king Toramāna Shāha, or Shāhi, Jaūvla, to whom and to whose family the donor wishes to make over a share of the merit gained by his pious gift. The date is unfortunately not readable with the exception of the month and of the day, the second *tithi* of the bright half of Mārgaśīras. This circumstance makes it impossible to accurately fix the age of the inscription. On palaeographical grounds it may be assigned to the fourth or the fifth century. I am not able to assert that the Toramāna of our inscription is identical either with the Toramāna of the Erān inscription or with the Toramāna of Kāśmīr, who is mentioned by Kalhana and who has left behind so many coins inscribed with Gupta characters. The fact that this Toramāna bears the title or surname Shāha or Shāhi and receives the epithet Jaūvla which may be a tribal name or a *Biruda*, is, it seems to me, sufficient to prevent the identification with the other Toramānas, who are not characterised in this manner. All I would say regarding him is that he ruled over north-western India, and that he was an independent king. The latter point is indicated by his title *rājā[dkhi]rāja*, 'king of kings,' or, more accurately, 'superior king of kings.' It is also highly probable that he was not a native Indian. The name Toramāna is neither Sanskrit nor Prākṛit, but in all probability a foreign one. Professor J. Karabacek of Vienna informs me that it is Turkish, where *tōramān*, *tūramān* or *töremen* means 'a rebel or insurgent'; and he is inclined to connect Jaūvla with *jvl*, 'a falcon.' A Laga-Turman is mentioned by Alberūnī, vol. II, p. 13 (Sachau's translation), as the last king of the Thibetan (?) or Turk Shāhi dynasty of northern India, among whom was Kanik (Kanishka?).

#### TRANSCRIPT.

- L. 1. —[राजा]—राजमहाराजतीरमाणवा[हि]जज — —[भिवर्धमानराज्ये — — संवत्सरे]<sup>1</sup>  
 2. — — — — मे मार्गशिरमासशुक्लद्वितीयायाम् चा[न्द्रमय] — — — — गम्

<sup>1</sup> The letters placed between brackets are very faint and partly doubtful. The first title seems to have been राजाधिराज. वाहि, originally suggested by Mr. Fleet, is plain on the second impression. Probably जजवत्सामि has to be restored according to a suggestion of Mr. Fleet. I read originally जज - - - प्र.

<sup>2</sup> The bracketed letters are very doubtful with the exception of the syllable च्द्र suggested by Mr. Fleet.

- L. 3. — — वर — शुचिमातध्यानाध्ययनमोक्षचित्तानुकूले प्रदिष्ट — — — — — [न]-  
 4. चने भगवतो बुद्धस्य देवातिदेवस्य सर्वपापपरिशीलसर्वपुण्यसमुद्गत[स्व]<sup>3</sup>  
 5. तीर्णससारार्णवसत्त्वानां तारयिता दशबलबलिनघतुवैशारद्यचतस्रप्रतिस[विदा]<sup>4</sup>  
 6. अष्टादशवैशीकाकुतधर्मसमन्वागतस्य सर्वसत्त्ववत्सलमहाकाव्यिकस्य बु<sup>5</sup>  
 7. सप्रमुखचातुर्दिशे भिक्षुसंघे देयधर्मीय विहारप्रतिष्ठापन नक्षीरपतिप्रशस्ता-  
 8. दारितनामधेयविशेषवृद्धिः रौद्रजयवृद्धिः अनेकविहारस्नामिनो सत्पुत्रेण यदत्र पुण्यं तद्वत्तु  
 9. [मा]तापित्रो आपायकपोषकचित्रस्य जंबुद्वीपस्य दर्शयितारो अश्वेभावप्रत्न्यतायास्तु तथा  
 विहारस्नामिनो  
 10. रोटसिद्धवृद्धिः सर्वेषां भ्रातराणां भगिनीनां पत्नीनां पुत्राणां दुहितृणां महाराजतोरमाणषाहज-  
 जवः स-  
 11. वेषां देवीनां राजपुत्राणां राजदुहितानां च सर्वसत्त्वानां अनुत्तरज्ञानावाप्तये अयं पुन विहारस्वो -  
 12. पकरण चातुर्दिशे भिक्षुसंघे परिषद्दे आचार्यमहोश[सकानां] साक्षकपु — — — त्रेष [आचा]  
 13. — — — त — — — — —

## TRANSLATION.

In the prosperous reign of the king of kings, the great king Toramāṇa Shāhi Jaū-; in the..... th year, on the second (*lunar day*) of the bright half of the month of Mārgasīras. Under the . . . . . Nakshatra, which is propitious for pure, tranquil meditation, study and reflection on salvation . . . . . this appropriate and meritorious gift,<sup>6</sup> the erection of a Vihāra for the congregation of the monks of divine Buddha, the god of gods,<sup>7</sup> freed from all sin and endowed with all holiness,<sup>8</sup> the saviour of beings that have crossed the ocean of births,<sup>9</sup> who possesses<sup>10</sup> the power of the ten powers,<sup>11</sup> who

<sup>3</sup> There is large blank space between ई and वातिदेवस्य.

<sup>4</sup> The second sign of चतुवैशारद्यः is injured, and the reading may be चलवैशारद्यः. In that case it would be a mistake for चलारिवैः. The Anusvāra of प्रतिर्विदा is doubtful and the last two letters are very faint. But the reading is nevertheless certain.

<sup>5</sup> Some strokes are attached to the ई of वैशीका which may be meant as a correction, the usual form of the word being वैशिका.

<sup>6</sup> Between च and वृत्तराणां there are two short strokes — —, as if something had been lost. But the word is complete.

<sup>7</sup> There is a vertical stroke to the left of the ई of वाचाय which either may have been an 4-stroke or a continuation of the upright of व. The व of नक्षीरसत्त्वानां is abnormal and looks like न. Nevertheless the reading seems certain. The bracketed letters of the latter word and those following seem to have been written under a line of intentionally obliterated characters. It also looks as if the characters of line 13 had been defaced intentionally.

<sup>8</sup> In accordance with the usage of the mixed dialect, the Anusvāras of *deyadharmoya* and *vihārapratishthāpāna* have been left out. With respect to the word *deyadharmoyā* I accept Mr. Fleet's correction of the translation, *Corpus Inscr. Ind.* vol. III, p. 25, note, and now translate more closely by 'appropriate and meritorious gift,' though it may be doubted whether it conveyed to the ordinary mind any other meaning than 'a gift which secures merit.' *Vihārapratishthāpāna*, 'the erection of a Vihāra,' is not an appropriate expression. It ought to have been simply 'a Vihāra.'

<sup>9</sup> The epithet *devātideva*, 'the god of gods,' is regularly applied to Buddha; see, e.g., Minayeṣṭi, *Mahāvastupatti*, I, 15.

<sup>10</sup> *Sarvapāpāparikṣhina* and *sarvapūṇyasamudgata* are compounds formed on the model of the classic *agnydhita* for *dhītāgni*, etc.; see Pāṇini, II, 2, 37.

<sup>11</sup> In *tiṃśasadvārṇavasatrandam*, *sasāra* stands for *samsāra*; see above, note 8. *Tārayitā* ought to be either *tārayitūṣ* or *tārayitri* accordingly as it may be intended for a separate word or for a part of a compound. The latter is the more probable explanation. For the substitution of a nominative for the stem is common in the mixed dialect.

<sup>12</sup> I read originally *samatrāgatasya*. *Samaśvāgatasya* is Mr. Fleet's suggestion.

<sup>13</sup> *Dasabalabalina* is either a new *a*-stem formed from *dasabalin* or a genitive with the omission of the *Visarga*; compare below *śāṭāpitro* (l. 9). Regarding the ten powers of Buddha see *Dharmasamgraha* (*Anecdota Ozoniensis*, vol. I, part 7), No. lxxvi, and Professor Max Müller's notes thereon.







has attained the four subjects of confidence,<sup>14</sup> the four analytical sciences,<sup>15</sup> the eighteen independent conditions,<sup>16</sup> the supernatural condition,<sup>17</sup> who cherishes all creatures and is most compassionate,—of which (*congregation*) Buddha is the chief and which comes from the four quarters of the world,—(*has been made*) by the virtuous son of Roṭṭa-Jayavṛiddhi,<sup>18</sup> the lord of many Vihāras,<sup>19</sup> whose name, praised and honoured by the lord of Naśchira, (*indicates a*) particularly (*great*) prosperity.

Whatever merit (*there is*) in this (*act*), may it be for the attainment of supreme knowledge by (*my*) parents, the instructors<sup>20</sup> of Jambūdvīpa that is famous for nurses and nourishers,—(*their*) share being a preferential one,—<sup>21</sup> moreover by all the brothers, sisters, wives, sons and daughters of the lord of the Vihāra Roṭa-Siddhavṛiddhi,<sup>22</sup> by all the queens, princes and princesses<sup>23</sup> of the great king Toramāṇa Shāha Jaṭvīa<sup>24</sup> (*and*) by all creatures. But this benefaction<sup>25</sup> by a Vihāra (*is*) for the congregation of the monks of the four quarters, for the acceptance of the teachers, the Mahiśāsakas.<sup>26</sup> By the son of Sāddhaka. . . . .

<sup>14</sup> If *chatvairśārdya* is the correct reading, the form *chatu* for *chatuḥ* or *chatur* is Prākṛitic. Regarding the four subjects of confidence, see *Dharmasaṃgraha*, No. lxxvii. The translation is that of Childers' *Pali Dictionary*, sub voce *vesārajja*.

<sup>15</sup> *Chatasrapratisaṃvidā* is a monstrous form for *chatuṣpratisaṃvid*, in which the mutilated inflected form of the nominative has been preserved; compare above *tārayitā*. Regarding the four analytical sciences, see *Dharmasaṃgraha*, No. li.

<sup>16</sup> Regarding the eighteen independent conditions, see *Dharmasaṃgraha*, No. lxxix.

<sup>17</sup> I translate *adbhutaḍḍharma* according to its etymological sense. The *Dharmasaṃgraha*, No. lxiii, and other works know the word as the name of one of the nine kinds of scriptures. It cannot have that meaning in this passage.

<sup>18</sup> I take *Roṭṭa*, which stands here before *Jayavṛiddhi* and appears below l. 10 in the form *Roṭa* before the name of the donor *Siddhavṛiddhi*, to be the name of a caste, clan, or family. The case termination of the preceding *°viśeṣavṛiddhiḥ* is, of course, utterly wrong. It ought to be *°vṛiddheḥ*, as the next following word shows. *Ādṛita* is the perfect past participle of the causative of *ādrī*.

<sup>19</sup> The expression *anekavihārasvāmino*, 'of the lord of many Vihāras,' indicates that Roṭṭa-Jayavṛiddhi superintended several monasteries. The explanation of *vihārasvāmin* is given in Beal's *Life of Hsüen-Tsiang*, int. p. xxvi. See also Fleet, *Corpus Inscriptionum Indicarum*, vol. III, pp. 263, 272, note 3.

<sup>20</sup> *Darsayitāro* evidently is to be taken with *mātāpitro* and, like the latter, a genitive of the dual. Its irregular formation from the strong stem has many analogies in the mixed dialect. The meaning of the phrase seems to be that, though India possesses many tender mothers and dutiful fathers, yet all can learn something from the donor's parents.

<sup>21</sup> The translation of *agrebhāvapratyaṃsatāyā* by "(their) share being a preferential one" is only according to the general sense. Literally it means "but according to the condition of a preferential share." *Agrebhāva* stands for *agrebhāva*. Regarding *pratyāṃsa*, see the Index to the *Divyāvadāna*, ed. Cowell and Neill.

<sup>22</sup> The uninflected base *Roṭasiddhavṛiddhi* has to be taken in the sense of a genitive as the preceding *vihārasvāmino* indicates. The form *bhrātārāṇām* is derived from an *a*-stem *bhrātara*, formed according to the analogy of numerous Prākṛit forms.

<sup>23</sup> The incorrect form *rajadukhātāṇām*, derived from an *ā*-stem *dukhā*, is particularly interesting as the correct Sanskrit form *dukhitrīṇām* occurs in the preceding line 10. It proves the utter loss of all feeling for the rules of the language.

<sup>24</sup> The nominative *Toramāṇashāhajaṭvīaḥ* has to be taken in the sense of a genitive governed by the following genitives.

<sup>25</sup> *Upakarāṇa* stands for *upakarāṇam* and, though a neuter, is connected with the masculine of the pronoun *ayaṃ*. *Puna* is the ancient Prākṛit form for *punaḥ*.

<sup>26</sup> The fact that the Mahiśāsakas, one of the subdivisions studying the Hīnayāna, were settled in the Panjāb, is known from Hsüen-Tsiang's description of the country; see Beal, *Si-yu-ki*, vol. I, p. 121. The meaning of the last sentence seems to be that *all* Buddhist monks shall participate in the use of the Vihāra, but that it is specially made over to the Mahiśāsaka teachers. The Mahiśāsakas formed one of the five branches of the Sarvāstivāda or Vaibhāṣika school.

### XXX.—AN UNDATED PRASASTI FROM THE REIGN OF MAHENDRAPALA OF KANAUJ.

By G. BÜHLER, PH.D., LL.D., C.I.E.

A portion of the subjoined inscription was discovered many years ago by Mr. Bowring at Pehoa, together with the grant of the horse-dealers, dated [Śrīharsha] Samvat 276, in the reign of king Bhoja (*ante*, p. 184), and was published, together with the latter, by Dr. Rājendralāl Mitra in the *Journal of the Asiatic Society of Bengal*, vol. XXII, pp. 675 ff. Of late the whole document has been recovered, and the circumstances leading to its recovery are as follows. Dr. Burgess found that the stone slab, on which it is incised, was fixed to the wall of a house, in the bazar, belonging to a Siddh,<sup>1</sup> close to the jamb of a door, and was used as a seat. As this jamb partly rested on the slab and covered a portion of the inscription, Dr. Burgess got Mr. Rodgers, the Archaeological Surveyor in the Panjāb, to try to prevail on the owner of the building to allow the slab to be removed. The latter, however, was unwilling to allow this, and Mr. Rodgers was then asked to undertake further negotiations and to get the countenance of Mr. Drummond, the Deputy Commissioner of Karnāl, in either purchasing the slab or in exchanging it for another that would do the same service to the owner. Through the kind offices of Mr. Drummond the stone was finally secured and sent to the Lahore Museum, where Mr. J. L. Kipling, C.I.E., took two excellent paper-impressions, which were forwarded to Dr. Burgess by Mr. Rodgers and made over to me for preparing a new edition of the inscription. The inscription is now complete, while in the copy used by Dr. Rājendralāl about one third of each line—its left-hand portion—was missing.

Judging from the impression, the slab on which the inscription is incised measures 36 inches by 24. The stone-mason has done his work with great care; for there are very few Indian epigraphical monuments which show an equal amount of neatness and artistic finish in their execution. Owing to the rough treatment which the stone has undergone, a certain number of letters have, however, been either obliterated or become indistinct. Lines 3—7 have lost from four to seven letters at the beginning; in lines 1—6 the letters 17—21 on the left-hand side have been partly rubbed out, and lines 20—21 have lost a piece out of the middle. Moreover, a number of single letters and small groups have been defaced in various places on the right-hand side of the inscription. It is, however, fortunately possible to restore most of the lost signs with some degree of certainty by conjecture.

The characters of the inscription are of the ordinary Nāgarī type, current in Northern and Western India during the ninth and tenth centuries; and they resemble most closely those of the horse-dealers' grant, mentioned above. The superscribed *mātrās* show, however, ornamental additions, similar to those used in the Jhālrapāṭaṇ Prasasti (*Indian Antiquary*, vol. V, p. 180), and the same ornaments appear occasionally in the tails of some letters (see, *e.g.*, note 10 to the transcript). The language is very good Sanskrit and throughout metrical. As regards the orthography, the constant substitution of *va* for *ba* and the frequent use of the *Jhātāmūliya* and *Upadhmanīya* deserve to be noted, as well as some rather unusual *smṛtis*,—*e.g.*, in *samantādyatu* for *samantāddyatu*, line 4; *saśśrīmān* for *sa śrīmān*, line 5; *nirmāṇādīve* for *nirmāṇādīve*, line 12; *saṭphalānamamūrtih*, line 15; and so forth.

<sup>1</sup> See Cunningham's *Archaeological Survey of India Reports*, vol. II, p. 225, and vol. XIV, pp. 161, 162.

The object of the inscription is to record the building, it would seem, of a triple temple of Vishṇu, and it contains a so-called *Prasasti* or eulogy, as is expressly stated in verse 26. It opens with a *maṅgala* of four verses, verses 1—2 being addressed to Vishṇu, verse 3 to the Kurukshetra, and verse 4 to the sacred stream Sarasvatī, which flows near Prithūdaka—Pehoa. Verse 5 praises the ruling king of the country, Mahendrapāla.<sup>2</sup>

The next portion of the poem (verses 6—19) gives an account of certain members of the Tomara family (verse 6), the last three of which dedicated the temple mentioned in the inscription. The pedigree of the Tomaras enumerated is as follows:—

Jāulā (verses 6—8).

Vajraṭa, married to Maṅgaladevi (verses 9—10).

Jajjuka, married to Chandrā and to Nāyikā (verses 11—13).

Gogga  
(verse 14).

Pārṇarāja  
(verses 15—16).

Devarāja  
(verses 17—19).

Regarding Jāula it is said that he was a *rājā*, 'obtained prosperity by looking after the affairs of a king,' and built many temples. It appears, therefore, that he was in the civil employ of some king or other, and received, as was often the case with ministers and other high officials, the title of *rājā*. How many generations intervened between him and Vajraṭa, the next person mentioned, cannot be made out. But the remark (verse 9) that the family was "the home of joyful, prospering intimates of kings," indicates that its members continued to hold high places in the service of their sovereigns. The same seems to have been the case with Vajraṭa, who, it is alleged, "gained a lofty exaltation through most pure business transactions." Jāula's title was probably likewise inherited by his descendants, since Gogga is called *bhūnāthaḥ*, 'protector of the earth,' which appellation may be considered as a poetical rendering of the more prosaic *rājā*. If the general description in verses 11—19 may be trusted, Jajjuka and his three sons entered the military service of their sovereign. For nothing is said of their success in business, but their bravery and their victories over their enemies are highly extolled. Verse 20 states that the three brothers built 'here,' i.e., in Pehoa, temples of Vishṇu, and verse 21 attributes '(that) in the middle' to Gogga, '(that) at the back' to Pārṇarāja, and '(that) in front' to Devarāja. Nevertheless verse 22, which contains the usual wish for the long duration of the building, speaks only of *one single temple (idam dyatanam)*. The only possible solution of this contradiction seems to be that the structure was a triple temple, containing three statues and three adyā, united under one roof. Temples of this description do occur elsewhere, and we still have a very fine specimen in the famous Vastupālavihāra on Mount Girnār.<sup>3</sup>

The next verse (23) gives the name of the architect, Achyuta, son of Rāma, who was a native of Kāmboja, or a Kābulī. Verse 24 enumerates the names of three villages, Yakshapālaka, Gejjara, and Pātala, which were assigned for the *bhoga* of the deity.

<sup>2</sup> Compare the position of the eulogy of king Jayachandra in the Baijāth Prasasti, No. II. *ante*, p. 112, which likewise follows immediately after the *maṅgala*.

<sup>3</sup> See Burgess's *Archaeological Surv. Rep. Western India*, vol. II, pp. 169 ff. and Fergusson's *India and Eastern Architecture*, p. 232, where the building is called the temple of Vastupāl and Tejālā. [Other examples occur in the Dekhan, as, for example, the temple of Mānakeśvara at Lakhnōi.—J. B.]

i.e., for the service of the temple; and verse 25 exhorts future princes to respect this donation. In verse 26 the poet gave his own name which, unfortunately, has not been fully preserved. It began with *mu* and contained three syllables.<sup>4</sup> The poet's father was Bhaṭṭa Rāma. The name of the mason (verse 27) who incised the inscription—Ālāditya—is likewise mutilated; that of his father Durlabhāditya has been preserved.

Though the inscription is not dated, its age can yet be fixed within very narrow limits. For the paramount sovereign Mahendrapāla, whom it mentions, belonged without doubt to the dynasty of Kanauj, and was the successor of the Bhoja who, according to the Pehoa grant of the horse-dealers, ruled in A. D. 882. Professor Kielhorn's article on the Siyaḍoṇī inscription, *ante*, p. 171, establishes the following series of sovereigns who ruled at Kanauj during the second half of the ninth century and the first half of the tenth.

1. Bhoja, A. D. 862, 876, and 882.
2. Mahendrapāla or Mahindrapāla,<sup>5</sup> A. D. 903 and 907.
3. His son Kshitipāla or Mahipāla, A. D. 917.
4. His son Devapāla, A. D. 948.

The identity of our Mahendrapāla with the second sovereign of this list is proved (1) by the fact that the inscription belongs to Pehoa, which, as the grant of the horse-dealers shows, formed part of the kingdom of Kanauj, and (2) by the close resemblance of the letters of our inscription to those of the grant just mentioned, which makes it impossible to assume that they are separated by a long interval. If this identification is admitted, our *Praśasti* must have been incised between A. D. 882 and A. D. 917.

With respect to the four Tomaras, mentioned in our inscription, I may add that they possibly may have been in the employ of the kings of Kanauj. But, as no direct statement to that effect occurs, it is impossible to be positive. For Prithūdaka—Pehoa was a place of so great sanctity, that even pious men from distant countries may have built temples there; and if strangers did so, their inscriptions, as a matter of course, would mention the ruling king of the country. Equally uncertain remains the relation of these Tomaras to the Tomara dynasties which reigned at Delhi and in Central India. But the early occurrence of the name of this race in Northern India still possesses some interest, and may hereafter, when more documents bearing on the history of the Tomaras are found, become of importance. Though the positive historical results, obtained from this *Praśasti*, are not very important, its complete publication has nevertheless some value, as it shows how entirely unfounded were the curious deductions made from the earlier imperfect edition. Its contents are now perfectly reconcilable with the information furnished by the other contemporaneous documents.

#### TRANSCRIPT.

L. 1. श्री नमो माधवाय [॥]

याते यामवतीपती शि[खरिषु चानि]षु सर्वात्मना  
ध्वस्तो ध्वान्तरिपौ जने विचटिते सस्तो च तारागणे ।  
भट्टे भूवलये गतेषु च तथा रत्नाकरेवेकता-  
मेकी यस्त्वपिति प्र-

<sup>4</sup> It may have been *Muktaka*, *Muñjaka*, or *Muñjaka*. For the metre requires —

<sup>5</sup> This form of the name is due to the influence of the vernacular *Mahindpāl*.

[illegible]



L. 2. धानपुरुष५ पायात् वः शार्ङ्गश्च५ ॥ [१ ॥]<sup>6</sup>

दृष्टि५ [पायान्निजग]दखिलं शार्ङ्गिण५ कान्तमूर्ते५  
कान्ता सदभ्रूस्फुरितसुभगस्त्रिधताराभिरामा ।  
उद्यत्तीव्रस्मरजलनिधौ मज्जतश् श्रीमुखेन्दु-  
स्फारज्योत्स्ना[भव]-

3. ५ ५ [रुचः] स्मरगण्डस्थलस्थ ॥ [२ ॥]<sup>7</sup>

चेत्रं कुरो[र्विविधपापम]लाभिघात-  
दचं क्रियादुदयमस्तसमस्ततापम् ।  
अद्यासितं मुनिगणैरुदितात्मबोध-  
प्रद्वस्तगाढतिमिरप्रकटप्रमोदैः ॥ [३ ॥]<sup>8</sup>  
पोत-

4. — — ५ — धौ सुरपथगमने स्यन्दनस्नाधु[वर्ग]-

— — — —तवङ्गे५ प्रलयजलधरस्त्रम्यतत्सान्द्रधारः ।  
नानाव्याधिप्रवन्धप्रचुरतरतम५ पङ्कविहंसभानु-  
नीरश्चैतत्समन्ताद्यतु दुरित-

5. ५ — — ५ [स]ारस्वतं वः ॥ [४ ॥]<sup>9</sup>

यशश्शक्तः स्वकुल ५ — ५ — ५ सृष्ट्या  
भिन्दान५ परवलमानसं समन्तात् ।  
सश्रीमाञ्जयति महेन्द्रपालदेवः  
शान्तारिश् शशधरसुन्दरः शरस्थः ॥ [५ ॥]<sup>10</sup>  
आसोत्तोमरतुङ्गवंशति

6. [लक्ष्यण्डप्र]तापोज्वलो

राजा रंजितसाधुवृत्त[द्वयो दु]र्वृत्तशैलाग्निः ।  
नाम्ना जाउल इत्यपूर्वचरितस्थातो दयालंकृति-  
स्तत्वालोकिविलोकिताक्षितिपतिव्यापारलब्धोदयः ॥ [६ ॥]<sup>11</sup>  
येन आतिकुलं क-

7. — ५ ५ ५ — नी]तं परां संपदं

क्षिप्रारातिकरीन्द्रकुम्भशकलै५ कृत्वोपहारं भुवः ।  
कोर्त्वा यस्य च नाकनागनिकरव्यासङ्गतः सङ्गमा-  
द्गोत्रश्च स्फुरदिन्दुसुन्दरश्च स्वस्मिन्सुलीलायितम् ॥ [७ ॥]<sup>12</sup>  
प्रतिदिश-

<sup>6</sup> Metre, Śārdūlavikrīḍita. The second, third, and fourth among the bracketed signs, as well as the vowel of the last, are faintly visible.

<sup>7</sup> Metre, Mandākrāntā. In the first Pāda the first, second, and fifth among the bracketed syllables, as well as the vowel of the third, are faintly visible. 'भव' in the fourth Pāda is not certain; 'रुच' only half visible.

<sup>8</sup> Metre, Vasantatilakā. It seems to me that faint traces of the bracketed letters are visible.

<sup>9</sup> Metre, Śragdhara. The lacuna in the first Pāda must

be filled up by चसारसि<sup>10</sup>, that in the last perhaps by इरितगं चार.

<sup>10</sup> Metre, Praharshinī. The व of 'नावस' has an ornamental tail, turned to the right, to which two small hooks are attached. The lacuna in the first Pāda may perhaps be filled by सदुपहीतु.

<sup>11</sup> Metre, Śārdūlavikrīḍita. The restoration in the first Pāda is purely conjectural.

<sup>12</sup> Metre, Śārdūlavikrīḍita.



- L. 8. [ममरा]णां मन्दिरास्तुच्छिताग्र-  
स्थगितशशधराणि स्फारमारोपितानि ।  
जगति विततभासा येन दूरं विभान्ति  
स्वयं इव निरोद्धं शङ्खो दिङ्मिताः [८ ॥]<sup>15</sup>  
तत्संतानमहोदधेऽप्रमुदितप्रोद्यद्भुजङ्गाग्र-
9. या-  
दृङ्मिताहनमौक्तिकांशुनिकरस्फारीभवत्सम्पदः ।  
प्रख्यातादजनि स्वर्द्धुशतिलकः श्रिवच्छटास्थः प्रभुः  
प्राप्ताशेषमनोरथं शुभतरव्यापारतुङ्गोन्नतिः ॥ [९ ॥]<sup>16</sup>  
तस्य स्फुरदिन्दुरुचिः शीरेरिव जल-
10. धिकन्धका जाता [1]  
नान्ना मङ्गलदेवी जाया गिरिजैव गिरिशस्य ॥ [१० ॥]<sup>16</sup>  
तस्मात्तस्याञ्जुक् प्रादुरासीदुच्चैश्च शान्तस्तु निर्मलरेषु ।  
क्रूरः केतुर्दुरारातिचक्रे क्रुद्धस्तेनाकुञ्जरद्वानरौद्रे ॥ [११ ॥]<sup>16</sup>  
तस्य
11. स्फुरन्निशितखड्गनिकृत्तशत्रो-  
स्त्रस्तान्धदीननिकरोद्धरणोरुकीर्तः ।  
सदृत्तरक्तवनितातिलकाङ्ककल्पे  
कान्ते वभूवतुरुदारशशाङ्ककान्ते ॥ [१२ ॥]<sup>17</sup>  
एका चन्द्रेति विख्याता द्वितीया नाङ्केति च ।  
विशि-
12. शृगुणनिर्माणादे एव सदनं त्रियः ॥ [१३ ॥]<sup>19</sup>  
चन्द्रायास्तमजनि गोमनामधेयो धोराणां धुरि विनिवेशितो विधाप्य ।  
भूनाथो द्विषदिभकुम्भेदनिर्यन्मुक्ताभिर्महितमहीतलं शितासिः ॥ [१४ ॥]<sup>19</sup>  
अ[स्]त [च वि-]
13. चक्षुः क्षतविपक्षपक्षप्रभं  
प्रभाकरकरोत्करं स्ववलसैनिकाभोरुहाम् ।  
अधर्मपरिपन्थिनं तदनु पूर्णराजं सुतं  
स्ववंशगमनोदरे तुङ्गिन[दीधितिं नायि]का ॥ [१५ ॥]<sup>20</sup>  
करत[ल]स्थगिताधरपङ्क-
14. वाऽप्रतनुकान्तिकपोलतलोदरम् ।  
सिधिशुरभुजलैर्यदरिस्त्रियस्सरलितप्रचुरालकजालकाः ॥ [१६ ॥]<sup>21</sup>  
तस्य भ्राता गुणनिधिरभूत्सोदरो देवराजः

<sup>15</sup> Metre, Mālinī. Only the lower portions of the bracketed syllables are visible.

<sup>16</sup> Metre, Śārdūlavikrīḍita.

<sup>17</sup> Metre, Āryā.

<sup>18</sup> Metre, Śālinī.

<sup>19</sup> Metre, Vasantatilakā.

<sup>20</sup> Metre, Anuṣṭubh. Read नाविकेति.

<sup>21</sup> Metre, Praharsini. The bracketed letters are very indistinct, with the exception of the vowels i and f; the first two look almost like 'नदि'.

<sup>22</sup> Metre, Prithvi. The bracketed letters are indistinct.

<sup>23</sup> Metre, Drutavilambitā. Read 'रु'.



L. 21.

सुनु-

अरसललितसारांशोलेयमां प्रशस्तिम् ॥ [२६ ॥]<sup>31</sup>

वभूव सुवधारीव दुर्लभादित्यसंज्ञितः ।

× × × × ∪ — — ∪ त्वादित्येन धीमता ॥ [२७ ॥]<sup>32</sup>

## TRANSLATION.

Om ! Adoration to Mādhava !

(V. 1.) May that chief male (*purusha*) Vishṇu protect you ; he who, alone (*remaining*) sleeps, when the regent of the night (*the moon*) has disappeared, when the mountains have completely crumbled away, when the foe of darkness (*the sun*) has been destroyed, when mankind have been annihilated, when the host of stars has tumbled down, when the circle of the earth has fallen, and thus the oceans have become one.<sup>33</sup>

(2.) May lovely Vishṇu's beautiful eye, that is pleasing through the quivering of the brow and charming with its resplendent pupil, protect all the three worlds—(*the eye*) of him who plunges into the ocean of nascent deep love, (*of him*) whose lustre [*is increased by*] the great splendour of Lakshmi's moon-like face, (*of him*) whose cheek is dimpled with smiles.<sup>34</sup>

(3.) May the field of Kuru grant a happiness, free from all pain,—(*that field*) which is able to remove the impurity of sins of many kinds, that is inhabited by crowds of sages, who have destroyed the dense darkness (*of ignorance*) by gaining the knowledge of the self (*and hence*) are filled with deep joy.<sup>35</sup>

(4.) And may that [*beautiful*] water of Sarasvatī's (*stream*) entirely cut your [*bonds of*] misery—(*that water which is*) a boat [*for crossing the ocean of births*], a chariot for travelling along the road of the gods, a cloud such as appears on the destruction of the world, shedding copious showers on the fire of . . . . . the virtuous (*and*) a sun to destroy the thick mud-like darkness of a concatenation of various diseases.<sup>36</sup>

(5.) Victorious is his glorious majesty Mahendrapāla, who is able [*to bless*] his race with prosperity and destroys the courage of the armies of his foes all around, whose enemies are subdued, who is beautiful like the moon and grants protection.

(6.) There was a king, Jāula by name, the front ornament of the exalted Tomara race, resplendent with [*fiery*] bravery, who gladdened the hearts of the virtuous, who was a thunderbolt for (*those*) mountains, the wicked, who was famous for his wonderful deeds, adorned with compassion, (*and*) acquainted with truth, who gained prosperity by looking after the affairs of (*his*) sovereign.

<sup>31</sup> Metre, Mālinī. The bracketed letters in the first Pāda have been conjecturally restored ; those in the third are very indistinct, with the exception of the Anusvara and सु. Read सु३३.

<sup>32</sup> Metre, Anuṣṭubh.

<sup>33</sup> The verse identifies Vishṇu, in accordance with the Vaiṣṇava doctrine, with the supreme Brāhman, and describes his condition during the period of the destruction of the world at the end of a kalpa.

<sup>34</sup> This verse seems to refer to Vishṇu, when he is awake. The words placed between square brackets are, of course, nothing but a conjectural attempt to connect the two ends of the mutilated compound.

<sup>35</sup> Regarding the sanctity of Kurukshetra, see, e.g., Manu, II, 19, where, just as here, it is called the Brahmarshidēśa, the country of the Brāhmanical sages. It is mentioned here, because it includes Pehoa, the place where the temple was built.

<sup>36</sup> I take समन्ताद्यत् in the fourth Pāda to stand for समन्तात् and सुनु, just as निर्माणात् in verse 13 line 12) stands for निर्माणात् and वे. The words placed between square brackets are, here and in the sequel, translations of my conjectural restorations.

(7.) He conducted his relatives to highest prosperity . . . , presenting, as offerings to the earth, pieces cut off from the temples of the mighty elephants of his foes ; and his fame, that possessed a splendour fair like the glittering moon, assumed the guise of the stream of heaven (*Gaṅgā*), since it clave to the heavenly elephants and united with the sky.

(8.) That (*mān*), possessed of far-spreading lustre, built in this world in every region numerous palaces of the immortals, that obscure the moon with their lofty tops, (*and*) they look from afar like posts fixed (*by him*) at the quarters of the horizon in order to set limits to his fame.

(9.) From his famous ocean-like race, that is the home of joyful prospering intimates of princes, that is difficult to overcome, and possesses great riches of numerous resplendent pearls,<sup>27</sup> sprung a lord, called the illustrious Vajraṭa, the front-ornament of his family, who obtained all his wishes and gained a lofty elevation through most pure business transactions.

(10.) He wedded a wife, charming like the glittering moon, called Maṅgaladevī just as Śauri (*Vishṇu*) (*took*) the daughter of the ocean (*Lakṣmī*) and Girīśa (*Śiva*) the daughter of the mountain (*Pārvatī*).

(11.) He begot by her Jajjuka, who (*was*) exceedingly peaceful among good men who are free from envy, (*but*) a terrible comet for the army of his invincible foes, that inspired terror through the trumpeting of the angry war elephants.

(12.) He (*Jajjuka*), who cut down his enemies with his sharp sword and gained wide-spreading glory by succouring the fearful, the blind and the distressed, had two wives, who were almost the front-ornaments of virtuous, attached women, and lovely like the noble moon.

(13.) One was famed as Chandrā and the second as Nāyikā ; being created out of the most excellent virtues, they were both abodes of happiness.

(14.) From Chandrā was born a prince, called Gogga, whom the creator placed at the head of firm men, who gladdened the earth with the pearls issuing from the rents in the temples of the elephants of his foes, who possessed a sharp sword.

(15.) And afterwards Nāyikā bore a clever son, Pūrṇarāja, a destroyer of the splendour of the adherents of his enemies, a conglomerate of the rays of the sun for those lotuses, the soldiers of his army, a foe of unrighteousness, a moon in the womb of his race (*that is pure*) like the sky.

(16.) The wives of his foes, covering their lips, (*red*) like young shoots, with their hands, and straightening their rich curls, moistened their hollow cheeks, that possessed little splendour, with the water of their tears.

(17.) Devarāja, a store of virtues, was his uterine brother ; he who destroyed the dense darkness, the armies of his foes, by a sudden burst of his brilliant courage, (*he who was*) the abode of forbearance, destroyed the impurity of the Kali age, cast off love and the other sinful passions, and resembled a tree, giving agreeable shade and bending under good fruit.<sup>28</sup>

<sup>27</sup> In order to make the translation less cumbersome, I have not given the second meanings of प्रसूदितप्रोद्युज्ज्वालय and दुष्यन्. Referred to the ocean, they mean 'which is the abode of joyful rising snakes and which is difficult to cross.' Regarding the meaning of सुजय, 'an intimate of a king' (not a dissolute intimate of a king), see the smaller St. Petersburg Dictionary, *sub voce*.

<sup>28</sup> The double meanings of विजयश्चाय and सस्यक्षानसमूर्ति have been intentionally omitted.

(17. 18.) When the proud (*foes*) whose exceeding brilliancy unfolded itself in the battle merely heard the most famous name of that (*warrior*) who angrily furrowed his face with frowns, then their strong swords fell from their hands.

(19.) When suppliants with rapture looked on his lotus face, their mental anxiety completely vanished in an instant; and the crowd of hostile, trumpeting elephants always shook before him in battle, ready to disperse.

(20.) These three (*brothers*), who thus were lovable on account of the manifestation of extraordinary famous virtues, who gradually gained wealth, who were most pure-minded and attached to holy men, caused to be built here temples of Vishnu, who is endowed with unequalled greatness, because they were afraid of the dreadful ocean of existences that is difficult to cross for men of little wisdom.

(21.) (*The temple*) in the middle has been built by Gogga's order, (*that*) at the back by Pârṇarāja's, and (*that*) in front by Devarāja's, in order to destroy the dense, deep darkness.

(22.) As long as this earth is bounded by the four oceans, so long may this temple be resplendent as a mansion of Śrī.<sup>39</sup>

(23.) A man of Kāmboja descent, the son of Râma, whose famous name is Achyuta, was here the overseer (*kārayitā*), he who is an image of Dhanvantari, an incarnation of the quintessence of learning, a friend of the virtuous, and a bee on the lotus of the heart of his master.<sup>40</sup>

(24.) One village called Yakshapâlaka, a second named Gejjara, and a third named Pâtala, have been assigned for the enjoyment (*of the god*).<sup>41</sup>

(25.) With respect to this (*gift*), noble protectors of the earth, considering the course of mundane existence, must show an entirely virtuous disposition<sup>42</sup> for the welfare of their bodies.

(26.) There was, indeed, a Bhaṭṭa Râma, the sun of his sky-like race, attached to . . . , learned and modest; his son, Mu . . . made in play (*as it were*) this sweetly composed, graceful eulogy that is full of sentiment.

(27.) Here was a mason named Durlabhāditya. [*His son*], wise . . . ālāditya, [*has engraved it.*]

<sup>39</sup> The meaning probably is that the poet wishes the temple to shine in its original splendour (*Śrī*) until the end of the kalpa.

<sup>40</sup> As Dhanvantari is the Indian Asklepios, the statement that Achyuta was his image, may mean that he was a Vaidya by caste, or that he was a doctor as well as an architect. मन्त्रकमलसहितः, 'a bee on the lotus of the heart of his master,' is a variation of the more common पादकमलसहितः which did not fit the metre, and means, like the latter, 'an obedient servant.'

<sup>41</sup> 'For the enjoyment (*of the god*),' i.e., for the temple-service.

<sup>42</sup> I.e., future kings must not resume the grant.

## XXXI.—BILHARI STONE INSCRIPTION OF THE RULERS OF CHEDI.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

The stone which bears this inscription<sup>1</sup> is said to have been found at Bilhari, the Balihri<sup>2</sup> or Bilheree of the maps, Indian Atlas, quarter-sheet No. 70 S.E., Latitude 23° 48' North, Longitude 80° 19' East, described as one of the oldest towns in the Jabalpur District of the Central Provinces. In 1861 it was at Jabalpur, where it was reported to have been carried about 20 years before;<sup>3</sup> and it is now in the Nāgpur Museum.

The inscription consists of 33 lines which cover a space of about 6' 3" broad by 3' high, and are surrounded by a raised edge all the way round. With the exception of one or two *aksharas* at the end of the lines, the writing is well preserved up to line 30, and the reading, in consequence, is so far hardly anywhere in the least doubtful. But in the last three lines, as will appear from my transcript of the text, altogether between 30 and 40 *aksharas* have become illegible, at the lower proper left corner of the stone and in the first half of the last line. The average size of the letters is  $\frac{3}{4}$ ". The characters are Nāgarī of about the eleventh century; they were well and carefully written by Nāi, the son of the *karanika* or writer of legal documents Dhīra, and skilfully engraved by Nonna, the son of the artisan Saṃgama (verse 86).

The language is Sanskrit; and, excepting the introductory *om om namaḥ Śrīyā*, the words *api cha* and *kiñcha* in lines 1 and 19, and short passages in lines 30-33, the inscription is in verse. The verses 1 to 45 were composed by Śrīnivāsa, the son of Sthirānanda; the remaining verses, at any rate up to verse 78, by Sajjana, the son of Thīra (verses 77-78). As a piece of poetry, the inscription possesses little merit, and of its two authors Sajjana is inferior to Śrīnivāsa, both as a poet and as regards his knowledge of the language. In respect of orthography, there are few things that need here be drawn attention to. The letter *b* is throughout denoted by the sign for *v*. The sibilants are generally employed each in its proper place, and we find the dental sibilant used for the palatal only in *visarppat-saurya-*, line 14; *kīrttis=Saicāgama-*, line 20; and *śhodasikā*, line 31. Instead of *anuvāra* we have the dental nasal in the interior of simple words in *vanśa*, lines 3, 21, and 29; *vidhvansa*, line 4; *uttansa*, line 6; *mānsa*, line 9; *tapānsi tejāngi*, line 20; *hansa*, line 28;—and at the end of words before a sibilant, *e.g.*, in *sansāra*, line 24 (twice); *evan=sambhāvatsu*, line 6; *itthan=sadvandi-*, line 13, etc. Frequently a final *m* has been left unchanged before an initial *v*, *e.g.*, in *°damvaram=vah* and *°tām=vibhrati*, line 3; *bhuvam=vilebhe*, line 8; *yam=vīkshya*, line 14, etc.;—and final *n* has remained unchanged before *j* and *ś* in *bhagadān=jyotsnām*, line 16, and *guṇān=śakshyati*, line 26. The dental nasal has been wrongly changed to the lingual in *dhenur=ṇṇanu*, line 15, and it has been wrongly retained in *vairāgyena*, line 21. Before *r*, *t* has been

<sup>1</sup> The text has been published before, with an abstract of the contents, by Dr. F. E. Hall in the *Jour. As. Soc. Beng.* vol. XXX, pp. 317-334; and the contents of the inscription, as furnished by Dr. Hall, have been discussed by Sir A. Cunningham, *Archæological Survey of India*, vol. IX, pp. 80 and 102-105. My own text, which will be found to differ in some important particulars from Dr. Hall's, has been prepared from two good impressions, one of which I owe to Dr. Burgess and the other to Mr. Fleet.

<sup>2</sup> See Grant's *Gazetteer of the Central Provinces*, p. 23, and the *Imperial Gazetteer of India*, second ed., vol. II, p. 13.

*Jour. As. Soc. Beng.* vol. XXX, p. 322.

frequently doubled, e.g., in *śvetātapatrāyitam*, line 1; *nettrād=Attrer=ddharittrī*, line 3; *Dattāttreya*, line 5, etc.;—and, on the other hand, a single consonant has been employed instead of a double consonant in *ujvalimā*, line 3; *ujvalam*, lines 28 and 30; °*lasadyu*° (for °*lasad-dyu*°), line 1; °*śīdvishad*° (for °*śīd=dvishad*°) and °*prochchhalajvālā*° (for °*prochchhalaj-jvālā*°), line 4. Lastly, the syllable *ri* has been used instead of the vowel *ri* in *dripta*, line 12, and in *satyādrītas*, line 14. As instances of wrong grammatical forms, I may point out *akrita*, used in a passive sense (for *akāri*) in verse 54, and the masculine °*śrakchandānādīn* in verse 62, wrongly employed instead of the neuter °*śrakchandānādīni*.

The inscription may possibly have contained a date at the end of the last line; but, if such was the case, it has become entirely effaced, and is no longer legible. I have already stated that the inscription has been composed by two different authors; and I have no doubt that, what is now its first portion, from verse 1 to 45, originally was, or formed part of, an independent *prāśasti*, and that this original *prāśasti* was renewed and enlarged by the addition of the verses 46-86 of the present inscription, two or three generations after the composition of the first part.

The object of the first part (verses 1-45) is, to record that the queen Nohalā, the wife of (the Chedi ruler) Keyūtaravarsha, erected a temple of Śiva at which the inscription may be supposed to have been put up; that she endowed this temple with (the revenues of) the villages Dhaṅgaṭapāṭaka, Poṇḍī, Nāgabala, Khailapāṭaka, Viḍā, Sajjāhālī and Goshṭhapālī; and that she also gave the villages of Nipāniya and Ambipāṭaka to the sage Īśvaraśiva, a disciple of Śabdaśiva, who again was a disciple of Pavanaśiva (verses 40-45). Nohalā was a daughter of Avanivarman, a son of Sadhanva and grandson of Simhavarman, of the clan of the Chaulukyas (verses 33-37). And her husband Keyūtaravarsha was a son of the prince Mugdhatuṅga (verse 18), who was a son of Kokkalladeva (verse 12), described as a descendant of Arjuna (Kārtavīrya, verse 8), of the tribe of the Haihayas (verse 7), who belonged to the lunar race. Of Kokkalladeva it is recorded (verse 17) that 'he set up two unprecedented columns of his fame,' which I understand to mean that he was allied with, and supported the rule of, Kṛishṇarāja in the south and Bhojadeva in the north; and Mugdhatuṅga is eulogised as having conquered the lines of country by the shore of the eastern sea and wrested Pāli from the lord of Kosala.

The second part of the inscription (in verse 46) opens with the statement that Nohalā's son by Yuvarājadeva was Lakshmaṇarāja,—from which it is clear that the prince Keyūtaravarsha, who is spoken of in the preceding, 'was surnamed Yuvarājadeva. Lakshmaṇarāja, called 'the moon of the Chedis' (verse 56) and 'the powerful Chedi lord' (verse 59), made over the sacred buildings which had been founded by Nohalā to certain sages whose spiritual lineage is detailed in verses 48—58. On his warlike expeditions he is said to have reached the shores of the western ocean, where he worshipped Śiva at the famous temple of Someśvara<sup>4</sup> or Somanātha in Gujarāt; and he also is reported to have defeated the ruler of Kosala, and to have despoiled him of a valuable effigy of Kāliya which had been obtained from the lord of Odra, and which subsequently

<sup>4</sup> The same story is told of Yuvarājadeva, the father of Kokalla, in the Karabel inscription of Jayasimhadēva. See *Indian Antiquary*, vol. XVIII p. 215.

was by Lakshmanarāja likewise dedicated to Someśvara (verses 59—63). His son was Śamkaragaṇa (verse 64), and the younger brother of this prince was Yuvarājadeva (verse 67). Nothing of historical importance is recorded of either of these two brothers.

We have then here presented to us the following line of Chedi princes:—

- (1.) Kokkalladeva; supported Kṛishṇarāja in the south and Bhojadeva in the north.
- (2.) His son Mugdhatuṅga; wrested Pāli from the lord of Kosala.
- (3.) His son Keyūraravsha-Yuvarājadeva; married Nohalā, the daughter of the Chaulukya Avanivarman.
- (4.) Their son Lakshmanarāja; defeated the king of Kosala and worshipped Someśvara in Gujarāt.
- (5.) His son Śamkaragaṇa.
- (6.) His younger brother Yuvarājadeva.

Reserving a full account of the history of the Chedi rulers for a future occasion, I will only state here that I agree with Sir A. Cunningham in assigning the Kokkalladeva of this inscription to the end of the ninth century A. D., and in distinguishing him from Kokalladeva, the son of Yuvarājadeva and father of Gaṅgeyadeva, of other Chedi inscriptions, who must have lived about 100 years later. For there can be no doubt that the Kṛishṇarāja and Bhojadeva, who are spoken of as his contemporaries, are the Rāshtrakūṭa Kṛishṇa II., whom we know to have married a daughter of Kokkalla,<sup>5</sup> and who reigned from about A. D. 875 to about A. D. 911, and Bhojadeva of Kanauj, for whom<sup>6</sup> we have the dates A. D. 862, 876, and 882, and who had ceased to reign in A. D. 903. And considering this point to be certain, I feel no hesitation in assigning our inscription to about the end of the 10th or the beginning of the 11th century A. D.,—a period to which it may be assigned also on palæographical grounds.

There are still one or two points in our inscription which may here be drawn attention to. The account of the sages who are mentioned in connection with the prince Lakshmanarāja opens by glorifying a place Kadambaguhā (verse 48), and mentions a prince, named Avanti, who apparently made over to one of the sages a town which was perhaps called Mattamayūra. These (and one or two other) names occur also in an inscription at Ranod, which has been edited in the *Jour. As. Soc. Beng.* vol. XVI, p. 1080, but which must remain useless for the elucidation of the present inscription until it has been edited properly. Besides, we find towards the end of our inscription, between verses 83 and 84, the names of the towns Tripurī, Saubhāgyapura, Lavaṇanagara, Durlabhapura, and Vimānapura (?), the inhabitants of which would seem to have had to contribute towards the support of the temple founded by Nohalā. Of these towns, which no doubt all belonged to the Chedi kingdom, Tripurī has been identified with the village of Tewar near Jabalpur, and Saubhāgyapura probably is the town of Sohāgpur in the Hoshangābād District; the others I am unable to identify. And lastly, it may be pointed out that verse 85 contains a curious reference to the poet Rājasekhara, whom in my account of the Siyadonī inscription I have shown to have flourished at the beginning of the tenth century A. D. The manner in which

<sup>5</sup> See Fleet, *Dynasties of the Kanarese Districts*, pp. 57 and 35-36.

<sup>6</sup> See *ante*, p. 171.



his name is mentioned here,<sup>7</sup> shows that he must have been a poet of great repute about the commencement of the eleventh century.

In conclusion, it may be stated that, of the villages which are said to have been granted by the queen Nohalā, Pondī has by Sir A. Cunningham been identified with the village of Pondi which still exists 4 miles to the north-west of Bilhari, and that, according to the same authority, Khailapātaka most probably is now represented by Khailwāra, 6 miles east-north-east of Bilhari.

TEXT.<sup>9</sup>L. 1. श्री<sup>10</sup> [॥<sup>v</sup>] श्री नमः शिवाय ॥

पायाङ्गः स समस्तमंगलनिधिः शम्भोर्जटाजूटको

य[किं]लोलसद्यु(द्यु)मण्डलमलमन्दाकिनीवारिभिः ।

नाटयन्निपीडितोरगपतिप्रस्फारफुल्लतणा-<sup>11</sup>

भोमव्याहृतवक्त्रमाहृतपुतैः स्नेतातपसायितं ॥<sup>12</sup>—[1].

अपि च ॥

अव्याहृतचूडस्य लोचनार्चिमतः शिखा [1<sup>x</sup>]

मित्रमेव स्मरन्नेति दग्धं विधुमिवोदता ॥<sup>13</sup>—[2].

यं स्नेसाय षडाननः शिश्रुतया कृत्वा अहं मार्गति

संधी यच्च

## 2. दुरोदरैः पुरभिदो देव्या समं दीव्यतः ॥(1)

केलीकीपकषासु येन तनुते हेतिक्रियां पार्वती

पायाङ्गः स जटावनेककुसुमं शार्ङ्गः सुधादीधितिः ॥<sup>14</sup>—[3].

दिक्षु प्रेक्षाभियोगप्रवलितवसनविभ्रमाकाण्डचण्डे-

र्दोर्दृष्टानां प्रकामप्रथिमभिरनिलैर्दूरमुत्सारितासु ।

किंच प्रस्फारचारो नमदवनिवशाद्गोष्णि याते महत्ता-

मव्यादव्याहृतेच्छं त्रिपुरविजयिनस्तःखण्डाडम्ब(म्ब)र-

3. स्वः<sup>15</sup> ॥<sup>16</sup>—[4].

वग्नेश<sup>17</sup> सोमसंभूतौ वाचं निक्षिपता मया [1<sup>x</sup>]

हन्त हस्तेष्वपक्रान्ता मोहेन वियतो मितिः ॥<sup>18</sup>—[5].

वाचासुख्य(म्ब)लिमापि नास्ति यदि मे तत्कीर्त्यमानोवते-

रणादेव महीयसः शशधृतो वंशात्स सम्प्लव्यते [1<sup>x</sup>]

यदा पञ्च निसर्गकालिमनुष्योप्यायेभदानच्छटाः

शीरोदव्यति किञ्च सङ्गतिस्तत्सुखायतास्त्रिभूति<sup>19,20</sup>—[6].

<sup>7</sup> Notwithstanding Dr. Hall's somewhat guarded statement to the contrary, Rājasekhara had nothing to do with the composition of this inscription.

<sup>8</sup> Sir A. Cunningham's *Archaeological Survey of India*, vol. IX, p. 104.

<sup>9</sup> From two impressions, one taken by Dr. Burgess, and the other by Mr. Fleet.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> Originally ° षणिः ष°; but the sign for visarga is struck out.

<sup>12</sup> Metre, Śārdūlavikrīḍita.

<sup>13</sup> Metre, Śloka (Anuṣṭubh).

<sup>14</sup> Metre, Śārdūlavikrīḍita.

<sup>15</sup> Read ° रं रः; षाडम्बर is ordinarily used as a masculine noun.

<sup>16</sup> Metre, Śragdharā.

<sup>17</sup> Read वग्नेश.

<sup>18</sup> Metre, Śloka (Anuṣṭubh).

<sup>19</sup> Read ° तां विभति.

<sup>20</sup> Metre, Śārdūlavikrīḍita.

Scale: 0.28 of original



नेत्तादधैर्हिरिन्नीधवलनसुद्धदां धाम धाम्नामुदंच-

ल्लोकालोकं यदा-

L. 4.

प प्रभवमतलिनध्वास्तविध्वन्सहेतुः<sup>31</sup>

सोयं सोमाभिधानस्तिलकयति कला मौलिमस्यैव शशो-

रश्मादेव प्रवृत्तः किमपरमयमप्यन्वयो हैहयानां ॥<sup>32</sup>—[7].

अस्मिंश्च वन्द्यतमताङ्गमिते वु(बु)धाद्यैराद्यैर्नृपैर्नृपतिरज्जुन इत्युदारः ।

आसीद्वि(द्वि)र्षद्विपिनकर्त्तनकीर्त्तनीयकीर्त्तिच्छटाच्छुरितदीर्घदिगन्तरासः ॥<sup>33</sup>—[8].

यद्वस्तुस्तटाडनातितरलव्यत्यविप्रोच्छल-

ज्वा(ज्वा)लामालिक-

5.

रालितेन करिषा देवाधिपः काप्यगात् ।

लीलोल्लालित[श]<sup>34</sup>र्वपर्वतपतेस्तस्यापि लङ्कापते-

यदैरव्यवसायिनो यदभवत्स्यातिप्रमाणं हि तत् ॥<sup>35</sup>—[9].

दत्ताक्षेय इति प्रकामकमलालीलायितानाम्पदं

यो देवस्य सुतप्रतिश्रुतिवचःप्रीत्या यमन्वयहीत् ।

के वा तद्गुणवर्णने वयमहो किं फलुभिर्जस्थिते-

र्मन्ये सापि च वाम्बुपुर्भगवती तच्च स्फुटं मुञ्चति ॥— [10].

अथ ततस्ततस्तत्पुरुषव्रतव्रततिपर्वततः कति ना-

6.

भवन् ।

तर्णतारकराजपराजयव्यमनि(न)कीर्त्तिभुवः पतयो भुवः ॥<sup>36</sup>—[11].

तेष्वेवन्मश्वत्सु<sup>37</sup>क्रममनु मनुजाश्चर्यतामादधानो

धन्यानामेकसोमा समुपनतमहोमण्डलाखण्डलाभः ।

जातः कोकिलदेवो दलदहितलतादाहदावायमानो

मानोत्तमस्य<sup>38</sup> यस्य त्रिभुवनवलयव्यापनोभूत्पतापः ॥<sup>39</sup>—[12].

भुवनविजयहेतोर्भुक्कर्म्यादयादक्षदनलडितलोलेर्यहलैस्सम्बलद्भिः<sup>40</sup> ।

अतलिनतरभारभ्रश्यदुर्वी-

7.

विषीदत्फलफलककलापो भोगिभर्ता व(व)भूव ॥<sup>41</sup>—[13].

श्यामाशङ्किभिराकुलैर्विजघटे चक्राङ्गयानान्दुयै-

रश्मोदागमविभ्रमेण विदधे लास्योत्सवः केकिभिः ।

भम्नालोकमकाण्ड एव च दृशामास्येन लेभे पदं

यस्येनारजसि क्रमादवनितस्तारापथे लुप्य(त्वः)ति ॥<sup>42</sup>—[14].

वेलावनप्रणयिसैन्यभरे च यत्न मज्जद्विराकुलकुलाद्रिनिभैरिमेन्द्रैः ।

संभ्रान्तमन्दरगिरिस्त्रयस्य तस्य कालाह(ह)होः स्मरणमाप निधिर्जलानां ॥<sup>43</sup>—[15].

[यत]-

<sup>31</sup> Read °विध्वंस°.

<sup>32</sup> Metre, Sragdharā.

<sup>33</sup> Metre, Vasantatilaka.

<sup>34</sup> Originally श्रा, altered to श्र.

Metre, Śardūlavikrāṇṭita; and of the next verse.

<sup>35</sup> Metre, Drutavilambita.

<sup>36</sup> Read तेष्वेव °.

<sup>37</sup> Read मानीतस्य.

<sup>38</sup> Metre, Sragdharā.

<sup>39</sup> Read °यस्यैव सलङ्घः°.

<sup>40</sup> Metre, Mālinī.

<sup>41</sup> Metre, Śardūlavikrāṇṭita.

<sup>42</sup> Metre, Vasantatilaka.

- L. 8. ख वैन्ध्यन्तमाददाने दानेद्वसीनागजभञ्जनेन ।  
 भमञ्जुशिञ्जानशकुन्तचक्रचक्रन्द दुःखादिव वृत्तजालं ॥<sup>34</sup>—[16].  
 जित्वा कृत्स्नां येन पृथ्वीमपूर्वङ्गीर्त्तिस्तश्चन्द्रमारोप्यते स्य ।  
 कौश्लोद्भव्यान्दिश्यसी कृष्णराजः कौवेर्याश्च श्रीनिधिर्भोजदेवः ॥<sup>35</sup>—[17].  
 व(व)भूव तस्मादथ सुम्भतुङ्गस्तुङ्गस्त्रिलोक्यामपरो न यस्मात् ।  
 दिशश्च यः किञ्च विजितुकामः कामस्तग्रचूर्नं भुवस्त्रिलोके<sup>36,37</sup>—[18].  
 शय्या संग्रामलक्ष्म्याः परव(व)लपरिघः पल्लवः कोपवत्याः<sup>38</sup>  
 प्रेयो दर्पस्य मित्रं सुचरितसलि-
9. लस्येन्द्रनीलप्रणालः ।  
 शाखा शौर्यद्रुमस्य प्रसरणसरणिश्शाश्वतो साहसाना-  
 मासीयस्यासिरेव प्रधनपरिकरारम्भिणः प्रीतिपात्रं ॥<sup>39</sup>—[19].  
 वल्लाहतालवर्गं मुटितनिजशिरोधारिधावत्कव(व)न्ध-  
 र्वात्कुर्व्वडाकिडिम्बं(म्ब) सुखवि(वि)लविलसत्सम्मुखोल्कामुखोल्कं ।  
 "भास्त्रासाभिलाषस्त्रनदशिवशिवाभैरवारावरीद्रं  
 रौद्रं यो धाम" वि(वि)भव्यतिसमरमिति द्वेषिचक्रचकार ॥<sup>42</sup>—[20].  
 उपविपिनभुवी निधेर्जलानामधिवसता कटकेन यस्य यातुः ।  
 भव-
10. चयविचलहधूकराग्रद्विगुणितविद्रुमपल्लवा व(व)भूवः ॥<sup>43</sup>—[21].  
 इह विहितविलासा वीचयो वारिराशेरिह स वस(वः)ति वायुः केरलीकेलिभारः ।  
 इह हरति भुजङ्गस्योरभं<sup>44</sup> भूरुहाणामिति मलयसमीपे यद्विचाराः प्रचेरुः ॥<sup>45</sup>—[22]  
 विजित्य पूर्व्वाम्बु(म्बु)धिकूलपालीः पालीस्रमादाय च कोसलेन्द्रात् ।  
 निरन्तरोद्वासितवैरिधामा धामाधिकः खड्गपतिर्य आसीत् ॥<sup>46</sup>—[23].  
 गौडीगाढमनीमनोरथकरः कर्णाटकान्ताकुच-  
 क्रीडागैलतटीविहारहरिणी लाटीललाटाह्वदः ।  
 काश्री-
11. रीविहितस्मरव्यतिकरस्तस्मात्कलिङ्गाङ्गना-  
 सज्ञानव्यसनी स नीतिनयनः केयूरवर्षोभवत् ॥<sup>47</sup>—[24].  
 आश्रापालपराजयाय जनितचैलीक्यशङ्कापदं  
 सैन्यैर्यस्य युगान्तकेलिकलनैर्हन्तप्रयाणैरपि ।  
 न प्रोद्धूतमवाप पांशुपटलं भूयोऽहोतद्विष-  
 ह(ह)न्दोऽन्वद्वहद्विलोचनपयःपूरप्लुतायां भुवि ॥ —[25].

<sup>34</sup> Metre, Upajāti.<sup>35</sup> Metre, Śālinī.<sup>36</sup> Read भुव विन्धे.<sup>37</sup> Metre, Upajāti.<sup>38</sup> Read कोपवत्याः.<sup>39</sup> Metre, Sragdharā.<sup>40</sup> Read मांस.<sup>41</sup> This word is quite clear in the impressions.<sup>42</sup> Metre, Sragdharā.<sup>43</sup> Metre, Pushpitāgrā.<sup>44</sup> Originally भुजङ्गस्योरभं, but the sign for i is struck out.<sup>45</sup> Metre, Mālinī.<sup>46</sup> Metre, Upajāti.<sup>47</sup> Metre, Śārdūlavikrīṭa; and of the next verse.

यस्म्यति प्रकटपाटितकुम्भिकुम्भमुक्ताफलप्रचयवाहमुवाह देवः ।  
भूयोनिपीतदृढपीडनवेगवान्तविहेषिकीर्तिकणकीर्णमिवासिदण्डं ॥<sup>48</sup>—[26].  
आ कैलासाद-

L. 12.

नलसलसत्पार्वतीकेलिव(व)म्भो-

रा च प्राचश्चिखरिवरती भास्वदुद्भासभूमेः ।  
आरात्सेतीस्त्रदनु पयसामा प्रतीचोपि पत्यु-  
र्यत्सेनानामहितनिहितानन्ततापः प्रतापः ॥<sup>49</sup>—[27].  
प्रेक्षत्प्रिखु[र]<sup>50</sup>प्रघातविगलत्कीलाललोलील्लम-  
हेतालीकरयन्तुपीडनवशभ्रश्यत्कपालास्थिभिः ।  
यस्तस्तार सविस्तरं रणभुवः कोपोत्कटाभिर्द्रु(द्र)व-  
<sup>51</sup>द्विसहेषिशिरोभिरस्व(स्व)रचरीनेष्टभिभागाश्चितैः ॥<sup>52</sup>—[28].  
देवो रुद्रावतारस्त्रिभुवनभवनीत्तन्मनो देव एव  
त्यागी देवः प्रमाद्यवृषपति-

13.

नियमने नैगडन्दास देवः ।

<sup>53</sup>इत्यन्महन्दिहन्दैरविरलविलसच्चाटुवादं वदद्भि-  
र्यसास्थानस्थितानामसममसुहृदां विव्यथे चित्तवृत्तिः ॥<sup>54</sup>—[29].  
भरद्वाजो नाम श्रुतकलुषदोषसमभ[व]-  
द्य ए[क]स्त्वेषामुपशमधनानामधिपतिः ।  
तदीयात्तेजस्तः क्षतकलशवासाद्यदभव-  
त्स वै भारद्वाजस्त्रिभुवनचमत्कारिचरितः ॥<sup>55</sup>—[30].  
क्षैलोक्थावधि यस्य कीर्त्तिलडितं लक्ष्मोश्च वाक्छावधि-  
र्यत्कोपः प्रलयोपपन्नमहिमा शपेन चापेन च ।  
व[रुण]स्वा<sup>56</sup> नयविक्र-

14.

मैकजलधेः किन्तस्य यस्याभव-

क्षीलास्त्रित[श]<sup>57</sup>र्वगर्वगरिमा शिथ्यमुभद्रापतिः ॥<sup>58</sup>—[31].  
कीदण्डताण्डवनपण्डितवा(वा)हुदण्डमुहण्डकाण्डभरखण्डितपाण्डुसैन्यम् ।  
यस्म्योच्च<sup>59</sup> विक्षतविपक्षपराजयाशस्त्याद्रि(द्रु)तस्त तपसोपि सुतश्चाल ॥<sup>60</sup>—[32].  
अथाक्षेपात्तेन द्रुपदविपदर्थोदितधिया  
यदात्तं शपाशस्तरलितकराव(व)हचुलुकम् ।  
पुमानासीत्तस्मिन्विजय इव साक्षादनु च तं  
कुलं चौलुक्खानामनणुगुणसीम प्रवहते ॥<sup>61</sup>—[33].  
विभवति च वि[स]र्प[त्त]ौ(च्छौ)र्यसौन्दर्यव-

<sup>48</sup> Metre, Vasantatilaka.<sup>49</sup> Metre, Mandākrāntā.<sup>50</sup> This *akshara* originally was *व*, but the vowel appears to have been struck out.<sup>51</sup> Read ° हृन् °; this alteration may have been made already in the original.<sup>52</sup> Metre, Śārdūlavikīrṇita.<sup>53</sup> Read *हृन्* °.<sup>54</sup> Metre, Sragdharā.<sup>55</sup> Metre, Śikharinī.<sup>56</sup> Read वरुण वा.<sup>57</sup> Originally *श*, altered to *श*.<sup>58</sup> Metre, Śārdūlavikīrṇita.<sup>59</sup> Read *य* वाच्य.<sup>60</sup> Metre, Vasantatilaka.<sup>61</sup> Metre, Śikharinī.

L. 15.

र्यक्षितिधरपरिपाटीमूर्चिते तच्च गोक्षे

रचितचटुलचापाकृष्टिकृष्टाहितश्रीरभवदवनिवर्मा विश्वविख्यातकन्या ॥<sup>62</sup>—[31].

पितामहो यत्स्वल्गु सिंहवर्मा पिता च यद्दीरवरस्रधन्वः ।

जगत्पतीवातिशयोमुनेव महानुभावत्वमतीपि यत्तु ॥<sup>63</sup>—[35].

यस्य त्यागस्रकलजनतापास्तदारिद्र्यमुद्रो

वेलाव(ब)भुक्षितिधरदरीचारितारिः प्रतापः ।

ईष्टे स्रष्टव्य<sup>64</sup>यदि<sup>65</sup>गणनास्तद्गुणानांस्विधातु-<sup>66</sup>स्वाचास्तेनुचर्च(र्च)नु भगवती भारती यस्य वक्ष्या ॥<sup>67</sup>—[36].

बद्राणीमिव भूयतां परिहृदी

16.

लक्ष्मीमिवाभ्योनिधिः

कालिन्दीमिव भास्करस्र भगवान्मण्यो(मण्यो)त्सामिवाक्षेस्मृतः ।

वेदेष्टीमिव जानकः क्रतुविधिः श्रीनोहलेत्यद्भुतं

कन्या नाम ललाम तान्म<sup>68</sup> सुषुर्व सामन्तचिन्तामणिः ॥<sup>69</sup>—[37]

भर्तुः पुत्नीमतनयेव मरुत्तानां च्छा(छा)येव दष्टतमसां महसाञ्च पत्युः ।

देवस्य सा रतिरिवेच्छुरासनस्य केयूरवर्षनृपतेर्हयिता व(व)भूव ॥<sup>70</sup>—[38].

देव्या तया मदञ्जलच्छटयेव दन्ती वा(वा)लप्रवा(वा)ललतयेव तटः पर्योधिः ।

पुष्पत्रियेव च तद्वस्तुडितेव मेघः श्रीभां स

17.

कामपि व(व)भार नरेन्द्रचन्द्रः ॥ —[39].

निर्मापितभुक्ततसङ्गतये<sup>71</sup> तयेदमभ्रङ्गपाशशिखरखलितोष्णरश्मि ।

देवस्य मन्दिरमुभाप्रणयैकव(व)भ्यो[:\*] स्थानाकृति स्वयश्रसामिव चक्रवालम् ॥ —[40].

आकाशयानक्रमखेदितानामङ्गोधिनाथस्य तुरङ्गमाणाम् ।

फेनाम्बु(म्बु)भिर्चित्यनिषिच्यमाना मन्त्रे समुद्धान्ति न यत्पताकाः ॥<sup>72</sup>—[41].

विटङ्गभागेषु वृ(वृ)हस्य यस्य वर्षासु तुङ्गामलसारकस्य ।

आश्लेषवत्सो नवमेघमालाः पारावतालीतुलनाम्बुहन्ति<sup>73</sup> ॥<sup>74</sup>—[42].

आसीन्माधुम[ते]-

18.

यः पवनशिवस्तमनु जयति शब्द(ब्द)शिवः ।

ईश्वरशिवः पुनाति च तस्मान्तेवासिताभुक्तती<sup>75</sup> ॥<sup>76</sup>—[43].

तस्मै तपोनिधानाय निपानीयास्त्रि(म्बि)पाटकी ।

दत्तौ विद्याधनत्वेन ग्रामावधाम्यया तया ॥<sup>77</sup>—[44].

धङ्कटपाटकपोष्णीनामव(व)ला[:\*]खेलपाटको वीडा ।

सञ्जाहली च दत्ताः स्मरारये मोहपाली च<sup>78</sup> ॥—[45].<sup>62</sup> Metre, Mālinī.<sup>63</sup> Metre, Upendravajrā.<sup>64</sup> Read स्रष्टं व.<sup>65</sup> Read परिमृचन<sup>6</sup>(१).<sup>66</sup> Read °वानां विधातुं वाचा °.<sup>67</sup> Metre, Mandākrāntā.<sup>68</sup> Read तं व.<sup>69</sup> Metre, Sādhilavikrīṭa.<sup>70</sup> Metre, Vasāntatilaka ; and of the two next verses.<sup>71</sup> Read निर्मापितं सुकृतं .<sup>72</sup> Metre, Indravajrā.<sup>73</sup> Read ° तुलनां वृहन्ति.<sup>74</sup> Metre, Upajāti.<sup>75</sup> Read ° वासितां सुकृतं.<sup>76</sup> Metre, Āryā.<sup>77</sup> Metre, Śloka (Arushtobh).<sup>78</sup> Metre, Āryā.

स्थितः श्रीवृषराजदेववृषतेस्तस्यामभूद्रूपतिः

श्रीमल्लक्ष्मणराज ऊर्जितमहा भास्वानिवाभ्युन्नतः ।

भूधृत्तुङ्गशिरीभिरङ्गिचयौ यत्नेविताः श्री[त्रि]-

L. 19.

[ताः]

कामं यः कमनीयसुन्दरगुणैर्बल्यैर्जिगाय करम् ॥<sup>79</sup>—[46].

यस्याहवे दृढनिपीडितखड्गकोटिनिर्हारितारिकरिङ्गभससुन्नवेन ।

वीरश्रियः क्षितितले विततचतुष्कं मुक्तादलेन ननु कीर्तिवधुश्चकार ॥<sup>80</sup>—[47].

किञ्च ॥

सा कदम्ब(म्ब)गुहा मान्धा यन्नासीत्सिद्धसन्ततिः ।

तस्याः पुनरभूदन्धो रुद्रशश्वर्धुनीश्वरः ॥<sup>81</sup>—[48].

तच्च प्रभावमहनीयतमस्य तस्य शिष्योभवज्जगति मत्तमयूरनाथः ।

निःशेषकल्मषमयीमपहृत्य येन सङ्ग्रामित[स्यु?]र-

20.

महो वृषतेरवन्तेः ॥<sup>82</sup>—[49].

तस्मादभूद्रुवनमञ्जनतामवासो भूपालमीलिमचिकान्तिभिरर्चितांघ्रिः ।

श्रीधर्मशश्वरचितामलकान्तकीर्तिर्लक्ष्मि(म्ब)वागमासु(म्ब)निधिपारमितस्तपोभिः ॥ —[50].

अस्मात्सद शिवः शिष्यस्तपोराशिरभूवृषैः ।

<sup>83</sup>यत्पादद्वयम्वन्धमर्चितं शेषरांगुभिः ॥<sup>84</sup>—[51].

अस्मादभून्नाधुमतेयनामा<sup>85</sup> शिष्यः सुधामा फलमूलवृत्तिः ।

तपान्ति तेजान्ति<sup>86</sup> च यच्च वासमनन्धसंक्रान्तिगुणेन चक्रुः ॥<sup>87</sup>—[52].

अस्माच्चूडाशिवः शिष्यो वन्दनीयतमोभवत् ।

21. कर्मजालमलं येन नीतमस्तं सुमुच्यता ॥<sup>88</sup>—[53].

अथ सकलगुणानामाकरस्तस्य शिष्यो हृदयशिवसमाज्ञो यद्यशोऽपि वर्य्य ।

वृषमुकुटनिविष्टैर्यस्य मार्चिष्यचक्रैरुन्नत चरचमूलं कान्तमेकान्तवन्धम् ॥<sup>89</sup>—[54].

विद्यानां निलयेन येन सुधिया सत्त्वव्रतेनाधिकं

श्रीमन्नाधुमतेयवन्धवितता<sup>90</sup> कीर्तिर्जिह्वं वर्जिता ।

किञ्च स्था चमयासु(म्ब)दः समतया मर्यादयाभोनिधि-

र्वैराग्येन(म्ब) जितः करः स भगवान्कस्मात्सदं न [स्तु]तेः ॥<sup>91</sup>—[55].

22. किं स्तूयतेसौ मुनिपुङ्गवोयवा श्रीचेदिचन्द्रो वृषतिः क्षतादरः ।

सङ्गतदूतप्रहितैरुपायनैः प्रदर्शं भक्तिविविधानानिनाय<sup>92</sup> यम् ॥<sup>93</sup>—[56].

श्रीमल्लक्ष्मणराजोपि तस्यै वृत्तपसे स्वयम् ।

मठं श्रीवैद्यनाथस्य भक्तिवुक्तः समार्पयत् ॥<sup>94</sup>—[57].

<sup>79</sup> Metre, Śārdūlavikrīṭa. The reading श्रीवृषराजदेववृष-पतेस् in the first line of this verse is quite distinct and certain, and is not ° वृषतिस् °. See also below, note on the translation of verse 46.

<sup>80</sup> Metre, Vasantatilaka.

<sup>81</sup> Metre, Śloka (Anuṣṭubh).

<sup>82</sup> Metre, Vasantatilaka; and of the next verse.

<sup>83</sup> Read यस् पादद्वयं वन्ध °.

<sup>84</sup> Metre, Śloka (Anuṣṭubh).

<sup>85</sup> Originally ° नातेव °, altered to ° नतेय °.

<sup>86</sup> Read तपान्ति तेजान्ति.

<sup>87</sup> Metre, Upejāti.

<sup>88</sup> Metre, Śloka (Anuṣṭubh).

<sup>89</sup> Metre, Mālini.

<sup>90</sup> Read ° वन्धवितता.

<sup>91</sup> Metre, Śārdūlavikrīṭa.

<sup>92</sup> Read ° भक्तिं विविधा °.

<sup>93</sup> Metre, Vamśastha.

<sup>94</sup> Metre, Śloka (Anuṣṭubh): and of the next verse.



स्वीकृत्यापि मुनिर्भूयो मठं श्रीनौहलेश्वरम् ।

अघोरशिवशिष्यस्य साधुवृत्तस्य दत्तवान् ॥ —[58].

अथ स विहितकृत्येदिनाथः समर्थः करितुरगसमग्रः शक्तसामन्तपत्तिः ।

दिशमतिश-

L. 23. यरम्यां सम्प्रतस्थे प्रतीचीमहितजनितभोतिर्दुर्निवारप्रचारः ॥<sup>95</sup>—[59].

ममरक्तविकारान्विक्रमेण प्रहृत्य प्रणतनृपतिदत्तोपायनैर्वर्जिताङ्गः ।

हृदयनिहितवित्तैरर्थिनां पूरिताशो जलनिधिजलखेलं सैव्यचक्रं चकार ॥ —[60].

निमज्ज्य यो रत्ननिधी श्रीमान्शोभेश्वरं शनैः ।

अभ्यर्च्य काञ्चनैः पद्मैर[या]भ्यस्तु न्यवेदयत् ॥<sup>96</sup>—[61].

जित्वा कीसलनाथमो[ह]नृपतेरामस्तु यः कालियो

रत्नस्पर्शमयः स येन वि[हि]-

24. तस्मोमेश्वराभ्यर्चनम् ।

दत्त्वा(च्चा) यः करिवाजिशुभ्रवसनसक्चन्दनादीन्पुनः

सम्भारत्रयशान्तयेतिविनतस्तुष्टाव तुष्टः प्रभुः ॥<sup>98</sup>—[62].

असारं ससारं<sup>99</sup> य इह मनुते कोपि नृ[प]ति-

स्त्वदंघ्रिध्यानत्वा विगलिततमास्तत्त्व(च्च)निरतः ।

न तस्य श्रीर्भूयो विक्र[ति]कृतये जन्मविरहा-

दिति ध्यानाविष्टः शिवमहसि चित्तं विहितवान् ॥<sup>1</sup>—[63].

श्री[श]ङ्करगणस्तस्मादभूद्भूमीश्वरो महान् ।

यत्पादद्वन्द्वमहं द्विषद्विरपि सेवितम् ॥<sup>2</sup>—[64].

संख्येसंख्यविपक्ष-

25. पञ्चदशनव्यासङ्गि सङ्गव्रतं

यस्यासीद्दृढसाहसस्य सततन्दानं जनानन्दकृत् ।

रूपेणाप्रतिमो मनोभवभवं दर्प्यं जहारीकृतं

यः सर्वज्ञ च सर्वकालमवनीनाथः स्तुतः कोविदैः ॥<sup>3</sup>—[65].

यत्पादद्वयपद्मसङ्ग विततं भूतेरभूद्भूषितं

भूपानां नमतां किरीटविकटप्रान्तस्वगङ्गाश्रमिः ।

वचोरत्ननिधिसमाश्रितवती<sup>4</sup> लक्ष्मीः क्रमेणागता

वीरश्रीरपरैव यस्य नृपतेः कौशेयधाराश्रया ॥—[66].

तस्य श्रीयुवराजदेवनृ-

26. पतिर्धाता कनीयामभू-

दूपैर्यश्वरचारविन्दपतितैर्भृङ्गैरिवा[ङ्ग?]स्त्रितम् ।

यः सत्त्वव्रतसत्त्व(च्च)सूक्तिवसतिः श्रीविक्रमैकाग्र्यः

प्रायस्सत्त्व न सज्जनोपि सकलान्वक्तुं गुणान्व(ध्य)कृति ॥ —[67].

<sup>95</sup> Metre Mālinī; and of the next verse.

<sup>96</sup> Metre, Śloka (Anuṣṭubh). The *akṣara* in brackets was originally *ची*.

<sup>97</sup> Read ससारं °.

<sup>98</sup> Metre, Śārdūlavikṛīṭa.

<sup>99</sup> Read ससारं. The *akṣara* प of the word *रूपति* was

originally omitted, and is engraved below the line. And the *akṣara* वि of *विज्ञवि* may have been altered to त.

<sup>1</sup> Metre, Śikharipi.

<sup>2</sup> Metre, Śloka (Anuṣṭubh).

<sup>3</sup> Metre, Śārdūlavikṛīṭa; and of the next six verses.

<sup>4</sup> Read ° निधिं समाश्रितवती.

दंष्ट्राकोटिविपाटनोद्यदनः क्रूरसरो<sup>5</sup> भासुरो  
<sup>6</sup>नेत्रप्रान्तविकीर्णकोपधिरः पादप्रचारायुधः ।  
 येनाक्रम्य भुजेन भूमिपतिना लाङ्गूलव(ब)हक्रमो  
 दैत्यो व्याघ्रवपुर्हतोतिभयदः शस्त्रीभृता पाणिना ॥—[68].  
 कन्दर्पोभिनवः पुर-

- L. 27. निम्नयनप्रीतिप्रदीप्यन्धया  
 यः कालः करवालकोटिविहतस्थूलेभकुम्भस्थलः ।  
 चिच्छं यच्च सरस्वतीकृततरतिः श्रीकण्ठपूजापर-  
 खातुर्वर्ष्यविचारचारुचतुरो यश्चार्थचिन्तामणिः ॥ —[69].  
 यस्योतु(त्तु)ङ्गजजेन्द्रमञ्जनगलहानास्तु(स्व)भिर्भिन्नित्रितं  
 रेवावारि विविक्ततिक्तमुचितस्नानेन तन्वीजनः ।  
 संप्राप्योदनितम्ब(म्ब)ताडनवशव्यस्तास्तवीचीचयं  
 सहद्वं<sup>7</sup> स्मरसौरभेण महता निर्व्याजमायोजितः ॥—[70].  
 रामाणां कु-

28. चमण्डलेषु नियतं हारप्रकारक्रमा-  
 त्पूरणं शशिमण्डले च विमले ज्योत्स्नाच्छलेनोज्ज्वलम् ।  
 मन्वे<sup>8</sup> मानसवारि यस्य वितते हन्मावलीविभ्रमा-<sup>9</sup>  
 द्वात्वाशेषमुमापतेस्तु वसतौ विश्रान्तिभागाद्यशः ॥ —[71].  
 संपूज्य देवमीशानम्बिभवेः<sup>10</sup> स्वेयं धोचितैः ।  
 यथागमं यथाशास्त्रं स्तोत्रम्विहितवाचपः<sup>11</sup> ॥ <sup>12</sup>—[72].  
 अविचलितमनोभिर्यैस्त्वमीश क्षितीशैर्विभवविहितकृत्यैरिण्यसे ते कृतार्थाः ।  
 य इह कृतवि?-

29. कारा मन्मथैकान्तचिता(त्ता) भवति वरद तेषां संपदुष्मादहेतुः<sup>13</sup> ॥—[73].  
 समदकरिषटाभिः किं किमङ्गाङ्गनाभिर्कदनशयनलीलां भावयन्तीभिराभिः ।  
 कनकतुरगवासोरज्जातैर्ब कृत्यं न हि भवति भवानीवल्लभस्वार्जनं चेत् ॥ —[74].  
 भवति नृपतिवन्धो<sup>14</sup> जन्म पृथ्वी च भोक्ता श्रुतमुचितविचारस्वरूपप्रभावः ।  
 समरविजयसंपत्तस्य यो निःप्रपञ्चस्वरणयुगलमूल<sup>15</sup> संश्रितः शङ्करस्य ॥ —[75].  
 [किमिह]

30. व(ब)हुभिर्हृत्कृत्यैर्वाय सर्वस्य हेतुर्भवतु भवति नित्यं भक्तियोगो ममेकः ।  
 सकलसुखविशेषाद्यच्च पीयूषवर्षः स्वयमनुभवगम्यो जायते त्वयसादात् ॥ —[76].  
 भूपन्नययशोराशिर्वर्णनं प्रथमं कृतम् ।  
 श्रीमता श्रीनिवासेन श्रीस्विरानन्दसूनुना ॥<sup>16</sup> —[77].

<sup>5</sup> Originally क्रूरःसरो, but *visarga* struck out.

<sup>6</sup> The न् of नेत्र was originally omitted and is engraved below the line.

<sup>7</sup> The second and third *aksharas* of this word are somewhat indistinct, but the two signs for *anusvāra* are quite clear.

<sup>8</sup> Originally मान्वे, altered to मन्वे.

<sup>9</sup> Read हन्मा.

<sup>10</sup> Read ° ज्ञानं विभवेः.

<sup>11</sup> Originally सीत्स °; read सीत्सं विहितं °

<sup>12</sup> Metre, Śloka (Anuṣṭubh).

<sup>13</sup> Metre, Mālinī; and of the next three verses.

<sup>14</sup> Read ° वन्धे.

<sup>15</sup> Read निष्पन्न °.

<sup>16</sup> Metre, Śloka (Anuṣṭubh); and of the next verse.

भूपतीनां क्षयाणां तु कीर्त्तिकीर्त्तनमुज्ज्वलम् ।  
 विहितं [स]ज्जनेनाथ सुधिया धीरसनुना ॥ —[78].  
 पत्तनमण्डपि[का]यां ॥  
 लवण[स्व] खण्डिकायां(?)षो]-<sup>17</sup>

L. 31.

[ड]सि(गि)का घाणके च[षोड]<sup>18</sup>षोडसि(गि)का :  
 तैलस्य मासि मासे दिनमनु च बु[गा]युगे च पौरस्तु ॥ <sup>19</sup>—[79].  
 पूगफलमरिचगुण्ठीप्रसृतिषु भाण्डेषु भ[र]कपौरस्तु ।  
 वीथीं प्रति च कपर्दी द्यूतक[प]र्दीस्तु<sup>20</sup>शाकवार्त्तिकम् ॥—[80].  
 रसवञ्जिमादायस्तृणपूलकषो[र्म]रादि यन्त्रिचिह्नित् ।  
 दत्ते करी चतुष्टयमङ्ग तुरङ्गो हयन्तु पौराणाम् ॥ —[81]  
 यद्दद[न्ध]हानं किमपि च विद्याधनमदुहिष्टम् ।  
 य[क्ष?] . . . . . <sup>21</sup>:[पुष्पश्री?]-

32.

[की?]र्त्तयः प्रवर्त्तन्ते ॥—[82].  
 यत्न च श्रीनोहलेखरमठे श्रीमदघोरशिवा[च]र्योभूत् ॥  
 क्वचिद्वि[चाह]तिः क्वचिदपि च शाकाभ्यवहृतिः  
 क्वचिन्मूलाहारः क्वचिदपि स कदांच बु(बु)भुजे ।  
 परं ज्योतिः शैवं विगलितरजस्कान्तमसं  
 न्वि(वि)चिन्वन्ती यातो विषविषयवे[ग]स्व कलनाम् ॥ <sup>22</sup>—[83].  
 तेनेयं प्रशस्तिः सङ्गतिमानीता ॥ श्रीक्षिपुरो[सौ]भाष्यपुरस्वचनगरदुर्लभपुरविमान[पु?]र . . .  
 . . . . . <sup>23</sup>

33.

. . . <sup>24</sup>[भि?]: काष्ठ[ह?]वः प्रत्यहमय रक्षितः समानेयः ।  
 [देव] . . . . . [चारा?]-[चार?]दाबधि ॥ <sup>25</sup>—[84].  
 सुस्निष्टव(ब)न्धघटना विस्मितकविराजशेखरस्तुत्या ।  
 आस्तामियमाकल्पं कृतिश्च कीर्त्तिश्च पूर्वा च ॥ <sup>26</sup>—[85].  
 कायस्वश्रीसीवकस्य ॥  
 करबिकधीरसुतेन तु नार्हनाम्ना प्रशस्तिराख्यलिता ।  
 सत्सूक्त[धा]र[स]ङ्गमतनूजनीयेन चोत्थोरर्षा ॥ —[86].  
 स्वकी[य?] . . . . . <sup>27</sup>

<sup>17</sup> The *aksharas* in these brackets are doubtful, particularly the three last.

<sup>18</sup> The two *aksharas* in brackets appear to have been struck out.

<sup>19</sup> Metre, Giti; and of the next three verses.

<sup>20</sup> The *akshara* ष was originally omitted, and is engraved below the line.

<sup>21</sup> Here about five *aksharas* are illegible in the impressions.

<sup>22</sup> Metre, Śikharinī.

<sup>23</sup> Here about nine *aksharas* are illegible.

<sup>24</sup> Here two or three *aksharas* are illegible.

<sup>25</sup> Metre, Āryā (?).

<sup>26</sup> Metre, Āryā and of the next verse.

<sup>27</sup> Here about fourteen *aksharas* are illegible in the impressions.

## TRANSLATION.

Om !

Om ! Adoration to Śiva !

(*Verse 1.*) May Śambhu's matted hair, that store of all blessings, protect you!—(*that hair*) on which the ever-moving waters of the Mandākinī, flowing down from the shining vault of heaven, appear like a white umbrella, upheld as they are by the breezes from the opened mouth, terrific through the broad expanding hoods, of the lord of serpents, pained by being drawn into a tight knot !

Moreover :—

(2.) May the flame of the fire of the eye of the moon-crested (Śiva) guard you, which flares up as it were to burn the moon, because she is a friend of the god of love !

(3.) May Śarva's nectar-rayed (moon), the unique flower in the wood of his matted hair, protect you !—that (*moon*) which the six-faced (Kārttikeya), child as he is, lays hold of and seeks to play with ; which is the stake when the destroyer of Pura is playing at dice with Devī ; (*and*) which Pārvatī uses as a missile, when in jest she is talking angrily !<sup>28</sup>

(4.) May the gigantic dance of the conqueror of Tripura guard you to the full extent of your desires !—(*that dance*) at which the quarters are made far to recede by the mighty blasts of wind raised by his massive arms, suddenly become terrific through his graceful movements when he throws his full energy into the act of dancing, and at which the sky rises high, because the earth bends down beneath his violent evolutions !

(5.) Applying my speech to this family which is descended from the moon, I, alas ! vainly attempt to measure the sky with my hands.

(6.) And yet, even though I possess no brilliant speech, it will surely come to me from this great family of the moon whose rise I celebrate. Or do not, mark ! the streams of rutting-juice of the elephants of the quarters, though by nature the seat of black colour, acquire the bright hue of the milky ocean, when brought into contact therewith ?

(7.) That abode of lustre, loving to brighten the earth, which took its origin from the eye of Atri, which rises up to the Lokāloka mountains and disperses the most profound darkness,—men call it the moon. It is the moon's crescent that decorates Sambhu's head ; from the moon too sprang, need I say more ? this race of the Haihayas.

(8.) And in this (*race*) which was rendered an object of reverence by (*those*) primeval princes, Budha and the rest, there was a noble prince, named Arjuna, who overspread the wide quarters with the lustre of his fame, praiseworthy because he cut down the enemies like forests.

(9.) What became of that lord of Lankā even,<sup>29</sup> who with ease had coaxed Śarva and the lord of the mountains, when he ventured on hostility with him,—(*that lord of Lankā, before whom*) the lord of the gods went, nobody knew where, on his elephant,

<sup>28</sup> The noun *बिम्ब* is generally feminine (*बिम्बा*). I am doubtful about the meaning of the word *बिम्ब*, which I have translated by 'stake.' Both *बिम्ब* and *पद्म* are given as synonyms of *बिम्ब*.

<sup>29</sup> See, e.g., *Viṣṇupurāṇa*, Wilson's translation, p. 417 : 'Rāvaṇa . . . was taken prisoner by Kārtavīrya (Arjuna), and confined like a tame beast in a corner of his capital.' *Matsyapurāṇa*, adhy. 43 ; *Harivaṃśa*, adhy. 33.

when it took fright at the fire which issued from the thunderbolt as it vibrated and broke in striking (*Rāvaṇa's*) broad chest,—that indeed truly tells *his* renown.

(*Verse* 10.) Of him whom the divine Dattātreyā,<sup>30</sup> that home of the amorous dalliance of fortune, favoured with the gracious promise of sons,—who, I ask, are we to describe the excellencies? What is the use of empty babbling? In his case even the goddess of speech, I fancy, is certainly embarrassed.

(11.) Then, how many rulers of the earth did not spring from him, a tree whose creeping-plants were the vows of good men in which he engaged,—(*rulers*) renowned for their zeal in defeating kings who were (*like*) newly risen Tārakas?<sup>31</sup>

(12.) Among them who thus came one after another, was born, filling men with wonder, Kōkalladeva, supremely fortunate (*and*) swaying the orb of the earth like Indra; who to rising enemies was what a forest-fire is to expanding creepers, (*and*) whose prowess, adorned as he was with self-confidence, filled the circumference of the three worlds.

(13.) Whose forces, moving hither and thither to conquer the earth, like the sea which sweeps over its shores, when met together, by their excessive weight pressed down the earth, and thus laid low the several broad hoods of the lord of serpents.

(14.) When the dust raised by his army gradually ascended from the earth and rolled about in the sky, the pairs of Chakravāka birds, apprehending the approach of night, became flurried and separated; the peacocks, thinking the clouds had come, held a dancing festival; and, deprived of sight, the eyes of a sudden were struck with blindness.

(15.) When the lordly elephants of his large army which was fond of the woods by the sea-shore, resembling huge mountains in crowds plunged into the water, the ocean after a long time was reminded of that occasion when the Mandara mountain was whirled about in it.

(16.) And when the elephants of his army, while he occupied the slopes of the Vindhya, excited with rut were breaking (*the trees*), the forest, with its swarms of birds unmelodiously chirping, cried out as it were with pain.

(17.) Having conquered the whole earth, he set up two unprecedented columns of his fame,—in the quarter of the pitcher-born (Agastya)<sup>32</sup> that well-known Kṛishṇarāja, and in the quarter of Kuvera<sup>33</sup> Bhojadeva, a store of fortune.

(18.) From him then was born Mugdhatuṅga, than whom nobody is more exalted in the three worlds; and who, desirous of conquering the quarters, when he had overthrown the enemies, what country did he not make his own?<sup>34</sup>

(19.) Whose sole object of affection, when he was preparing for contests, was his sword,—a couch for the fortune of battle, a club for (*the destruction of*) hostile forces, a sprout of the creeper—anger, a dear friend of pride, a sapphire-channel for the water—good conduct, a branch of the tree—bravery, an endless path for bold deeds to proceed by.

(20.) Who, possessed of terrific splendour, in every battle so handled the host of enemies that the crowds of goblins were exulting, that men carried their heads broken,

<sup>30</sup> Dattātreyā was an incarnation of Viṣṇu. See *Bhāgavatapurāṇa*, IX, 23, 23.

<sup>31</sup> Tāraka was a Daitya who was conquered by Indra.

<sup>32</sup> i.e., in the south.

<sup>33</sup> i.e., in the north. Compare *Raghuvamśa*, XV, 103.

<sup>34</sup> If I understand the verse rightly, the word *सर्व* in the second line is superfluous; and *सर्व* with prep. *सर्व* is employed in an unusual sense.

and that headless corpses were running away, that the young imps were howling, that the fire of fire-mouthed goblins met the eye blazing forth from the hollows of skulls, and that all was terrific with the fearful ill-boding cries of jackals howling in their desire of devouring flesh.

(*Verse 21.*) On his expeditions the forests by the sea, near which his army encamped, had the number of their coral-sprouts doubled by the tips of the hands of women, stretched forth to gather them.

(22.) To Malaya his thoughts wandered, because it is there that the waves of the sea are playing, because there that wind is blowing which causes the Kerala women to sport, because there the serpent is stealing the fragrance of the trees.

(23.) Having conquered the lines of country by the shore of the eastern sea, and having taken Pâli from the lord of Kosala, having uprooted the dwellings of enemies one after another, he was a most splendid master of the sword.

(24.) From him was born that observer of prudent behaviour, Keyûravarsa, who fulfilled the ardent wishes of the minds of the women of Gauḍa, who was a deer to sport on those pleasure-hills—the breasts of the damsels of Karnâṭa, (*and*) ornamented the foreheads of the women of Lâṭa; who engaged in amorous dalliance with the women of Kaśmîr, (*and*) was fond of the charming songs of the women of Kalinga.

(25.) Even when his soldiers, made to march to subdue the regents of the quarters, enacted the destruction of the universe so as to rouse the apprehension of the three worlds, no sheets of dust could rise from the earth, flooded as it was with streams of tears that were shed by crowds of captive women of enemies who again and again were made prisoners.

(26.) In battle that king wielded his big sword which, covered as it was with a mass of pearls from the frontal globes of elephants openly cleft by him, was covered as it were with the drops of the fame of his enemies, which it had often drunk and then emitted again under the pressure of (*the king's*) firm grasp.

(27.) Up to the Kailâsa, the intensely lustrous friend of Pârvatî's play, and up to the noble eastern mountain over which the sun shines forth, near the bridge of the waters and as far as the western sea, too, the valour of his armies brought endless anguish on hostile people.

(28.) He spread the battle-fields all over with the heads of proud enemies, who in their anger madly attacked him,—(*with heads*) which were honoured with the eager glances of the eyes of the damsels of heaven, (*and*) the skull-bones of which were falling off under the pressure of the grasp of the hands of exulting female goblins, eager for the blood which was trickling down under the strokes of his vibrating quick arrows.

(29.) "Our lord is an incarnation of Rudra; our lord supports the house of the three worlds; our lord is liberal; our lord is an iron fetter for restraining lawless princes;"—when crowds of excellent bards thus gave utterance to incessant brilliant words of flattery, the minds of hostile people who stood in his hall of audience shook violently.—

(30.) There was (*a sage*), free from the blemishes of sin, Bharadvâja by name, who was the one regent of all whose wealth consisted in quiescence. From his male energy, deposited in a water-pot, sprang that Bhâradvâja (Droṇa) whose conduct roused the wonder of the three worlds.

(*Verse 31.*) The charm of whose fame completely filled the three worlds, whose fortune was equal to his desires, and the might of whose anger, as regards both his curse and his bow, would have been suitable at the destruction of the universe. What can we say of that one ocean of policy and valour, more than this that (Arjuna), the husband of Subhadra, who with ease humbled the great pride of Śarva, was his disciple?

(32.) Even that son of Dharma,<sup>35</sup> minding his promise, retired, deprived of the hope of conquering the adversaries, when he saw how *he*, whose strong arm was expert in wielding the bow, with a mass of powerful arrows cut up the Pāṇḍava army.

(33.) Now, in the water, of which in the act of cursing he had taken up a handful<sup>36</sup> with his trembling hand, angrily intending to bring misery on Drupada for the insult (*offered by him*), there arose a man like victory incarnate; and from him proceeded the clan of the Chaulukyas, the great excellencies of which are countless.

(34.) And in that powerful family, which was made up of a series of princes eminent for widely spreading bravery and beauty, was born Avanivarman, who, when he bent his graceful bow, drew to himself the fortune of adversaries, (*and*) whose deeds became famous in the universe.

(35.) He greatly excelled in the world already by the fact that Simhavarman was his grandfather and the eminent hero Sadhanva his father, but more even by his own great dignity.

(36.) Of a man like him, whose generosity removed the badge of poverty of all mankind, (*and*) whose prowess drove his enemies to the mountain-caves by the sea-shore, surely he (*only*) is able to enumerate the excellencies who has complete command over that milch-cow of speech, the glorious goddess of eloquence.

(37.) As the lord of mountains begat Rudrāṇi, the ocean Lakshmi, the glorious Sun Kālindi, the son of Atri<sup>37</sup> the moon-light, and Janaka's sacrificial rite Vaidehi,—so that gem for granting the desires of tributary princes begat a wondrous ornament of maidens, the illustrious Nohalā.—

(38.) As the daughter of Puloman (*was the wife*) of the ruler of the divine hosts, and as Chhāyā (*was*) of that lord of darkness-dispelling light, (*and*) Rati of the sugar-cane-arrowed god, so she became the beloved of the prince Keyūravārsha.

(39.) And as the elephant (*is beautified*) by the stream of rutting-juice, the bank of the ocean by the tender coral-creeper, a tree by the beauty of flowers, and a cloud by the lightning,—so that moon of princes obtained unspeakable lustre through her, his queen.

(40.) To secure (*the merit of*) pious deeds, she built for the god, who is the sole object of Umā's affection, this temple which obstructs the progress of the sun with its tops the points of which graze the clouds,—a collection of her own fame as it were in bodily form;

(41.) the flags on which do not flutter, because, I fancy, they are constantly sprinkled with the foam of the horses of the lord of day, fatigued with their ceaseless march through the sky;

<sup>35</sup> i.e., Yudhisṭhira; compare *Sisuplavādka*, II, 9. Yudhisṭhira retired from the contest before his teacher Droṇa.

<sup>36</sup> The original has *chuluka*, from which is here derived the name *Chaulukya*. Compare Mr. Fleet's *Dynasties of the Kanarese Districts*, p. 17.

<sup>37</sup> i. e., the moon.

(*Verse 42.*) and on the broad pinnacles of which, lofty and spotless as it is,<sup>39</sup> the rows of fresh clouds, clinging to them in the rainy season, appear like swarms of doves.—

(43.) There was (*a sage*), the Mâdhumateya Pavanaśiva; after him flourished Śabdaśiva; his teaching again is sanctified by his disciple, the pious Īśvaraśiva.

(44.) To him, a store of penance, the cultivated (*queen*) gave the two villages Nipāniya and Ambipāṭaka, as a reward for his learning.

(45.) And to the enemy of Smara she gave Dhaṅgaṭapāṭaka, Poṇḍi, Nāgabala, Khailapāṭaka, Viḍā, Sajjāhali and Goshṭhapālī.—

(46.) From her was born to the illustrious lord of men Yuvarājadeva the famous prince, the illustrious Lakshmaṇarāja, like the sun, elevated (*and*) endowed with mighty splendour; the lustre of whose feet,<sup>39</sup> a seat of fortune, was revered by the exalted heads of sovereigns, (*and*) who indeed, by unheard-of, pleasing, beautiful qualities, surpassed the god of love.

(47.) Surely, for the glory of his heroism the lady Fame spread out on the ground a necklace with the mass of pearls produced from the frontal globes of the elephants of adversaries, cleft in battle by the edge of his firmly grasped sword.

Moreover :—

(48.) Worthy of honour is that Kadambaguhā<sup>40</sup> where there has been an uninterrupted line of saints; for them, again, was an object of veneration the chief of sages, Rudraśambhu.

(49.) On account of his might to be highly revered in the world, he there had a disciple, Mattamayūranātha, who, when he had removed every stain of impurity, became possessed, oh ! of the town (?) of the prince Avanti.

(50.) After him came the holy Dharmaśambhu, who became an ornament of the world, (*and*) whose feet were worshipped by the lustre of the crest-jewels of princes; having reached the further shore of the ocean of the Śaiva doctrine by his austerities, he obtained the spotless pleasing renown due to him.

(51.) His disciple was, rich in austerities, Sadāśiva, whose venerable pair of feet was worshipped by princes with the rays of their diadems.

(52.) After him came his disciple, named Mâdhumateya, full of radiance (*and*) subsisting on fruit and roots, in whom austerities and majestic splendour dwelt harmoniously together (?).

(53.) He had a most venerable disciple, Chûḍāśiva, who, striving after final liberation, swept away the impurity consequent on actions (*performed in previous births*).

(54.) Then (*came*) his disciple, named Hṛidayaśiva, a mine of all excellencies, whose fame deserves to be sung of even now; the soles of whose uniquely venerable feet were rendered<sup>41</sup> lustrous by the collections of jewels in the diadems of princes.

<sup>39</sup> I can find no suitable meaning for the word सारक, at the end of the first line.

<sup>39</sup> In the original, the third line of the verse does not admit of being construed properly. I should feel inclined to substitute यक्षार्चिताः for यक्षविताः. Applied to the sun, the third line would mean that the lustre of his rays is enjoyed by the high tops of mountains.

<sup>40</sup> Dr. Hall has already shown that Kadambaguhā, a prince Avanti, or Avantivarman, the town Mattamayūra (and, I may add, the sage Sadāśiva) are mentioned in a long inscription at Ranod, badly edited in the *Jour. As. Soc. Beng.* vol. XVI. p. 1080, which has been assigned by Sir A. Cunningham to about the end of the 10th century A. D.—*Archaeol. Survey of India*, vol. II, p. 305.

<sup>41</sup> In the original, चञ्चल is used wrongly instead of the passive form चञ्चलित.



(*Verse 55.*) For whom is that holy man not an object of laudation,—he who, an abode of every kind of knowledge, wise (*and*) true to his vows, still further increased the renown spread over the illustrious Mādhumateya lineage; and who surpassed the earth by his patience, the cloud by his fairness, the ocean by his propriety of conduct, (*and*) the god of love by his freedom from passion?

(56.) Or, rather, what need has that eminent sage of praise at all,—he whom the illustrious prince, the moon of the Chedis, having shown his devotion by presents sent by well-conducted messengers, in due form brought hither, full of respect?

(57.) The illustrious Lakshmanarāja also, filled with devotion, himself made over to that great ascetic the monastery of the holy Vaidyanātha.

(58.) And the sage, having accepted it, again gave the holy Nauhaleśvara monastery to his well-conducted disciple Aghoraśiva.—

(59.) Now, when he had performed (*this*) deed, the powerful Chedi lord marched, with all his elephants and horses, (*and*) accompanied by strong foot-soldiers of tributary chiefs, to the very pleasant western region, inspiring his adversaries with fear (*and*) difficult to be obstructed in his progress.

(60.) Having valorously struck down (*adversaries*) who were humbled in battle, having his commands honoured by presents offered by princes who bowed down (*before him, and*) having fulfilled the hopes of suppliants with the wealth on which they had set their hearts, he made the host of his army sport in the water of the ocean.

(61.) Having bathed in the sea, the illustrious (*prince*) then worshipped Someśvara with golden lotuses; but he also presented something else.

(62.) After defeating the lord of Kosala, he made the (*effigy of*) Kāliya,<sup>42</sup> wrought of jewels and gold, which was obtained from the prince of Oḍra, a reverential offering to Someśvara. Having besides presented elephants, horses, splendid dresses, garlands, sandal and other (*gifts*), the prince, to get out of the toils of this life, humbly praised (*the god*), full of joy:—

(63.) “Whenever a prince, freed from darkness by prostrating himself at your feet (*and*) delighting in the truth, deems this life void of substance, then his good fortune is no longer liable to change, because he has got rid of (*the bondage of*) birth.”—Absorbed in such meditation, he fixed his mind on Śiva’s glory.

(64.) From him was born the great ruler, the illustrious Śaṅkaragaṇa, whose incomparable pair of feet was worshipped even by adversaries;

(65.) who, of stubborn daring, in battle eagerly devoted his sword to the destruction of countless hosts of enemies, while his generosity always caused joy to the people; who, of matchless beauty, humbled the haughty pride of the god of love, and who as a ruler of the earth was praised everywhere and at all times by the wise;

(66.) the broad resting-place of whose two lotus-feet, a seat of prosperity, was decorated by the rays of the large jewels that covered the diadems of princes bowing down (*before him*); and whose ocean-like breast was resorted to by Fortune, come to him gradually, while another deity of fortune, the glory of heroism, had taken her seat in the edge of the prince’s sword.

<sup>42</sup> Dr. Hall states that it is the custom to make fancied representations, in miniature, of the serpent Kāliya which was destroyed by Kṛishṇa, and to hang them about the neck of images of Śiva.

(*Verse 67.*) His younger brother was the illustrious prince Yuvarājadeva, on whose lotus-feet princes have indeed bent down, like bees (*alighting on them*). Of one who (*like him*) is an abode of devotion to truth, of goodness and friendly speech, (*and*) the one resort of fortune and valour, surely a good man even will not be able to tell all the excellent qualities.

(68.) This prince mastered with his arm, and slew with his hand which wielded a knife, the radiant, fiercely roaring, most terrific tiger-shaped demon, whose mouth was awful as it tore (*men*) to pieces with its sharp teeth, whose eyes were blood-shot all over with rage, who used his paws as weapons of attack, and sprang forward with uplifted tail.

(69.) Though causing joy to the eyes of women as a new god of love, he yet again was the god of death who with the edge of his sword cleft the frontal globes of huge elephants; and, strange to relate, fond as he was of Sarasvatī, he was eager to worship Śrīkaṇṭha,<sup>43</sup> and, clever in discriminating between the four castes, he was a gem to grant the desires of (*all*) suppliants.

(70.) When young women at their customary bathing plunged into the clear bitter water of the Revā, made to surge up and down by the motion of their thighs and hips, they truly became perfumed with the strong fragrance of the god of love, mixed since the water was with the rutting-juice which used to flow into it at the bathing of his towering lordly elephants.<sup>44</sup>

(71.) I fancy that his bright fame, after roaming about everywhere,—on the round breasts of women surely in the form of pearl-strings, on the spotless full orb of the moon in the guise of the moonlight, and on the extensive waters of the Mānasa lake as a graceful row of swans,—has yet found rest in the abode of Umā's husband.

(72.) After worshipping the god Īśāna with his wealth in suitable manner, the prince, in accordance with traditional precept and according to scripture, composed (*this*) hymn of praise :—

(73.) "Happy are those rulers, oh Lord, who with unswerving minds worship thee, and employ their wealth in works of piety. For those who are swayed by passion and whose minds are given up to sensual pleasure, exalted station is a cause of intoxication, oh granter of boons !"

(74.) "What is the use of arrays of ruddy elephants? What the use of women, the promoters of amorous dalliance? Gold, horses, dresses, and all manner of precious stones serve no purpose when a man fails to worship the beloved of Bhavāni."

(75.) "Birth in a princely family, sovereignty over the earth, sacred knowledge, due discrimination, beautiful form and victory in battle come to him who takes refuge with the holy feet of Śaṁkara."

(76.) "Why need I make many words, oh Lord? To thee only shall my devotion always be given, the cause of everything; and through thy favour, the greatest of all blessings, a shower of ambrosia will fall upon me which will manifest itself of its own accord."<sup>45</sup>—

(77.) The great fame of the first three princes has been described by the illustrious Śrīnivāsa, the son of the illustrious Sthirānanda.

<sup>43</sup> Or, 'eager to worship the neck of Śrī.' The idea suggested by the original is that the king was possessed of both eloquence (or learning) and fortune,—two things which ordinarily do not go together.

<sup>44</sup> The word रुग्ग् of the original has reference to the mixture of the two fluids, the bitter water of the river and the fragrant rutting-juice.

(*Verse 78.*) And the bright eulogy of the renown of the three (*other*) princes has been afterwards composed by Sajjana, the intelligent son of Thīra.

[The passage which follows here in the original up to the end of verse 82, and part of which is either altogether illegible or doubtful, I am unable to translate properly in all its details. Its general import, however, appears to be this,—that various manufacturers and traders, and the inhabitants generally, had to deliver or pay at the *maṇḍapikā*<sup>48</sup> of the town, for the benefit of the monastery and its occupants, certain articles and taxes, —salt, oil, betel, pepper, ginger, vegetables, etc., and fixed sums of money for every elephant, horse, etc.]

And at the monastery of the glorious Nohaleśvara<sup>49</sup> where there was the holy preceptor Aghoraśiva,—

(83.) sometimes subsisting on alms and sometimes feeding on vegetables, sometimes eating roots, while sometimes he also lived on bulbous roots; seeking the supreme light of Śiva, freed from the darkness of passion, he never became subject to the effect of the poison of sensual enjoyment<sup>47</sup>;—

(*there?*) he had this eulogy put up. The glorious Tripurī, Saubhāgyapura, Lavananagara, Durlabhapura, Vimānapura (?) . . . . .

(84.) . . . . . every day they<sup>48</sup> shall bring, guarded, . . . . .

(85.) May this composition, the several parts of which are well-joined, (*and*) which would deserve praise (*even*) from the wonder-struck poet Rājasekhara, last to the end of the world, as well as the preceding<sup>49</sup> eulogy!

Of the Kāyastha, the illustrious Śiruka.<sup>50</sup>

(86.) The eulogy was written by Nāī, the son of the writer of legal documents Dhīra; and engraved by Nonna, the son of the excellent artisan Saṅgama.

. . . . .

<sup>48</sup> On *maṇḍapikā* see the Sīyaṇḍī inscription, *ante*, p. 166; the same inscription also contains the words युवा or युवा, and घाचक - घाचक 'an oil-mill.' In verses 79-82 of the present inscription the words, the exact meaning of which is not clear to me, are खड्गिका(?), कीचत्रिका, युवायुने, भरक in भरकपीर, कपदीं घृतकपदांशु.

<sup>49</sup> i. e., Śiva worshipped in the temple which was built by Nohalā.

<sup>47</sup> One would expect to read विषयविष, instead of विषविषय.

<sup>48</sup> i. e., perhaps, the inhabitants of the town mentioned in the preceding.

<sup>49</sup> i. e., the eulogy of the first three princes.

<sup>50</sup> I am unable to construe this genitive with either the preceding or the following verse. Perhaps Śiruka was the writer who originally wrote the eulogy of the first three princes.

## XXXII.—THE CINTRA PRAŚASTI OF THE REIGN OF SARANGADEVA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

A copy of the subjoined *Praśasti* was first published in Murphy's *Travels in Portugal* (1798), together with a translation by Sir Charles Wilkins. The plate was reproduced ten years ago by Dr. Burgess in No. 9 of the *Memoranda of the Archaeological Survey of Western India* (Bombay, 1879), p. 104, with a restoration of the Sanskrit text by the late Dr. Bhagvānlāl Indraji and a short summary of the contents, promising at the same time to give a full translation in the *Indian Antiquary*. The latter unfortunately never appeared. Dr. Bhagvānlāl's text is generally correct, and reflects the highest credit on his ingenuity, since the copy on which he worked is, as Dr. Burgess stated, very inaccurate. Still I believe that a new edition, according to an excellent pencil-rubbing kindly presented to me by Professor G. de Vasconcellos-Abreu of Lisbon, will not be superfluous. This facsimile enables me to remove a certain number of difficulties, which Dr. Bhagvānlāl failed to solve by conjecture, and in many more cases to show that his restorations correspond with the original.

The inscription is incised with great care and neatness on a long slab of polished black stone, measuring, according to the rubbing, 42 inches by 20, and containing 66 lines. The stone is now preserved in the Quinta of Don João de Castro at Cintra, but, as the contents of the inscription show, it originally belonged to a temple at Somanātha or Devapattana in Sorath. The document is on the whole well preserved. But four syllables are gone in the middle of line 18; 4 to 12 syllables at the ends of lines 23-28; and 2 to 5 in the first parts of lines 49-53. Besides, a few single letters have been destroyed or become indistinct here and there. The alphabet is the common Nāgarī of the thirteenth century, which shows only a few archaic forms, e.g., the initial *ī* consisting of two circles and a semicircle, the *gha* with three vertical strokes, the *ba* consisting of a *va* with a dot in the centre of the loop, and a free use of the *prishṭhamātrā*. In the top-line the medial *ī* and the *anusvāras* show ornamental forms, just as in many Jaina MSS. The language is not quite correct Sanskrit, and, with the exception of two short sentences in the beginning and at the end, is throughout metrical. Towards the end some Gujarātī words and Gujaraticisms occur in the list of the benefactions; likewise a number of difficult expressions not traceable in the Sanskrit dictionaries. As regards the spelling, it must be noted that, though *ba* and *va* are distinguished, we find instead of *Bṛihaspati* always *Vṛihaspati* and for *vīṭaka* always *bīṭaka*. The inscription contains a *Praśasti* (verse 75), composed in honour of the consecration of five Liṅgas which a Śaiva ascetic, called Tripurāntaka, erected at Somanāthapattana or Devapattana, or Prabhāsa, the famous Śaiva Tīrtha in Sorath (Kāthiāvāḍ), now usually called Verāval. The poem opens with a *Maṅgala* consisting of three verses, 1—3, which are preceded by a short prose invocation of Śiva. The first two verses are addressed to Śiva and the third to Gaṇeśa. Next follows the genealogy of the Chaulukya kings of Gujarāt, who were descended from the Vyāghrapallīya or Vāghelā branch, founded by Dhavala.

(Verse 4.) "The victorious, illustrious Viśvamalla, a head-jewel of princes, adored (formerly) the Chaulukya race, he whose scimitar, though it had only two edges, his enemies (seeing it) from afar, regarded as (a thunderbolt) with a hundred edges."

(Verse 5.) "This sole lord of the world, a wonderful abode of courage, who all around uprooted with his arm, that is akin to the thunderbolt, the firmly rooted mountain-like kings, was called by his people king Nârâyana."

(6.) "The glorious lord Vaidyanâtha (*Śiva*), whose might destroys the misfortune of the torment of the world, placed in him, the ornament of the whole Kshatriya race, a portion of his Self; and he who had taken the vow of benefiting the universe, cured, as was proper, with his weapons even the big swellings of pride in the hearts of hostile kings."

(7.) His consort was Nâgalladevi, who clung to his body just as the glory of victory; through her that king was exceedingly resplendent, like the god bearing the deer-mark (*the moon*) through his brilliant light.

(8.) "That king, the prowess of whose arm took rest (*only when it reached*) the boundaries of the quarters of the horizon, whose younger brother was Pratâpamalla, enjoyed the earth which, owing to the excess of his taste for wonderful bravery, was overshadowed by a single parasol."

(9.) "After the illustrious Viśvamalla had anointed Arjuna, the son of Pratâpamalla, to be his successor, he enjoyed (*in Svarga*) banquets of ambrosia and the nectar of the lips of the celestial maidens."

(10.) "That crest-jewel of princes, his majesty Arjuna, who was lovely on account of virtues resplendent like the rays of the full moon, and who, an incarnation as it were of a portion of Dâmodara, gained great glory through his valour, drew riches from the earth as if it were the cow of plenty."

(11.) "After that guiltless man, an incarnation of Krishna, had grasped, in order to punish the wicked, the circle of the earth with his hand, that by its liberality surpassed the tree of paradise, he, indeed, protected his subjects through his noble deeds."

(12.) "Victorious is the issue of his body, his majesty Śaraṅga, whose heart is immersed in the happiness produced by his amorous dalliance with the Fortuna of the Gûrjara kingdom, who is passionately addicted to the sport of rescuing the earth and who possesses a dignity (*equal to that*) of Śaraṅgadhara."

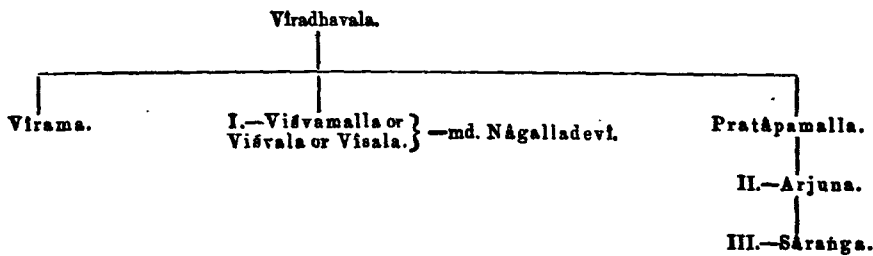
(13.) "Through his power he in battle reduced the powers of the Yâdava and the Mâlava lords, just as the lord of birds formerly (*overcame*) the huge-bodied elephant and the tortoise."

Though these verses, for the greater part, contain nothing but mere verbiage, they yet yield some new facts concerning the history of the Vâghelâs. First we learn that the full Sanskrit name of the first king of this race, who in the *Prabandhas* is usually called Visala or more rarely Viśvala, was Viśvamalla, "the wrestler of the Universe." This appellation, which has its analogies in Âhavamalla, Yuddhamalla (Jodhmalla), Prithivimalla and Jaganmalla (Jagmall), and so forth, was no doubt the original and real one; and Viśvala, of which Visala is the Prâkrit representative, is either an abbreviation from it, formed *bhîmavat* with the addition of the affix *la*, or a corruption of Viśvamalla like *Rudraṭa* for *Rudrabhaṭṭa*, *Mammaṭa* for *Mahimabhaṭṭa* and *Jaiyaṭa* for *Jayabhaṭṭa*, in which the last letter *la* does duty for the second part of the compound, *malla*.

The second point of historical interest which the inscription offers, is the statement that Viśvamalla had a younger brother, called Pratâpamalla, and that the

second Vāghelā king Arjuna was the son of the latter. The *Prabandhas* known to me, which notice the Vāghelā kings, speak only of an elder brother, Virama, whom Vastupāla removed in order to secure for Viśvamalla the succession to the throne of Dholka. The works, in which Arjuna's name occurs, *e.g.*, the *Vichārasreṇi*, Dr. Bhaṇḍārkar's anonymous Fragment, and the *Pravachanaparikṣā*, state nothing regarding his relation to his predecessor. Thirdly, the inscription informs us that the name of Viśvamalla's wife, *i.e.*, his first queen, was Nāgalladevi. With respect to Sāraṅga, finally, we are told that he defeated the Yādava and Mālava kings, and we may at least infer from this statement that the old feuds of the Chaulukyas with their south-eastern and eastern neighbours continued almost as long as their kingdoms existed. The Yādava foe of Sāraṅga must have been Rāmachandra, the last independent Hindu monarch of Devagiri, who mounted the throne in 1271 A.D., and died in 1309 A.D., as a vassal of the Muhammadan emperor of Delhi. The name of the king of Mālava, with whom Sāraṅga fought, is not ascertainable from the authentic lists hitherto published.

The pedigree of the first Vāghelās stands now, if we include Viśvamalla's father Viradhavala, as follows:—



The next following portion of the inscription, verses 14-39, is devoted to a description of the spiritual family of Tripurāntaka, the benefactor of the Tirtha of Somanātha, and to an account of his virtues and his adventures. The section is introduced, as is often done in the late inscriptions and poems of Gujarāt, by the words *itaś cha*, "and now," and its opening verses run as follows:—

(Verse 14.) "The god who wears the infant moon on his head, and who grants rewards for the multitude of performances of austerities, himself became incarnate in the form of Bhaṭṭāraka Śrī-Lakuliśa, in order to bestow favour on the universe.

(15.) "And in order to favour the offspring of Ulūka,<sup>1</sup> who long were deprived of soḥa in consequence of a curse of their father, he came to and dwelt at Kārohaṇa, the forehead, as it were, of the earth,<sup>2</sup> an ornament of the Lāṭa (country).

(16.) "In this (place) appeared, in order to fulfil particular Pāśupata vows, four pupils of his, called Kuśika, Gārgya, Kauruṣha and Maitreya.

(17.) "Afterwards the race of these ascetics, which grew up in four (branches), adorned the earth that is bounded by the four oceans.

<sup>1</sup> I take *ulūkabhūta* in the sense of *ulūkodbhūta*, as the most natural interpretation "who had become owls" does not give any good sense. If this were the meaning, it would be necessary to take *vipatrakṣa* as a proper name, for which proceeding there is no authority.

<sup>2</sup> The translation strictly follows the text. But I believe the poet meant to say "an ornament of the Lāṭa country, which latter resembles the forehead (*lālāṭa*) of the earth." For the play with *lāṭa* and *lālāṭa* is a very common one, while the comparison of Kārohaṇa with *lālāṭam urvyāḥ* is unintelligible.

(Verse 18.) "Through the succession of high-minded men who were favoured by those (*four*) arose the glorious . . . ka, possessing boundless wealth.

(19.) "An abbot (*sthánádhīpa*), called Kārttikarāśi, who resembled a conglomerate (*rāśi*) of austerities in (*human*) shape, and who took away the sins of his (*spiritual*) dependants by merely looking at them, became an ornament of Gārgya's line.

(20.) "(*Next*) arose compassionate Vālmīkirāśi, who owed his (*spiritual*) birth to the favour of that (*Kārttikarāśi's*) lotus-hands,<sup>3</sup> and who hallowed speech by the arrangement of his words and the road to the sanctuaries by the marks of his steps, which (*arrangement and marks*) were pure like his mind.<sup>4</sup>

(21.) "He graciously appointed a young ascetic, called Tripurāntaka, to be the awakener of the virtuous;<sup>5</sup> even stones, consecrated by the lotus-hands of such men, become, indeed, visibly deities.

(22.) "That pupil of Vālmīkirāśi, of appropriate name, called Tripurāntaka, sanctified the four quarters of the horizon in consequence of his desire to visit other sacred places."

These verses make us acquainted with three teachers of the Gārgya branch of the Lakulīśa-Pāśupatas, who apparently were in succession abbots or spiritual directors at some sacred place or of some *Maṭha*<sup>6</sup> in Gujarāt. Possibly the place where they resided may have been Kārohaṇa. But this is not certain; for the four last syllables in verse 18 may have contained some other geographical name, and the sense of the verse may be that a *Maṭha* or sanctuary was established *there* by the spiritual descendants of the four pupils of Lakulīśa.<sup>7</sup> But in any case it is indisputable that Kārohaṇa in Lāṭa or Central Gujarāt was the head establishment of these Śaivas, because Śiva is said to have there become incarnate as Lakulīśa. Kārohaṇa is, it would seem, the modern Kārvāṇ on the Miyāgām-Dabhoi railway; this village was according to its *Māhātmya* formerly called Kāyavirohaṇa or Kāyārahun (*Kāyārohaṇa?*),<sup>8</sup> and was according to tradition the place where Mahādeva, who had been born as Nakulēśvara in the family of a Brāhmaṇ of Ulkāpurī, or Avākhal, re-assumed his divine shape.<sup>9</sup> It is "one of the four oldest and most famous seats of the worship of Śiva," and is situated in the district which used to be called Lāṭa. The words *Lakulīśa* and *Nakulīśa* are two vicarious forms, of which the former is possibly the older one,<sup>10</sup> though the latter one is that commonly used in Sanskrit literature. The doctrines

<sup>3</sup> *I.e.*, who received the Śaiva initiation at Kārttikarāśi's hands.

<sup>4</sup> *I.e.*, who preached well and performed many pilgrimages.

<sup>5</sup> *I.e.*, to be preacher and head of the Śaiva community.

<sup>6</sup> *Sthāna* has both meanings.

<sup>7</sup> The use of a verb equivalent to *abhūt* for 'was made' is not uncommon in the modern Indian vernaculars, and it is not improbable that our poet has fallen into a Gujaraticism.

<sup>8</sup> Though I consider the identity of Kārohaṇa and Kārvāṇ to be certain, I do not mean to say that the two names are identical. With respect to the word *Kārohaṇa*, I adhere to the opinion, expressed in the *Indian Antiquary*, vol. XVIII, p. 176, and consider Kārohaṇa, like Kāyavirohaṇa, as an attempt at finding a Sanskrit equivalent for the Gujarātī word.

<sup>9</sup> See the *Bombay Gazetteer*, vol. VII, pp. 19-20, and pp. 550-551. Ulkāpurī is possibly a mistake for Ulākāpurī, and the *Māhātmya* may still contain a dim reminiscence of the myth narrated in verse 14. The *Gazetteer* gives the name of Śiva as Nekleshvar or Nakleshvar, corruptions of the form Nakulēśvara, which occasionally occurs instead of Nakulīśvara.

<sup>10</sup> Regarding the substitution of *na* for *la* and of *la* for *na* see *Kuhn, Beiträge zur Pāli-Grammatik*, pp. 38 and 44; Hemachandra, I, 230, 257; Beames, *Comparative Grammar*, § 248; Hoernle, *Grammar of the Gaudian languages*, § 111. My reasons for considering *Lakulīśa* as the older form are, (1) that the change of *la* to *na* is more common than that of *na* to *la*; (2) that *Lakulīśa* can be easily explained as a compound of *lakulī*, *i.e.*, *lakuṭin*, and *īśa*, 'the lord wearing the staff,' *i.e.*, the *khaṭvāṅga*.

of the Nakulīśa Pāsupatas are explained at length in Śāyana's *Sarvadārśanasamgraha*, pp. 103ff. (Cowell and Gough). But nothing is known regarding their history. It is therefore very interesting to learn that in the thirteenth century A.D. Gujarāt was considered to be the country where the sect arose and that Kārohaṇa—Kārvāṇ claimed the honour of being the place where its founder was born and where his school was divided into four branches. It must, of course, depend on the results of further discoveries, which an archæological exploration of the site of Kārvāṇ will no doubt furnish, whether we can accept these claims as well founded. As regards the antiquity of the sect, not much can be gathered from the statements in the inscription. Kārttikarāśi, the first historical head of these Pāsupatas, cannot have succeeded to his office much before the year 1225 A.D. since the third was alive in 1287.

The contents of the next verses are not important enough to require their being translated in full. It will suffice to give a short analysis, which course is made advisable too by the fact that most of them are badly mutilated. According to verses 23-24 Tripurāntaka's pilgrimage was first directed to the Himālaya, where he visited Kedāra, *i.e.*, Kedārnāth in Garhwāl, and there worshipped Śiva with lotuses taken from the pure Brahmasaras. Thence he turned southwards and bathed at Prayāga, modern Allāhābād, at the confluence of the Gaṅgā and Yamunā (verse 26). From Allāhābād he wandered to the Śrīparvata (verse 27), which he circumambulated in the orthodox fashion, and where he was blessed by the aspect of divine Mallinātha. This mountain, which seems not to be identical with the Southern Śrīparvata or Śrīsaila, must lie, if the order of the places visited is correctly given, south of Allāhābād and north of the Narmadā. For the next verse (28) informs us that Tripurāntaka afterwards bathed in "the waters of the Revā which are tossing among the rocks of the Vindhya mountains that are hallowed by the traces of Agastya's foot-steps." From the Narmadā he turned to the Godāvarī (verse 29) and visited Tryambaka, *i.e.*, Trimbak near Nāsik. Still continuing to travel southwards, the pilgrim reached Rāmeśvara and the bridge of Rāma (verse 30). Finally he returned to the north-west and came to Devapattana or Prabhāsa, where the river Sarasvatī flows into the ocean (verses 31-33). There he received high honours from the chief temple-priest.

(Verse 34.) Here the illustrious temple-priest (*gaṇḍa*) Bṛhaspati, who is visibly the husband of Umā,<sup>11</sup> made him an Ārya and appointed him sixth Mahattara.

(35.) The Chāturjātaka,<sup>12</sup> who was pleased with his virtues, rejoiced thinking: "This Mahattara will restore the sacred place by his pure actions."

What these honours conferred on Tripurāntaka exactly were, whether *Ārya* and *Mahattara* refer to offices or were, what is more probable, mere titles, I am unable to determine. I must content myself with pointing out that, according to verse 9 of the

<sup>11</sup> This phrase has a double sense. It means that the name of Bṛhaspati's wife was Umā, and that he was an incarnation of Śiva.

<sup>12</sup> This must be the title of a high local official. For, below (verse 65) occurs the expression *Śrīmachchāturjātaka*, the illustrious Chāturjātaka; verses 64 and 70 speak of *Chāturjātaka-pādāḥ*, the feet of, *i.e.* the worshipful, Chāturjātaka. According to verses 60-61 he issues an edict granting allowances from the receipts of the custom house, verse 63 mentions his treasury and verse 67 his allowance of *pāu-supārī* at the Śivarātri festival. Literally the word means 'connected with, *i.e.* ruling, the four castes'; the technical sense may either be 'prefect, governor' or 'Nagarabēth,' a kind of hereditary lord mayor. In the Somnāthpattan Prasasti (*Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. III, p. 9) we hear (verse 22) of *chāturjātakulokāḥ*, which term has been translated erroneously by 'men of the four castes.'



Somnāthpattan *Prasasti* (*Wiener Zeitschrift, loc. cit.*, p. 8), Bhāva Bṛhaspati received the same honours from king Jayasimha-Siddharāja. The *ganḍa* Bṛhaspati, who honoured Tripurāntaka, is of course not, as Dr. Bhagvānlāl suggests (*Mem. Arch. Surv. West. Ind.*, No. 9, p. 104), the *ganḍa* Bhāva Bṛhaspati, who was the contemporary of Jayasimha and of Kumārāpāla. For these two kings reigned between Vikrama Samvat 1150 and 1229, while the date of our inscription is more than a hundred years later. Moreover, the two Bṛhaspatīs are clearly distinguished from each other by the statements regarding their wives. Bhāva Bṛhaspati was married, according to verse 35 of the Somnāthpattan *Prasasti*, to Mahādevī, daughter of Soḍhala, and our Bṛhaspati to Umā (below, verse 43). The name Bṛhaspati must, therefore, have been borne by more than one priest in charge of the temple of Somanātha at Devapattana or Prabhāsa.

The honours which Tripurāntaka received, induced him to realize the hopes of the Chāturjātaka and to spend considerable sums on the Tirtha. The following verses (40-46) inform us that (1) he built five temples, (2) dedicated five statues, and (3) erected a *torana* supported by two pillars,—a sort of triumphal arch. The five temples were situated, according to verse 40, to the north of the *maṇḍapa* or hall of the temple of Someśvara, close to the splendid old water-clock (*ghaṭikālaya*),<sup>13</sup> and on the site<sup>14</sup> of Śrīkaṇṭha-Pañcamukha, i.e., five-headed Śiva, surnamed Śrīkaṇṭha. The first of these temples (verse 41) was built for the welfare of Tripurāntaka's mother Mālhanā and called Mālhanēśvara. The second (verse 42) was dedicated to Umāpati and erected in the name of the priest Bṛhaspati, who was the husband of Umā. The third, called Umeśvara (verse 43), was built for the welfare of the priest's wife. The remaining two, a Tripurāntakeśvara and a Rameśvara, were named after the founder and his wife (verse 44). The five statues,<sup>15</sup> a Gorakshaka (Gorakhnāth), a Bhairava, an Āñjaneya (Hanuman), a Sarasvatī, and a Siddhi-Vinayaka (Gaṇeśa), were placed in the *antarālas* of the five temples. The *torana* finally was erected "on the space (*bhūparisare*) before the northern gate of these (five temples)." This statement indicates that the temples were surrounded by a wall, and that the arch adorned the principal entry into the enclosure, which had to be made on the north side, as the great temple of Someśvara lay to the south and east, and to the west the sea.

Almost the whole remaining portion of the inscription (verses 47-72) is taken up by the enumeration of the benefactions which Tripurāntaka made in order to provide for the service of his temples, and by rules regarding the worship. This section offers considerable difficulties, because it contains a number of words either not found in the accessible dictionaries and *koshas*, or found with meanings attached which do not fit, and because the rules regarding the worship are awkwardly arranged and obscure. I believe that the only chance of clearing up all the difficulties would be enquiries on the spot among the priests of Somnāth and of other Śaiva establishments in Kāṭhīāvāḍ

<sup>13</sup> *Ghaṭikālaya* is the modern Gujarātī *ghaṭīdī*, the usual term for any kind of timepiece.

<sup>14</sup> The text has *ṛḍam adhikṣhīḍni*, literally 'standing on the dwelling of.' This may mean either that the five temples were built on the site of an ancient decayed temple or that the site was sacred to the god mentioned. *Ṛḍa* seems to correspond here to the Jaina term *vasaḥikā*, the 'precincts' of a sacred building.

<sup>15</sup> The word 'statue' does not occur in the text. But if a Hindu speaks of 'a Sarasvatī or a Gaṇeśa,' etc., he usually means images of these deities. [*Antarāla* is the second *Maṇḍapa* of a temple, between the *ardhamandapa* and the shrine.—J. B.]

and Gujarât. As I am not able to institute such, my translations and explanations must remain in some cases merely tentative, and in other cases I have to confess my ignorance. The enumeration of the benefactions and of the rules runs as follows:—

(Verse 47.) “In order to cleanse the gods daily—two *kāvaḍis*<sup>16</sup> of water and a broom of *Zizyphus jujuba*<sup>17</sup> for sweeping the buildings—<sup>18</sup>

(48.) “Both these (*things*) must be procured<sup>19</sup> (*and used*) by a particularly clever pupil (*baṭuka*) in return for the use of the *naivedya* food<sup>20</sup> and of the money (*allotted*) for his monthly expenses.<sup>21</sup> (*These verses form*) a couplet.

(49.) “He (*Tripurāntaka*) who was purified by his natural inclination for giving gold, presented, out of kindness towards the town of the god who bears the crescent of the moon on his head, every month eight *drammas* for (*the purchase of*) sandal-wood in the *mapāraka*.<sup>22</sup>

(50.) “The guild of the gardeners shall furnish daily two hundred white roses (*śatapattā*) and two thousand fragrant oleander blossoms (*kaṇavīra*).<sup>23</sup>

(51.) “He assigned in the *parikshipaṭṭa* six *drammas* for the monthly expenditure in order to procure . . . a pure *vedikā*.<sup>24</sup>

(52.) “Two *māṇakas*<sup>25</sup> of husked rice (*choshā*)<sup>26</sup> and one *māṇaka* of *Phaseolus mungo* (*mudga*), four *karshas*<sup>27</sup> of clarified butter, and as much oil for the lamps.<sup>28</sup>

(53.) “Five betel-nuts of good quality—(*all this*) was provided by that constant man, a judge of the merits of others, daily in the store-house.<sup>29</sup> (*These two verses form*) a couplet.

(54.) “He who is attached to the performance of meritorious works, caused to be provided even here<sup>30</sup> every month two *maṇas*<sup>31</sup> of fragrant gum (*guggula*) for the time of offering incense.

<sup>16</sup> *Kāvaḍi* is apparently the Gujarāṭi and Marāṭhī *kāvaḍ*, which means the same as the Sanskrit *vāḍha*, ‘a bamboo or pole for carrying burdens,’ in this case pitchers which are attached to the ends by ropes. Two *kāvaḍis* of water are therefore two loads, equal to four pitchers of water, which quantity was required for the daily ablutions of the Lingas.

<sup>17</sup> *Kolīnī* I take as an equivalent of *kolamayi*, made of *kola* or branches of the *Zizyphus jujuba*.

<sup>18</sup> *Jagatī* has here the meaning *edatu*, given for the word in the *Vaijayanī* of Yādavaprakāśa. Compare also the vernacular *jago*, *jaggyā*, ‘place, spot,’ etc.

<sup>19</sup> The verb *kṛi* is used here, just as in Gujarāṭi and other vernaculars, in a very loose manner, and must be variously rendered, as the context requires, by ‘procure,’ ‘assign,’ etc. The meaning is here that the *Baṭuka* or Chelā is not only to procure the things mentioned, but also to use them. It will appear in the sequel that he is to do all the manual work of the worship.

<sup>20</sup> *Naivedya* food are the offerings, destined for the meals of the deities, which are invariably made over to the temple-servants. See *Ind. Ant.*, vol. XII, pp. 317ff.

<sup>21</sup> Regarding the allowance for the Chelā, see below, verse 61.

<sup>22</sup> I am unable to explain this word, which looks suspicious. But the letters are perfectly distinct.

<sup>23</sup> *Kaṇavīra* is the Prākṛit and vernacular form of Sanskrit *karavīra*. The equivalent which the gardeners received for furnishing these flowers is mentioned below, verse 65.

<sup>24</sup> I am unable to give a full translation of this verse, as I do not understand the words *dāḍivāḍa* and *parikshipaṭṭa*. *Parikṣi* may be the Sanskrit for the modern *Pārikā* or *Pārakā*, a kind of money-changer.

<sup>25</sup> *Māṇaka* was, according to Berrill, *Indica*, vol. I, p. 166, in Somnāth, a measure equal to five *maṇā*. The word may be connected with Gujarāṭi *māṇa*, ‘a large earthen jar.’

<sup>26</sup> *Choshāḍā* is a bad spelling for Gujarāṭi *chokkāḍā*, ‘husked rice.’

<sup>27</sup> According to some authorities a *karṣa* is equal to two *tolā*s. If it had the same value in Kāthiāwāḍ, the quantity is equal to eight *tolā*s. At present ghl and oil are sold by the *tolā* of 110-180 grains according to local custom.

<sup>28</sup> The singular *dīpāya* is probably used loosely for the plural. The lamps are required for the *Āratī-rīta* in the morning and evening.

<sup>29</sup> I have left out in the translation the word *sthitake*, which occurs also below in verses 60, 61, and 66, as neither the dictionaries nor the *kośhas* accessible furnish any clue to its meaning. May it mean ‘in perpetuity?’

<sup>30</sup> “Even here,” i.e., in the store-house.

<sup>31</sup> A *maṇa*, now commonly called a *maund*, is equal to about 40 pounds, or, if *kāchā*, to 20 pounds.

(Verse 55.) "The *Mehara*<sup>32</sup> shall give daily fifty leaves of . . . betel pepper for the preparation of *bīṭakas*.<sup>33</sup>

(56.) "That which thus has been provided for the offerings in the sacred place (*the temples*) must be fetched by the *Paśupāla*<sup>34</sup> from the store-house of glorious [*Somanātha*]<sup>35</sup> and be given (*by him to the person performing the worship*).<sup>36</sup>

(57.) "One *mānaka* of rice (*choshā*) and two *pallikās*<sup>37</sup> of *Phaseolus mungo*, as well as two *karshas* of clarified butter, and so forth, must be daily given (*by the keeper of the store-house*) to the *Paśupāla* for the offerings.<sup>38</sup>

(58.) "[*Even this*] must be daily given for the *Naivedya* offering; then that food must be carefully cooked by the pupil (*baṭuka*).

(59.) "After performing the declaration of purpose (*samkalpya*), the *Paśupāla* must give that *Naivedya* and the *bīṭakas* to the pupil who performs [*the worship*].<sup>39</sup>

(60.) "He (*Tripurāntaka*), the most excellent of the virtuous, caused one *dramma* to be assigned daily (*from the revenue*) in the custom-house (*maṇḍapikā*) by an edict (*śāsana*) of the *Chāturjātaka*.<sup>40</sup>

(61.) "Even *there*<sup>41</sup> this noble-minded man caused nine *drammas* to be assigned [*monthly*] for the maintenance of the pupil (*baṭuka*, *who serves the temples*).<sup>42</sup>

(62.) "Fifteen *drammas* must be given every month to the *Paśupāla*, who comes to perform incomparable worship [*according to the law*].<sup>43</sup>

(63.) "For this purpose he (*Tripurāntaka*) placed every month fifteen *drammas* in the treasury (?) of the worshipful *Chāturjātaka*.<sup>44</sup>

(64.) "Rejoicing in his heart, he purchased for money from the worshipful *Chāturjātaka* three excellent shops and presented (*them as an endowment for his temples*).

(65.) "The best among these, the illustrious *Chāturjātaka*, who wears the

<sup>32</sup> The *Mehara* probably belonged to the Kāthiāvād caste called *Mer* in the *Bombay Gazetteer*, and described there, vol. VIII, pp. 137-38. He was probably in some way, perhaps as watchman, connected with Tripurāntaka's temples, and received an allowance from him, though none is mentioned specially.

<sup>33</sup> A *bīṭaka* is the little three-cornered parcel of ground arecanut, lime, etc., which is wrapped up in a betel pepper leaf and held together by a clove stuck into the leaf, what is usually called *pān-supāri*.

<sup>34</sup> *Paśupāla* means usually 'a herdsman.' If the word is to be taken here in that sense, it is difficult to understand how a herdsman was connected with the Śaiva worship. I suspect that it is the title of a Śaiva priest connected with the worship of Śiva, the *Paśupati*.

<sup>35</sup> If the restoration *Somanātha* is correct, it shows that the store-house mentioned above in verse 53 is that of the great temple.

<sup>36</sup> The person to whom the materials are to be given is the Śaiva pupil; see verses 58-59.

<sup>37</sup> A *pallikā* must be a small measure, as the mung is only used for seasoning the rice.

<sup>38</sup> The materials were of course intended for the daily *Naivedya* of the five gods. Regarding the translation of *iti* by 'and so forth,' see the note to verse 59.

<sup>39</sup> Compare above, verse 48. The mention of the *bīṭakas* shows that the enumeration of the materials in verse 57 is not complete, and that the word *iti*, which is added at the end, really means 'and so forth.'

<sup>40</sup> The meaning is that Tripurāntaka paid money in order to secure this grant and that mentioned in the next verse. For verse 71 declares that he purchased the *śāsana* with his pure self-acquired wealth. Regarding *maṇḍapikā*, 'a custom-house,' see *ante*, pp. 7 and 117. I have again omitted the word *sthitake*.

<sup>41</sup> 'There,' i.e. (*from the revenue*) in the custom-house.

<sup>42</sup> The pupil is the person mentioned above in verses 48, 58-59. The word *sthitake* has been omitted also in the translation of this verse.

<sup>43</sup> The *Paśupāla* is no doubt the person mentioned above in verses 58-59, and below in verse 69.

<sup>44</sup> The translation of *sammilītapottake* by 'in the treasury' is merely tentative. I take *pottaka* to be an adaptation of the Persian *foṭakh*, which occurs in Gujarāṭi as *potum* and means "the total of the village taxes." *Sammilītapottaka* would thus mean 'the place where the village taxes were collected,' i.e. the treasury. The Persian word occurs also in Marāṭhī, where *potem* denotes *inter alia* simply 'the treasury.'

garland of the faith in the god (*Śiva*), made over to the gardeners in exchange for their daily furnishing the quantity of flowers (*required*) for the worship.<sup>45</sup>

(Verse 66.) "The merchants<sup>46</sup> too assigned from each shop one *dramma* in order to provide the *pavitraka* and the *vistarana* at the festivals on the full-moon days of Chaitra and Bhādrapada.<sup>47</sup>

(67.) "At the Śivarātri (*festival*) the betel-nuts for the *bīṭaka* of the Chāturjātaka<sup>48</sup> must be furnished by the store-house (*of the temple of Somanātha*) and the leaves by the Mehara.

(68.) "Three pure-minded shopkeepers must always personally provide garlands, cocoanuts and pairs (*of*) soft (*garments*)<sup>49</sup> in the three royal processions<sup>50</sup> of the glorious lord Somanātha.

(69.) "After the *Paśupādaka* has first worshipped these five temples according to the manner (*prescribed*) for (*the worship of*) divine Someśvara, he shall afterwards ascend the stairs (*leading to the temple*) of the glorious deity.<sup>51</sup>

(70.) "He (*Tripurāntaka*) gave to the worshipful Chāturjātaka a *dharmasthāna*<sup>52</sup> for repairing what may have been broken or have fallen (*into disrepair*) on the full-moon days of Chaitra and of Bhādrapada.

(71.) "As he procured this *dharmasthāna*, and this grant<sup>53</sup> (*śāsana*) with pure self-acquired property, the banner of his fame, which is connected with his temples, glitters brilliantly white like the full moon."

(72.) "In the middle of the temple, which is a monument of the fame of the illustrious priest (*ganḍa*) Rāṇaka Bṛhaspati and an ornament to the bank of king Śāraṅga's lake, he has caused to be built a chapel of his own particular god, a pleasure-house of Śrī."

After a further general eulogy of Tripurāntaka in verses 73-74, we learn from verse 75 that Dharanīdhara, son of Dhamīdha, was the author of our *Prasasti*. Verse 76 further declares that the manuscript of the poem was written by the councillor (*mantrin*) Vikrama, the son of Pūṇasimha, and that it was incised by the artist (*śilpin*), i.e., the mason Pūṇasīha, the son of Nāhaḍa. According to the colophon the consecration of the (*five*) Lingas<sup>54</sup> took place on Monday, the fifth lunar day of the bright half of Māgha, Vikrama Samvat 1343, or, according to Dr. Schram's calculation, on January 20th, 1287 A.D., which was a Monday. This date is not of any great historical importance, because according to the chronicles, Śāraṅga ruled for 20 or 22 years until 1296-97 A.D.

<sup>45</sup> This was apparently the remuneration for which the guild of the gardeners furnished the flowers mentioned above in verse 60.

<sup>46</sup> I translate *maḥājana* by 'the merchants' in accordance with the usual acceptance of *maḥajan* in Gujarātī.

<sup>47</sup> I have left out the word *viśeṣasthānake*, which I understand as little as the technical meaning of the words *pavitraka* and *vistarana*, which have not been translated.

<sup>48</sup> It is customary to offer *pān-supāri* to officials or heads of towns and villages on the occasion of great festivals.

<sup>49</sup> The translation of *yugāḥ* by 'pairs (*of garments*)' is only conjectural. I may, however, assert this much that it is usual to adorn the streets with cloth on very high festivals such as the Śivarātri, to which the rule of course refers. In Gujarātī the word *yuga* has always the masculine gender.

<sup>50</sup> *Rājapāṭikā* is frequently used in the *Prabandhas* in this sense.

<sup>51</sup> This rule, too, no doubt refers to the Śivarātri.

<sup>52</sup> *Dharmasthāna* must here mean 'land or money assigned for a religious purpose' according to the analogy of *devasthāna*, which in the modern vernaculars commonly means 'land or payments of money in support of a temple'; see, e.g., Molesworth, *Māṛāṭhī Dictionary*, *sub voce*.

<sup>53</sup> I.e. probably that mentioned above in verses 60-61.

<sup>54</sup> As there were five temples, there must have been five Lingas.

## TRANSCRIPT.

- L. 1. श्री ॥ श्री नमः शिवाय ।  
 इदि स्थितं चिन्मयमात्मवेदिनः समाधिमाख्याय विलोकयन्ति यं ।  
 स चित्तसंतापमपाकरोतु वः स्तनंधयश्चेतमयूख-
2. भूषणः ॥ [१ ॥]<sup>55</sup>  
 शैलात्मजोरसिजशृंगकुरंगनाभि-  
 पद्मावलीतलिनतल्यश्यालुपाशिः ।  
 पीयूषभानुकलिकाकलितावतंसो  
 देवः शिवानि वि-
3. तनोतु दिवानिशं वः । २ [॥]<sup>56</sup>  
 त्रैलोक्यमंगलमनंगरिपोरपत्य-  
 मंक्रूरितैकदशनोन्नसदाननश्रीः ।  
 देवः प्रपद्य हृदयैकपदीं कपदीं
4. भूयादनेकपमुखः सुखसंपदे वः । ३ [॥]  
 श्रीविश्वमल्ल इति भूपतिमौलिरत्नं  
 श्रीलुक्खवंशमवतंसयति आ जिष्णुः ।  
 यस्य द्विधारमपि
5. संयति मंडलाग्र-  
 मारादमंस्त शतधारमरातिवर्माः । ४ [॥]  
 आबहमूलमभितः चितिपा[द्वि]जात-  
 मुन्मूलयन् कुलिशवंशभुवा भुजेन ।  
 सत्व-
6. स्र यः किमपि धाम जनेन राज-  
 नारायणेति जगदे जगदेकनाथः । ५ [॥]<sup>57</sup>  
 यस्मिन्नात्मकलां न्यधत्त सकलचक्रावतंसं जग-  
 त्तापव्यापदपा-
7. करिष्णुमहिमा श्रीवैद्यनाथः प्रभुः ।  
 शस्त्रैस्तेन चिकित्तितास्तदुचितं विश्वोपकारव्रत-  
 स्नातेन प्रतिभूभुजामपि हृदः प्रौढा मदग्रंथयः । ६ [॥]<sup>58</sup>
8. नागहृदेवीति बभूव यस्य जाया जयश्रीरिव देहवत्ता ।  
 तथा स राजा सुतरां ब्रह्मसे भासेव देवी हरिणांकमर्त्तिः । ७ [॥]<sup>59</sup>  
 आशान्तविश्रान्त-
9. भुजप्रतापः प्रतापमहावरजः स राजा ।  
 स्वपीरुषोत्कर्षरसातिरिकादेकातपनां बुभुजे धरित्री । ८ [॥]  
 श्रीविश्वमल्लः स्वपदेभिर्विष्णु प्रताप-

<sup>55</sup> Metre, Vamśasthā.<sup>56</sup> Metre of verses 2-5, Vasantatilakā.<sup>57</sup> The fourth consonant of चितिपाद्वि° is completely gone; the first and second syllables of जगदे are blurred.<sup>58</sup> Metre, Śārdūlavikrīḍita.<sup>59</sup> Metre of verses 7-9, Upajāti.

- L. 10. मङ्गात्मजमर्जुनं सः ।  
 साकं सुधापाकमभुक्त [नाक]नितंबिनीनामधराद्यतेन । ८ [H]<sup>80</sup>  
 राकानिशाकरसनाभिगुणाभिरामो  
 दामोदरांश्च इव वि-
11. क्रममांसलश्रीः ।  
 भूपालमौलिमशिरर्जुनदेवनामा  
 कामार्जुनीमिव धनानि धरामदुग्ध । १० [H]<sup>81</sup>  
 हस्ते विधाय कदनाय दुराशयानां  
 दाना-
12. वधूतसुरशास्त्रिणि भूमिचक्रं ।  
 यः स्नेहदारचरितैरनघः प्रजानां  
 रक्षां चकार किल चक्रधरावतारः । ११ [H]  
 तस्यांगभूर्जयति गूर्जरराज्य-
13. लक्ष्मी-  
 संभोगकंदलितसौख्यनिमग्नचेताः ।  
 श्रीश्रीसमुद्गरणकैलिरसोत्तरंगः  
 सारंगदेव इति शार्ङ्गधरानुभावः । १२ [H]<sup>82</sup>  
 बुधि यादवमा-
14. लवेक्षरावकृत श्रीलवली बलेन यः ।  
 पृथुविग्रहधारिणौ पुरा पतंगेद्री गजकच्छपाविव । १३ [H]<sup>83</sup>  
 इतश्च ।  
 भट्टारकश्रीलकुलीशमूर्त्त्या तपः-
15. क्रियाकांडफलप्रदाता ।  
 भवातरहिष्ममनुग्रहीतुं देवः स्वयं बालसृगांकमौलिः । १४ [H]<sup>84</sup>  
 अनुग्रहीतुं च चिरं विपुत्रकानुलूकभूतानभिग्राह-
16. तः पितुः ।  
 ललाटमूर्त्या इव लाटभूषणं समेत्य कारोह्यमध्ववास यः । १५ [H]<sup>85</sup>  
 भवतेक्ष्वत्वारः पाशुपतव्रतविशेषचर्यायै ।  
 इह कुशिकगा-
17. च्छंकीरुषमेवेया इति तदंतसदः । १६ [H]<sup>86</sup>  
 ततस्तपस्विनां तेषां चतुर्णां जातिरुद्धता ।  
 भुवं विभूषयामास चतुर्ण्वमुद्रितां । १७ [H]<sup>87</sup>  
 एतेरनुग्रह-

<sup>80</sup> Read 'मङ्गात्मज' ; the syllables 'मङ्' are blurred ; नाक almost entirely gone.

<sup>81</sup> Metre of verses 10-12, Vasantatilakā. The eighth letter of the third pāda and the second and third of the fourth are not quite distinct.

<sup>82</sup> The first syllable of 'विमर्ष' is indistinct.

<sup>83</sup> Metre, Vaitāḥya.

<sup>84</sup> Metre, Upajāti.

<sup>85</sup> Metre, Vainśaṭhā.

<sup>86</sup> Metre, Āryā.

<sup>87</sup> Metre of verses 17-18, Anuṣṭubh. The sixth and seventh syllables of verse 17 are blurred.

- L. 18. हीतानामन्वयेन महात्मनां ।  
 निःसीमवैभवं श्रीम × × × × कमित्यभूत् । १८ [H]  
 गार्भ्येयगोत्राभरणं बभूव स्थानाधिपः कार्तिकराशिनामा ।
19. मूर्त्तस्तपोराशिरिवाश्रितानामालोकमात्रेण हरचक्षानि । १९ [H]<sup>65</sup>  
 तेन स्वहस्तकमलानुगृहीतजन्मा  
 वाल्मीकिराशिरुदियाय दयालुचेताः [I]
20. वार्षी च तीर्थपदवीं च सदा पदानां  
 न्यासैः स्वचित्तविमलाक्ष[ति]भिः पुनानः । २० [H]<sup>66</sup>  
 तेनानुगृह्य समकेति सतां प्रबोध-  
 कारी तपोधनयुवा त्रि-
21. पुरांतकेति ।  
 साक्षाद्भवन्ति विबुधाः किल तद्विधानां  
 हस्तांबुजेन दृषदोपि क्षतप्रतिष्ठाः । २१ [H]  
 वाल्मीकिराशेः सुगृहीतनाम्नस्तस्यैव शिष्यस्त्रि-
22. पुरांतकेति ।  
 तीर्थांतरालोकनकौतुकेन पवित्रयामास दिशश्चतस्रः । २२ [H]<sup>70</sup>  
 पूर्व तपस्विगृहिणीसृहणीयमूर्त्ति-  
 यो देवदारुविपिने वि[जहार]
23. देवः ।  
 आशावधूलवर्णिमानमनुग्रहीतुं  
 तीर्थावगाहनमिषेण चचार सीयं । २३ [H]<sup>71</sup>  
 समाधिपूतेन हृदंबुजेन यः — उ यि — उ — उ — उ [I]
24. ततः शुचिब्रह्मसरःसरोजैरानर्च्य केदारपदारविंदे । २४ [H]<sup>72</sup>  
 जगद्गुरुं चेतसि यः प्रपद्य यागेश्वरं मूर्त्तमि — उ — उ [I]  
 उ — उ — उ — उ —
25. प्रसादसंपत्तिलभ्यानि तपःफलानि । २५ [H]  
 मिथो मिलज्जङ्गुकलिंदकन्यातरंगहस्तोपहृतैः पयोभिः ।  
 ससर्ज यस्त्राजि उ — उ — उ — उ
26. षः पाद्यमिव प्रयागः । २६ [H]  
 प्रदक्षिणीकृत्य सतां प्रदीपः श्रीपर्वतं यः किल सर्वतोपि ।  
 श्रीमद्भिनाथस्य विलोकनेन क्षतार्थ — उ — उ — उ —
27. तै । २७ [H]  
 प्रेक्षालितानि कलसोद्भवपादमुद्रा-  
 निःकल्मषाकृतियु विन्ध्यगिरेः शिलासु ।

<sup>65</sup> Metre, Indravajrā. The last three syllables of the verse are indistinct.

<sup>66</sup> Metre of verses 20 and 21, Vasantatilakā. The bracketed syllable is only half visible.

<sup>70</sup> Metre, Upajāti.

<sup>71</sup> Metre, Vasantatilakā. The second and third bracketed syllables are half visible.

<sup>72</sup> Metre of verses 24-27, Upajāti.

रेवाजलानि गजराजविगाहलीला-

— — — — —

- L. 28. वाञ्छपि यः सिधेवे । २८ [H]<sup>73</sup>  
 मोदावरीतीरविहारिणीभिर्वनस्त्रलीनामधिदेवताभिः ।  
 कृतार्थयस्त्रयगदृक्पयोजं यो जंगमस्त्रयं वक — — — । २९ [H]<sup>74</sup>
29. ततः श्रमाद्वैतरसाभिरामे रामेश्वरं चेतसि चिंतयन् यः ।  
 ददर्श लंकाधिपकालरात्रेः प्रस्थानवीथीमिव सेतुलेखां । ३० [H]<sup>75</sup>  
 श्रीदेवपत्तनसम-
30. स्तब्धनस्तनीनां  
 नेत्रारविंदसुकृतैरिव सानुबंधैः ।  
 तीर्थावगाहनधिया दिग्नि पश्चिमाया-  
 मायातवानुपश्रमायतनं कृती यः । ३१ [H]<sup>76</sup>  
 सरस्वती-
31. सागरसंप्रयोगविभूषिताभोगमथागमद्यः ।  
 सोमेशचूडावलमानवालचंद्रप्रभासंवलितं प्रभासं । ३२ [H]<sup>77</sup>  
 इह महीतलतीर्थविगाहना-
32. दक्षिणतीर्थमयीं दधदाकृतिं ।  
 भुवनभूषणभूतमभूषय-  
 सगरमिंदुकलाभरणस्य यः । ३३ [H]<sup>78</sup>  
 इह साक्षादुमाकांतः श्रीमान् गंडहृत्सतिः ।
33. आर्यमेनं विनिर्माय षष्ठं चक्रे महत्तरं । ३४ [H]<sup>79</sup>  
 स्नानकं निजविशुद्धचरित्रैश्चरिष्यति महत्तर एषः ।  
 इत्येवम् सुमुदे हृदि चातुर्जातके-
34. न गुणजातरसेन । ३५ [H]<sup>80</sup>  
 अस्ति श्रीत्रिपुरांतकीपि विबुधश्रेणीकिरीटोपल-  
 ष्ठायापद्मवलालितांजिकमलः काशां गिरामध्वनि ।  
 यस्मिन्नामचरि-
35. त्रवैभवनिधरेषा कियंतं गुण-  
 ग्रामं धारयतु स्वकुचिकुहरक्रीडे वराकी श्रुतिः । ३६ [H]<sup>81</sup>  
 धनानि कामाधिकवामलोचनाविलोचनप्रांचलचं-
36. चलानि यः ।  
 ददौ महादौस्थ्यनिपीडितात्मने सतां प्रपन्नार्तिहरा हि संपदः । ३७ [H]<sup>82</sup>  
 आस्त्रितस्य पुण्योत्तमभूय कामजन्मनि समाहितबुद्धेः ।

य-

<sup>73</sup> Metre, Vasantatilakā. Read रेवाजलानि; कदलीद्वयं; निष्कलपः.

<sup>74</sup> Metre, Upajāti. The end of the verse probably was जंगमस्त्रयं वकसासदः ।

<sup>75</sup> Metre, Upajāti.

<sup>76</sup> Metre, Vasantatilakā.

<sup>77</sup> Metre, Upajāti. Read बालः.

<sup>78</sup> Metre, Drutavilambita.

<sup>79</sup> Metre, Anushtubh. Read षष्ठं.

<sup>80</sup> Metre, Svāgatā. Read चरिष्यति.

<sup>81</sup> Metre, Śārdūlavikrīḍita.

<sup>82</sup> Metre, Vamśasthā.



- L. 37. स्व पुष्पघटितस्व रमेति प्रेयसी भुवनभूषणमास्ते । ३८ [H]<sup>83</sup>  
 सरस्वतीमौलिशयानुकेतकीपलाशलक्ष्मीसहपांशुकैलयः ।  
 महात्मनी यस्य म-
38. होज्जला गुप्ता दिगंगनानामवतंसतां ययुः । ३९ [H]<sup>84</sup>  
 सीमेश्वरायतनमंडपमुत्तरेण  
 श्रीभाजि श्रीघटिकालयसंनिधाने ।  
 श्रीकंठपंचमुखवा-
39. समधिष्ठितानि  
 येनाक्रियंत कृतिनायतनानि पंच । ४० [H]<sup>85</sup>  
 मातुर्माल्लदेव्या [यः] श्रेयसे माल्लेश्वरं ।  
 सतामध्यमहिमा तस्मै निरमापय-
40. त् । ४१ [H]<sup>86</sup>  
 उमापतेरायतनं नाम्ना गंडहृत्स्थितेः ।  
 कृती कृतबुगाचारः कारयामास तत्र यः । ४२ [H]  
 श्रीहृत्स्थितिभार्याया उमायाः स्नाघशङ्करः ।  
 श्रेय-
41. से यः सतां सीमा निरमासीदुमेश्वरं । ४३ [H]  
 हृत् स्थानाया त्रिपुरांतकेश्वरं महत्तरश्रीत्रिपुरांतकी व्यधात् ।  
 प्रियाभिधानेन मनोरमं श्रिया रमा-
42. पतिः संविद्वे रमेश्वरं । ४४ [H]<sup>87</sup>  
 गोरक्षकं भैरवमांजनेयं सरस्वतीं सिद्धिविनायकं च ।  
 चकार पंचायतनांतराले बासेन्दुमौलिस्त्रितमानसो
43. यः । ४५ [H]<sup>88</sup>  
 शालबाहुभुजसीहृदांचितश्रमसौरभशुभं सुतोरणं ।  
 दूरमस्तदुरितस्तदुत्तरहारभूपरिसरे चकार यः । ४६ [H]<sup>89</sup>  
 सन्मात्मनाय देवा-
44. गां कावडिहयमंभसः ।  
 सन्मात्मनी जगत्प्राज्ञ कोलिनी प्रतिवासरं । ४७ [H]<sup>90</sup>  
 कर्त्तव्यमेतदुभयं बटुकेन पटीयसा ।  
 स्वमासपाटकद्रव्यनेवेद्या-
45. श्रीपयोगतः । ४८ शुभं ।  
 श्रीखंडहेतोः शशिखंडमौलिपुरानुकूल्येन मपारके यः ।  
 द्रव्यांश्चकार प्रतिमासमष्टावष्टापदोत्सर्गनिसर्गपूतः । ४९ [H]<sup>91</sup>

<sup>83</sup> Metre, Svāgatā. Read पुष्पघटितसूयं.

<sup>84</sup> Metre, Vamśasthā.

<sup>85</sup> Metre, Vasantatilakā.

<sup>86</sup> Metre of verses 41-43, Anuṣṭubh. The bracketed syllable is indistinct.

<sup>87</sup> Metre, Vamśasthā. The anusvāra of रमेश्वरं is not distinct.

<sup>88</sup> Metre, Upajāti.

<sup>89</sup> Metre, Rathoddhatā.

<sup>90</sup> Metre of verses 47-48, Anuṣṭubh.

<sup>91</sup> Metre, Upajāti.

- L. 46. दातव्यं मालि[क]श्चेष्टा शतपत्रशतद्वयं ।  
नवीनकणवीराणां द्वे सहस्रे च नित्यशः । ५० [H]<sup>92</sup>  
घाटीवाहाय वाटीभ्यो ग्रहीतुं शुचि[वेदि]कां ।  
चक्रे परी-
47. क्षिपद्दे यः षड् द्रव्यान्मासपाटके । ५१ [H]  
माणकद्वितयं चोषा मुद्रानामेकमाणकं ।  
घृतं कर्षाश्च चत्वारस्तैलं दीपाय तादृशं । ५२ [H]  
जात्यानि पञ्च
48. पूगानि स्थितके स्थितिशालिना ।  
कोष्ठागारे गुणज्ञेन प्रत्यहं येन चक्रिरे । ५३ युग्मं ।<sup>93</sup>  
इद्वैव धूपवेलार्थं गुग्गुलस्य मणद्वयं ।  
यः पुष्पेषु समा-
49. सक्तः प्रतिमासमकारयत् । ५४ [H]  
पत्र — — च पञ्चाशत् पत्राणि फणिवीरुधां ।  
मेहरेण प्रदेयानि नित्यं बीटकहेतवे । ५५ [H]  
पशुपालेन तदे-
50. वं धर्मस्थानीपहारसंबद्धं ।  
श्री — — — कोष्ठागारादानीय दातव्यं । ५६ [H]<sup>94</sup>  
चोषा माणकमेकं निर्वापे पल्लिकाद्वयं मुद्राः ।  
नित्यं घृतकर्षीं द्वाविति
51. पशुपालाय दातव्यं । ५७ [H]  
[इद] × × ∪ दातव्यं नित्यं नैवेद्यहेतवे ।  
ततस्तद्वत् बटुना पचनीयं प्रयत्नतः । ५८ [H]<sup>95</sup>  
पशुपालेन संकल्प्य तन्नैवे-
52. द्यं सबीटकं ।  
बटुकाय प्रदा[तव्यं] — — [कर्म्म]विधायिने । ५९ [H]<sup>96</sup>  
मंडपिकायां स्थितके चातुर्जातकशासनात् ।  
प्रत्यहं यः सतां सीमा द्रव्यमेकमका-
53. रयत् । ६० [H]  
अत्रैव कारयामास प्र — — सुदारधीः ।  
स्थितके यो नव द्रव्यान् बटुकाय सहेतवे । ६१ [H]<sup>97</sup>  
पूजामप्रतिसां कर्तुं प्रतिमासमुपेयुषः ।

<sup>92</sup> Metre of verses 50-55, Anushtubh.

<sup>93</sup> The bracketted letters are very indistinct, and not certain. The second sign of षडे (verse 51) is not quite distinct. Read कीडागारे.

<sup>94</sup> Metre of verses 56-57, Āryā. The lacuna has probably to be filled up, as Dr. Bhagvanlāl proposes, by "सीमनाथ"  
Read कीडागा.

<sup>95</sup> Metre of verses 58-64, Anushtubh. The lacuna has probably to be filled up by इदमेव प्रदातव्यं. Read नैवेद्य.

<sup>96</sup> Probably पूजाकर्म्मविधायिने to be read.

<sup>97</sup> The lacuna has to be filled up by writing प्रतिमाससुदारधीः.

- L. 54. देयाः पंचदश द्रव्याः पशुपालस्य [धर्म]तः । ६२ [II]  
चातुर्जातकपादानां यः संमिलितपोत्तके ।  
ततः पंचदश द्रव्यान् प्रतिमासं व्यधत्त यः । ६३ [II]  
हृदयानि
55. यो विशिष्टानि त्रीणि प्रीणितमानसः ।  
चातुर्जातकपादेभ्यो वित्तेनादाय दत्तवान् । ६४ [II]  
तेषां मध्यादुत्तमं हृदमेकं देवश्चामालिना मालिकेभ्यः ।
56. नित्यं पूजापुण्यजातोपहारैः श्रीमन्चातुर्जातकेन प्रदत्तं । ६५ [II]<sup>98</sup>  
चैत्रीमहे भाद्रपदीमहे च पवित्रकं विस्तरणं च कर्तुं ।  
महाजनीपि प्रतिहृद-
57. मेकं द्रव्यं विशेषस्थितके चकार । ६६ [II]<sup>99</sup>  
कोष्ठागारेण पूगानि मेहरणं दत्तानि च ।  
शिवरात्री प्रदेयानि चातुर्जातकबीटके । ६७ [II]<sup>1</sup>  
श्रीसोमनाथप्रभु-
58. राजपाटिकावये त्रिभिर्हृदवणिग्भिरात्मना ।  
स्रग्मालिकेराणि युगाश्च कीमलाः सदा विधेयानि विशुद्धबुद्धिभिः । ६८ [II]<sup>2</sup>  
अमूनि सोमेश्वरदेवरीत्या
59. संपूज्य पंचायतनानि पूर्वं ।  
अनेन पश्चात्पशुपालकेन श्रीदेवपाट्यामधिरोहणीयं । ६९ [II]<sup>3</sup>  
चैत्रीभाद्रपदीभग्नपतितोद्धारहेतवे ।  
चातुर्जा-
60. तकपादेभ्यो धर्मस्थानमदत्त यः । ७० [II]<sup>4</sup>  
स्त्रीपार्जितेन शुचिना विभवेन धर्मस्थानं च शासनमिदं च विनिर्ममे यः ।  
तेनास्य कीर्तननिबद्धयशः-
61. पताका राकासृगांकधवलाकृतिरुल्लास । ७१ [II]<sup>5</sup>  
श्रीगंडराणकहृदस्यतिकीर्तनस्य सारंगभूपतिसरस्तभूषणस्य ।  
यः श्रीविलासगृहमा-
62. यतनस्य मध्ये स्नात्मीयदेवकुलिकां रचयांचकार । ७२ [II]  
तादृक् विशेषशुचिताधिगमाय संतक्षितेषु बिभ्रति यदीयगुणानजस्रं ।  
पुष्पति
63. सिंधुतनयाहृदयाधिनाथनाभीसरोरुहसृणालसनाभितां ये । ७३ [II]<sup>6</sup>  
निर्व्याजभक्तिरसवासितविश्वनाथमाबिभ्रतः सरिदभीकगभीरमतः ।

<sup>98</sup> Metre, Śālinī. Read पूजापुण्य°.

<sup>99</sup> Metre, Upajāti.

<sup>1</sup> Metre, Anuṣṭubh. Read कोष्ठागारेण.

<sup>2</sup> Metre, Indravamsā.

<sup>3</sup> Metre, Upajāti.

<sup>4</sup> Metre, Anuṣṭubh.

<sup>5</sup> Metre of verses 71-75, Vasantatilakā.

<sup>6</sup> Read तादृक्विशेष°; संतक्षितेषु.

- L. 64. एतस्य शारदतुषारमयूखलेखानिःकल्मषाणि चरितानि जगत्पुनन्ति । ७४ [H]<sup>7</sup>  
 सोमार्कवक्त्रशशिमंडलतो निपीय पीयूषबद्धसखितानि सुभा-  
 65. षितानि ।  
 एषा प्रशस्तिरनवद्यपदार्थबन्धा धंधात्मजेन विदधे धरणीधरेण । ७५ [H]  
 एनां लिलेख मंत्री विक्रम इति पूर्वसिंहतनुजन्मा ।  
 उ-  
 66. दटंकयदथ शिल्पी नाहडतनयस्य पूषसीह इति । ७६ [H]<sup>8</sup>  
 श्रीनृपविक्रमसं १३४३ वर्षे माघशुदि ५ सोमे लिंगप्रतिष्ठापमहो-  
 ष्ववः<sup>9</sup> समजनि ॥

XXXIII.—THE MATHURA PRASASTI OF THE REIGN OF VIJAYAPALA,  
 DATED SAMVAT 1207.

By G. BÜHLER, PH.D., LL.D., C.I.E.

This *Prasasti* forms part of the finds which Dr. A. Führer made at Mathurá<sup>1</sup> in January and February 1889. It was recovered on 10th February from the excavations made by the railway contractors at the Keśava mound. According to the impression, the stone measures 24 inches in breadth and 21 in height. It contains thirty lines (29 written breadthwise and one on the margin lengthwise) of neatly incised Nāgarī characters which somewhat resemble those of the Deval *Prasasti*. Its preservation is very bad. At the upper right-hand corner a triangular piece has been broken off, whereby lines 1-8 have lost at the end 2 to 11 letters each. Further, in the centre of lines 7 to 23, there is a smooth blank space where 17 to 30 letters have been rubbed out. This blank space is nearly circular, and at its circumference the deeper strokes are faintly visible, while the shallower ones have entirely disappeared. It looks as if the stone at some period or other had been used for grinding spices upon. Moreover, there is an exfoliation on the left, by which the end of the marginal line has been destroyed as well as the beginning of lines 23 to 25. Finally, single letters have been lost in various places.

The language of the inscription is Sanskrit, and, with the exception of three short passages in the beginning, after the *Mangala* in line 4, and at the end, is metrical throughout. It shows at least one ungrammatical form pointed out in the notes. As regards the orthography, the employment of *va* for *ba* must be noted and the dropping of the middle *ja* in *ujjala*, of *cha* before *chha*, etc.

The circumstances stated make a continuous translation of the document impossible. Its general contents, which are perfectly clear, are as follows:—After a short prose invocation of Ganapati, follows the *Mangala*, which contains one verse addressed to the same deity, and two in honour of Vishṇu—Kṛṣṇa. The conclusion of the *Mangala* is indicated by the words: “Thus even first.” Next we have (verse 4) the encomium of a

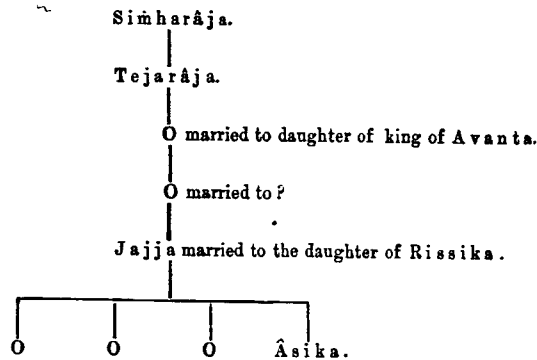
<sup>7</sup> Read °विष्णुसखाणि.

<sup>8</sup> Metre, Giti.

<sup>9</sup> Read प्रविष्टानमोक्षवः.

<sup>1</sup> Regarding his Jaina inscriptions see the *Vienna Oriental Journal*, vol. III, pp. 233ff.

Kshatriya race whose name has been lost. The first individual of this family, whom the inscription mentions (verses 5-6), is the illustrious Simharāja. His son (verse 7) was the illustrious Tejarāja. The name of the son of the latter, verse 8, has been lost. But we learn from the fragment of the marginal verse 9 that he married 'the virtuous daughter of the king of Avanta,' i.e., probably Avanti or Mālvā. The name of the son of this couple, as well as of his consort, who is referred to in verse 10, is again lost. But their son was called Jajja (verse 11), and his virtues are described in verses 12 to 15. The description seems to have been purely conventional. Verse 16 speaks of an 'illustrious personage named Rissika' and immediately afterwards refers to Jajja's consort. The natural interpretation of the fragments is that Jajja's wife was Rissika's daughter. Verse 17 informs us that Jajja had by her four sons. Their names are lost with the exception of one, 'the illustrious Āsika.' The information, conveyed in these verses, may be thus given in tabular form:—



From verse 18 we learn that "Jajja, who long carried the burden of the *varga*, together with a committee of trustees (*goṣṭhījana*), built a large temple of Viṣṇu, brilliantly white and touching the clouds." The committee mentioned may have been that of some older Vaiṣṇava temple or that formed by the persons mentioned further on. Verse 19 contains a prayer for the duration of the building. The next verses (20-23) enumerate the names of the trustees of the temple, viz., Rāma son of Tilha, Peichittika (?), . . . śa son of Dhaṇika, Nārada son of Maṅga, Jāsika son of ?, Vasanta son of Tīla, Dhantuka son of Kala, Mahipāla son of Sobhara,<sup>2</sup> [Mādha]-va son of . . . ?, Phullārī son of Saḍa, Devara son of Mādhava, Soḍhala son of Rāmapāla, and Selhaṇa son of Rājika, whose functions, it seems, were to descend to sons and grandsons (verse 23). Verses 24 to 26 mention the endowments of the temple.

24. "Now hereafter are written the endowments (*vr̥tti*) of the god of gods, who wears the war-disc, which (*endowments*) have been given by the king and the inhabitants of the town:—

25. "(Viz.) two houses and six rows of shops (*vīthi*), a garden for the god, a *gonī-prasr̥iti* of rice (*anna*) possessing the proper weight, size and flavour;"<sup>3</sup>

<sup>2</sup> In the compound *Sobharātmā*, the word *ātman* seems to have been used for *ātmaja*, in accordance with the Vedic verse:—*ātmā vai putrandāsi*.

<sup>3</sup> I do not know what a *gonīprasr̥iti* may be. A *gonī* is a large measure equal to four *khāris* (Colebrooke, *Misc Essays*, vol. I, p. 537), and a *prasr̥iti* is a handful equal to two *palas*. The rice was of course destined for the *Naivedya* offering.



L. 4.

नः [1]

समस्तभुवनाकरः कमलचक्रभूषाकरः  
 धृतामरमहाभरः तृ[ण]वदुद्धृतस्माधरः ॥ [३]<sup>9</sup>  
 इति प्रथममेव ॥  
 शाखा — ७ ७ — ७ — ७ ७

5.

कलप्रोद्दामदिग्मण्डलः

स्माधरः पा[न्य]समाश्रयो द्विजकुलैः संसेव्यमानोधिकं ।  
 क्षोणीमण्डलमण्डनं बहुतरप्र[ख्यात]पर्वक[म]  
 — — — ७ ७ —

6.

न्नतः क्षितितले राजन्यवंशो महान् ॥ [४]<sup>9</sup>

सौज[न्यास्त]वारिधिर्गु[रुगुण]मप्रकामावधिः  
 श्रीमान्धर्मानिधि[र्न]यैकनिपुणक्षु[ष्मा] ७ — — ७ —

7.

तत्राभूत्कलिकालकल्मषमघीप्रक्षा ७ — — ७ —  
 — — — ७ ७ — ७ — ७ ७ ७ — श्रीसिंहराजाद्वयः ॥ [५]<sup>10</sup>  
 दानेन ल[क्ष्म]णीर्विनयेन विद्या  
 — — ७ —

8.

क्तिः क्षमया च शक्तिः [1]

सत्त्वेन स — ७ ७ — ७ — —  
 — — ७ — — ७ ७ — ७ — — [॥ ६]<sup>11</sup>  
 — — — ७ ७ — नयोन्नतमतिः श्रीतेजराजाद्वयः  
 सङ्क्षेपक ७ —

9.

शुचिर्गुरुगुणग्राही विवेकार — ।

ि — — — ७ ७ — ७ — ७ ७ ७ — — ७ — — ७ —  
 — — [र्य]वभुजङ्गमो न तरली यो नायकोपि स्फुटं ॥ [७]<sup>12</sup>

10.

तस्मात्सुनुरजायतो ज्वलतरप्र — ७ — — ७ —  
 — — — ७ ७ — ७ — ७ ७ ७ — — — ७ — [र्ष रतः]  
 विद्वद्वाङ्मतिपूर्त्तिकल्पविटपी न्यायै-

11.

कनिष्ठः परं ॥ [८]<sup>13</sup>

शंभुः शैलसुतामिव ७ ७ ७ — — — ७ — — ७ —  
 — — — ७ ७ — ७ — ७ ७ [रिव] क्षीतस्त्रिणी जाङ्गवी ।  
 शीतांशुः किल

<sup>9</sup> Metre, Prithvi. Read 'भरक्ष'.

<sup>10</sup> Metre, Śārdūlavikrīḍita. The last syllable of the third pāda is only half visible.

<sup>11</sup> Metre, Śārdūlavikrīḍita. Only the upper parts of the bracketed syllables are visible.

<sup>12</sup> Metre, Indravajrā.

<sup>13</sup> Metre, Śārdūlavikrīḍita. Before नयोन्नतमतिः stands a letter which looks like च and before that remnants of a sign like ख. The reading may have been तस्मात्सुनयोन्नतमतिः, which, as the metre shows, would be a mistake for तस्मात्सुनयोन्नतमतिः. Complete the second pāda by writing सङ्क्षेपकरतः.

<sup>14</sup> Metre, Śārdūlavikrīḍita. The fourth missing pāda is probably that noted in the margin; see below, line 30.

- L. 12. रोहिणीमिव मुनिर्मान्धा गि[रा] — —  
 — — — — — — — — — — — — — — — — — — — — [॥ १०]<sup>14</sup>  
 × × × × — — — — जज्जः सज्जनभूषण ।  
 रामो दश-
13. रथेनेव कौ[स]त्वायामु[दा] — — [॥ ११]<sup>15</sup>  
 — — — — — — — — — — — — — — — — — — — —  
 — — — — — — — — — — [ताशाः] परिकेत्तुमीशः [1]  
 नक्षत्रा-
14. लीं दिवि गणयितुं कीदृलीभि — — —  
 — — — — — — — — — — — — — — — — — — — — [॥ १२]<sup>16</sup>  
 — — — — — — — — — — वाप्य वृद्धिं  
 पचं किलैकं विम-
15. लं करोति [1]  
 जज्जः पुनर्भूतल — — — —  
 — — — — — — — — — — — — — — — — — — — — [॥ १३]<sup>17</sup>  
 — — — — — — — — — — — — — — — — — — — — धर्मं मतिः  
 दानेभ्यासविधिः प-
16. रोपकृतये कार्यं गुरुणा [व] — [1]  
 — — — — — — — — — — — — — — — — — — — —  
 — — — — — — — — — — — — — — — — — — — — सुमतेः किं किं न लोकोत्तरं ॥ [१४]<sup>18</sup>  
 का-
17. यः परोपकृतिभिः सुक[ती] — — —  
 — — — — — — — — — — — — — — — — — — — — [1]  
 — — — — — — — — — — — — — — — — — — — — [ले]न  
 सत्त्वेन वागपि च येन कृता कृता-
18. र्था ॥ [१५]<sup>19</sup>  
 श्रीमान्निष्किकनामधेयविदि[तो] — — — — — — — —  
 — — — — — — — — — — — — — — — — — — — — [1]  
 — — — — — — — — — — — — — — — — — — — — श्रीलाचारविभूषणां शुभगुणां भर्तृव-
19. तां सम्यतां  
 तस्मां [पुत्र]चतुष्टयं समभव — — — — — — — — [॥ १६]<sup>20</sup>

<sup>14</sup> Metre, Śārdūlavikrīḍita. Verse 9 is apparently that on the margin, which is given below at the end of the inscription.

<sup>15</sup> Metre, Anuṣṭubh. The verse may be completed by writing in the beginning तस्मात्तस्मां समुपज्ञौ and at the end सुदारणौ ।

<sup>16</sup> Metre, Mandākrāntā. The third pāda may be completed by writing कीदृलीभिः समर्षः

<sup>17</sup> Metre, Indravajrā or possibly Upajāti.

<sup>18</sup> Metre, Śārdūlavikrīḍita.

<sup>19</sup> Metre, Vasantatilakā.

<sup>20</sup> Metre, Śārdūlavikrīḍita. Read at the beginning of the third pāda श्रीलाचार.



— — — — —

— — — — — [दि]जगुरुचितभक्तियुक्तः [।]

गांभीर्य-

L. 20. सत्यनयदान[विवे]कबुद्धिः

श्रीआसिका — — — — — [॥ १७]<sup>21</sup>

— — — — — [विन्ना]य गोष्ठीजनेः

सार्द्धं वर्गधुरां चिरा-

21. य वहता जज्जेन निर्मापितं ।

विष्णोर्हर्म्यमनल्प — — — — —

— — — — — पटं शुभाभमभ्रंलिहं ॥ [१८]<sup>22</sup>

सौधः सैन्य-

22. वमन्धकान्तकजटाजूटाटवीनाटक-

क्रोडादुर्ल — — — — —

— — — — — [सु]चिरं फणीखरफणारत्नांकुराणां क्षि-

23. — — — — — [।]

— — तावदिहास्तु मन्दिरमिदं लक्ष्मीपतेः शाश्वतं

— — — — — [॥ १९]<sup>23</sup>

× × × × [जधम्मी]ह रामस्तिहस्य नंदनः ।

पेइचि[त्ति]क

24. — — — × × [शो] धणिकात्मजः ॥ [२०]<sup>24</sup>

मंगपुत्रो नारदश्च जासि[काजाहवा]त्मजः ।

टीलसूनुर्वसंतश्च कलस्यात्मजधन्तुकः ॥ [२१]<sup>25</sup>

सोभरात्मा महीपालः

25. × × × × — — वः ।

फुल्लारी सडसंभूतः देवरो माधवात्मजः ॥ [२२]

सोढलो रामपालस्य सेल्हणो राजिकोद्भवः ।

एते गोष्ठीं समागम्य पुत्रपौत्रादि

26. —[लि]काः ॥ [२३]

[अथा]तो लिख्यते वृत्तिर्देवदेवस्य चक्रिणः ।

संप्रदत्ता नरेन्द्रेण पुरवासिजनेन च ॥ [२४]

हे गृहे वीथयः षट् च वाटिका देवहेतवे ।

गोष्ठी-

<sup>21</sup> Metre, Vasantatilakā.

<sup>22</sup> Metre, Śārdūlavikrīḍita. In the first pāda the bracketted syllables are uncertain, in the second the anusvāra of वर्गधुरा, in the fourth the anusvāra of पटं.

<sup>23</sup> Metre, Śārdūlavikrīḍita. [The verse seems to consist of five pādas.— E. H.]

<sup>24</sup> Metre of verses 20—26, Anuṣṭubh.

<sup>25</sup> The bracketted letters in verses 20 and 21 are mutilated and uncertain.

- L. 27. [प्र]स्तितरस्त्रस्व मानोऽन्नानरसादिका ॥ [२५]  
 यं [त्रे] यं पलो — — चा — — पुष्पमालिकात् ।  
 मापकाश्च चतुर्थीसो यः क[श्चि]न्मापको भवेत् ॥ [२६]<sup>28</sup>  
 यः क[श्चि]त् ह-
28. रते वृत्तिं न ददाति च मानवः ।  
 स गच्छेन्नरकं घोरं यावदाभ्रातसंभवः ॥ [२७]<sup>29</sup>  
 अस्याः [प्र]शस्तेः कर्तारौ बुधौ पालकुलद्वरौ ।  
 च[न्त]व्यं सर्वविबुधैर्नूनान्य — — —
29. तः ॥ [२८]  
 संवत् १२०७ का[र्त्तिक]पौर्णमास्यां महाराजाधिरा[जश्रीमहि]जयपालदेवविजयराज्ये उत्कीर्णा  
 सोमलसूत्र[धारेण] ॥<sup>28</sup>  
 — — — — — रोमणिर्बिम्बलधीर्धरिः सतां संमतः ॥ ३०<sup>29</sup>  
 अ[व]न्तराजतनयां भार्यां समुद्वहन्सती ।  
 तस्यां स जनयामास × × × × — — — ॥ × [६]

## XXXIV.—THE VADNAGAR PRASASTI OF THE REIGN OF KUMARAPALA

BY VAJESHANKAR G. OJHĀ, Esq., AND G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of the Vadnagar *Prasasti* has been prepared according to a paper-impression, forwarded, together with a valuable transcript, by Vajeshankar G. Ojhā, Esq., of Bhāunagar, whose antiquarian zeal has already made accessible a considerable number of important inscriptions found in Western India. In revising the proofs I have also had the use of an impression prepared by Mr. H. Cousens and furnished me by Dr. Burgess.

The inscription, to which Mr. H. H. Dhruva first called attention in the *Indian Antiquary*, vol. X, p. 160, is incised on a stone slab in the Arjun-Bārī near the Sāmela tank at Vadnagar. To judge from the impression it measures 35½ inches in height by 32 inches in breadth, and contains 46 lines of badly engraved, ordinary Nāgarī characters. The preservation is tolerably good except in the middle, where line 19 has been entirely destroyed by a break in the slab, and lines 17, 18 and 20 have suffered smaller or greater losses. Lines 26 and 27 have lost a few letters at the end. The language is Sanskrit, and with the exception of the introductory invocation and of two colophons is throughout metrical. Mistakes of various kinds are exceedingly numerous, and there is hardly a single verse which does not require more or less extensive emendations. But all the faults in the first verses are apparently due to the negligence of the

<sup>28</sup> Probably चतुर्थीसो to be read.

<sup>29</sup> Probably यावदाभ्रातसंभवः is meant. The fourth syllable might also be read द्या. The phrase is of course incorrect.

<sup>30</sup> The श्री of श्रीमहि is faintly visible, and I believe the lower part of dvi.

<sup>31</sup> I am at a loss to say what this figure means. The pāda belongs without doubt to verse 8, which is incomplete.

copyist or of the engraver. The spelling is simply execrable. The corrections in the notes to the text rectify only the worst cases. The smaller mistakes, which will be familiar to every student who has read bad manuscripts, have not been touched.

The inscription contains a second-hand copy of Śrīpāla's eulogy on the rampart of Nagara-Ānandapura, built in Vikrama Samvat 1208, by the Chaulukya king Kumārapāla, and two additional verses, composed by the writer of the copy, which was made on the restoration of the rampart in Vikrama Samvat 1689. Śrīpāla's poem opens with a prose invocation to Śiva and a *maṅgala* addressed to Brahman (verse 1). The next seventeen verses (2—18) give an account of the origin of Chulukya, the *heros eponymos* of the Chaulukya race, and of the first eight Chaulukya rulers of Gujarāt. The list agrees with those known from other sources :—

1. Mûlarāja.
2. His son Châmunḍarāja.
3. His son Vallabharāja.
4. His brother Durlabharāja.
5. Bhîmadeva.
6. His son Karṇa.
7. His son Jayasîmha-Siddharāja.
8. Kumārapāla.

The historical notes, appended to the names of the several kings, furnish not much that is new, but are of value on account of the age of the inscription, which is about as old as the oldest *Prabandha*, Hemachandra's *Devyâśrayakāvya*. Of Mûlarāja we hear (verse 5), that "he made the Fortuna of the kingdom of the Châpotkaṭa princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brâhmanas, bards, and servants." This statement agrees with that contained in Mûlarāja's land grant (*Indian Antiquary*, vol. VI, p. 192), where it is asserted that "he conquered the province watered by the river Sarasvatî through the strength of his arm," and furnishes an additional argument for assuming that the first Chaulukya gained Gujarāt by conquest, not, as the *Prabandhas* narrate, by the treacherous murder of the last Châpotkaṭa, his near relative. Verse 6 speaks of a successful war, waged by Châmunḍa, against the king of Sindh. This point is not mentioned in any other document, but is not incredible, as Sindh formed the western border of the Chaulukya kingdom, and as somewhat later both Bhîmadeva and his son Karṇa were at feud with its rulers. With respect to Vallabharāja the inscription asserts (verse 7), that he made an inroad into Mâlava, which the *Kîrtikaumudî* (ii, 11), the *Sukṛitasamkîrtana* (ii, 13), and some later *Prabandhas*, likewise report, while Hemachandra is silent regarding it. So long as Someśvara's and Arisîmha's testimony was not supported by earlier evidence, the point remained at least doubtful. Now the case is different, and it becomes difficult to assail the authenticity of the tradition. Durlabharāja, we are told, conquered Lâṭa, which feat is not mentioned in the other sources. Usually the annexation of central Gujarāt to the Chaulukya kingdom is ascribed to Mûlarāja. Equally interesting is the fact that our *Praśasti* (verse 9) ascribes to Bhîmadeva the conquest of Dhârâ. This likewise agrees with the statements of the *Kîrtikaumudî* (ii, 17-18), of the *Sukṛitasamkîrtana* (ii, 17-19), and of the later *Prabandhas*, which assert that Bhîma caused the destruction of Bhoja. Hemachandra's omitting to notice it now loses its

importance. The passage regarding Jayasimha-Siddharāja (verses 11-13) has unfortunately been mutilated. The only complete verse (11) mentions his taking the king of Mālava, i.e., Yaśovarman, captive and his possessing the philosopher's stone, or rather tincture, with the help of which he paid the debts of all his subjects, and it would seem that the fragments of verse 12 referred to the king's power over the evil spirits. It thus appears that Śrīpāla, just as Hemachandra in the *Dvyāśrayakāvya*, thought it necessary to endow his master with supernatural powers. The five verses 14 to 18, referring to Kumārapāla, highly extol his two well-known victories over Arṇorāja, the king of the North (verse 17), i.e., of Śākambharī-Sāmbhar in Rājputānā, and over the ruler of Mālava, the king of the East. The latter seems to have lost his life in the defence of his country; for verse 15 asserts that his head was suspended at the gate of Kumārapāla's palace, and verse 17 again alludes to his severed head. Both wars are mentioned in most other sources. Nevertheless it is important to learn from our *Prasasti* that they were finished before Vikrama Samvat 1208. Hitherto it was only possible to say, on the strength of the statements in the Nāmḍol grant, that Arṇorāja had been conquered before Vikrama Samvat 1213. Now we learn that the rising in Mālava, which Jayasimha had formerly annexed to Gujarāt, was also subdued five years earlier.

Verses 19-29 contain the praise of the ancient Brāhmanical settlement of Nagara or Ānandapura and of the rampart with which Kumārapāla surrounded it, as well as a wish for the duration of the latter. Ānandapura, which now is usually called Vāḍnagar, or in Sanskrit Vṛiddhanagara, lies in the Kherālu subdivision of the Kaḍi district, belonging to the Gaikováḍ of Baroda.<sup>1</sup> The earliest mention of its existence occurs in Hiuen-Tsiang's Travels (*Si-yu-ki*, vol. II, p. 268). Somewhat later its name appears in the Valabhī land grants, and it is probably this Ānandapura where Śīladitya VI. Dhrūbhata issued his *śāsana* of (Gupta)-Samvat 447.<sup>2</sup>

As is well known, it is the original home of the Nāgaras, the most important section of the Brāhmanas of Gujarāt, whose great influence with the princes of Gujarāt is attested by credible testimony since the tenth century.<sup>3</sup> Considering the early importance of the place, it is rather astonishing that, as the *Prasasti* asserts, it had no walls until the reign of Kumārapāla.

Verse 30 gives the author's name, and informs us that Śrīpāla was adopted as a brother by Jayasimha-Siddharāja and bore the title *Kapichakravartin*, 'an emperor among poets.' Śrīpāla is frequently mentioned in the *Prabandhas* as Jayasimha's poet-laureate. The *Prabhāvakacharitra* (xxii, 206-8) names the *Vairochanaparājaya* as his chief composition, and asserts that he wrote *Prasastis* for the Durlabharājameru and for the Rudramahālaya in Śrīsthala-Siddhapura. Merutunga in the *Prabandhachintāmaṇi* (pp. 155-6) speaks of his eulogy of the famous Sahasralinga tank, excavated by Jayasimha near Anhilvād-Pāṭan. A verse of his is quoted by Śārngadhara in the *Pad-dhati*, cxxxiii, 7 (No. 3789, ed. Peterson). From our *Prasasti* we learn that he continued to hold his office under Kumārapāla. His successor was, according to Rājasekhara's *Prabandhakosha*, his son Ratnapāla.

<sup>1</sup> *Bombay Gazetteer*, vol. VIII, p. 624ff.

<sup>2</sup> *Indian Antiquary*, vol. VII, p. 81, and *Corpus Inscript. Ind.*, vol. III, p. 171ff.

<sup>3</sup> Bhāṇḍārkar, *Report on Sanskrit MSS.* of 1883-84, p. 20.

The writer of the *Prasasti* was the Nāgara Brāhmaṇ, Paṇḍit Vālaṇa, and the date V. S. 1208, Āśvina sudi 5 (?), a Thursday, must fall between A.D. 1150 and 1152. It is possibly Thursday, September 28, 1151 A.D.

The first of the two verses, added by the Nāgara Joshī Viṣṇuji, son of Veṇī, i.e., Veṇīlāla or Veṇīdāsa, records the reconstruction or repairs of part of the rampart, executed by a king whose name is not entirely readable, and it mentions the Arjuna-bārikā, i.e., the Arjun-Bārī, where the slab is found. The second gives the date, V.S. 1689, Chaitra sudi 1, a Thursday.

## TRANSCRIPT.

- L. 1. श्री ॥ श्री नमः शिवाय ॥  
 ब्रह्माहैतधिया सुमुचुभिरभिध्यातस्य बद्धाचरै-  
 रिक्काशक्तिमभिष्टवीमि जगतां पत्युः शुतीनां निधेः ।  
 या व्यापारित-
2. संहृतेः स्वसमयं ब्रह्मापिंडैर्वैः ।  
 क्रीडंती मणिकंदुकैरिव स स्वकंदमाह्लादते ॥ १ [॥]<sup>४</sup>  
 गोर्वाणैर्वीतगर्वं दनुजपरिभवात्प्रार्थितस्त्रायकार्थं ।  
 वेधाः संध्या
3. नमस्त्वयि निजशुलुके पुष्पगंगाबुधपूर्णे ।  
 सद्यो वीरं शुलुक्वाह्वयमसृजदमं येन कीर्त्तिप्रवाहैः  
 पूतं त्रैलोक्यमेतन्नियतमनुहंरत्येव हेतो फलं श्रीः ॥ २ [॥]<sup>५</sup>
4. वंशः कोपि ततो बभूव विविधाश्चर्यकलीलास्रदं ।  
 यस्माद्भूमिभृतोपि वीतगणिताः प्रादुर्भवन्त्यन्वहं ।  
 क्रायां यः प्रथितप्रतापमहतीं धे विपन्नोपि सन् ।  
 यो
5. जन्यावधि सर्वदापि जगतो विश्वस्य दत्ते फलं ॥ ३ [॥]<sup>६</sup>  
 वंशस्यास्य यशःप्रकाशनविधौ निर्मूखमुक्तामणिः ।  
 श्रीणीपालकिरीटकल्पितपदः श्रीमूलरा-
6. जो ऽभवत् ।  
 यो मूले कलिदावदग्धनिखिलन्यायादुभोत्पादने ।  
 यो राजिव करे प्रकामशिशिरैः प्रीतिं निनाय प्रजाः ॥ ४ [॥]<sup>७</sup>  
 यस्यापोत्कटराजराज्यकमलां स्व-
7. छंदवंदीकृतां  
 विहङ्गाधवविप्रबंदिभृतकव्यूहोपभोग्यां व्यधात्  
 यत्स्वङ्गात्रयिणीं तदा त्रियमलं युद्धस्फुरद्विक्रम-  
 क्रोताः सर्वदिगंतरक्षितिभुजां

<sup>४</sup> Metre of verse 1, Śārdūlavikrīḍita. Read: स्वसमये; ब्रह्मापिंडैर्वैः; सदा स्वकंदमा<sup>०</sup>.

<sup>५</sup> Metre, Sragdharā. Read संध्या; 'मनुहरत्येव हेतोः'.

<sup>६</sup> Metre of verses 3—27, Śārdūlavikrīḍita. Read दधे विपन्नोपि.

<sup>७</sup> Read मूलं; न्यायदुभोत्पादने; करैः.

L. 8. लक्ष्मप्रक्षिरं मेजिरे ॥ ५ [॥]

सुनुस्तस्य बभूव भूपतिलक्ष्मामुंडराजाह्वयो  
यद्गंधद्विपदानगंधपवनाघ्राणेन दूरादपि ।  
विभ्रस्वभदगंधभग्नक-

9. रिभिः श्रीसिन्धुराजस्तथा ।  
नष्टः क्षीणीपतिर्यथास्य यथासां गंधोपि निर्नाशितः ॥ ६ [॥]<sup>8</sup>  
तस्माद्दक्षभराज इत्यभिधया क्षापालचूडामणि-

10. यज्ञे साहसकर्मनिमित्तचमत्कारक्षमामंडलो  
यत्कोपानलजुंभितं पिशुनया तत्प्रयाणश्रुति-  
क्षुब्धभालवभूपचक्रविकसम्भालि-

11. न्यधूमोदमः ॥ ७ [॥]<sup>9</sup>  
श्रीमद्भुभराजनामनृपतिर्भातास्य राज्यं दधे ।  
शृंगारेपि निषिञ्चधीः परवधूर्गस्य यो दुर्लभः ।  
यस्य क्रोधपरायणस्य किमपि

भ्रूवह्वरी भंगुरा

12. सद्यो दर्शयति अलारवसुधाभंगस्वरूपं फलं ॥ ८ [॥]<sup>10</sup>  
भीमोपि द्विषतां सदा प्रणयिष्ठां भोग्यत्वमासेदिवान् ।  
क्षीणीभारमिदं बभा-

13. र नृपतिः [ः] श्रीभीमदेवो नृपः ।  
धारापंचकसाधनैकचतुरैस्तद्वाजिभिः साधिता ।  
क्षिप्रं मालवचक्रवर्त्तिनगरी धारेति को विस्मयः ९ [॥]  
त-

14. क्षाद्रूपमिपतिर्बभूव वसुधाकर्णावतंसस्फुर-  
त्कीर्त्तप्रोणितविश्वकर्णविवरः श्रीकर्णदेवाह्वयः ।  
येन क्षाप्रथितस्वनं श्रुतशरं धर्मं पुर-

15. स्कुर्वता ।  
न्यायज्ञेन न केवलं रिपुगणः कालीपि विह्वलः ॥ १० [॥]<sup>11</sup>  
दृष्ट्यभालवभूपबंधनविधिवस्ताखिलक्ष्मापति-  
भक्त्याकृतवितोर्ददर्शनशिव

16. [मू]त्तप्र[भ]ावीदयः ।  
सद्य सिद्धरसानृणीकृतजगद्गीतापमानस्थिति-  
र्जज्ञे श्रीजयसिंहदेवनृपतिः सिद्धाधिराजस्ततः ॥ ११ [॥]<sup>12</sup>  
वश्या वेश्म रसा-

<sup>8</sup> Read क्षीणीपतिर्यथा ; निर्नाशितः.

<sup>9</sup> Read 'जज्ञे' ; 'निमित्त' ; पिशुनयत्येतत्प्रयाण'.

<sup>10</sup> Read श्रीमद्भुभराज' ; निषण्ण' ; क्रोधपरायणस्य ; साट'.

<sup>11</sup> Read वसुधाकर्णावतंसः.

<sup>12</sup> Read 'क्षीणी नृप' ; सद्यः ; 'जगद्गीतोपमान' ; 'नृपतिः ; सिद्धाधिराजस्ततः. The bracketted letters are not very distinct.

- L. 17. तलं च विलसद्गीगि[त्वचं प्राविशन्] ।  
 — [सं]भोक्तुम — ि — उ — उ — उ — उ — उ — उ — उ — उ — उ — उ — उ — उ — उ — उ —  
 यः क्षीणधरयागिनीं च सुमहाभोगां सिधेवे चिरं  
 हिला-
18. सिद्धरसाः स[दा] चित्तिभुज — — उ — — उ — — उ — १२ [H]  
 — — ततीतवितोर्खदाननिवहैः संपन्नपुष्पीक्षयः ।  
 क्रीडाक्रांतदिगंतराल-
19. [सकल] — — उ — — उ — — [I]  
 — — — उ — उ — उ — उ — उ — — — उ — — — उ — —  
 — — — उ — उ — उ — उ — उ — — — उ — — — उ — — [H १३ H]<sup>13</sup>  
 — — —
20. कुलभूष — उ — उ — — — त्वलंब उ —  
 क्रीडाक्रोड इवोद्धार वसुधां देवाधिदेवाक्षया ।  
 देवः [सोय] कुमारपालनृपतिः श्रीराज्यचूडाम-
21. चि-  
 — — गादवतीर्णवान् हरिरिति ज्ञातः प्रभावाज्जनैः ॥ १४ [H]<sup>14</sup>  
 अर्क्षोराजनराधिराजद्व[ये] क्षि[ष्टे]कबाणव्रजा-  
 श्रगेतल्लोहिततर्प-
22. शादमदयचंडी भुजस्थायिनी ।  
 हारालंबितमालवेश्वरशिरः पद्मेन यथाहर-  
 लीलापंकजसंग्रहव्यसनिनीं चौलुक्कराजान्व-  
 यः ॥ १५ [H]<sup>15</sup>
23. शुद्धाचारनवावतारसरणिः संधर्मकर्मक्रम-  
 प्रादुर्भावविशारदो नयपथप्रस्थानसार्याधिपः ।  
 यः संप्रत्यवतारयन् क-
24. तयुगं योगं उ — लंघयन्  
 [म]न्ये संहरति अ भू[मि]वलयं कालव्यवस्थामपि ॥ १६ [H]<sup>16</sup>  
 प्रत्यू — उ — उ खंडितांगुलिद[ले]ः पर्युक्षस[त्यक्ष]-
25. वी  
 नष्टोदीच्यनराधिपोजितसितकवैः प्रसूनोज्ज्वलः ।  
 क्षिप्रप्राच्यनरेद्रमालिकमलैः प्रौढफलदोतित  
 छाया दूरमवर्षयन्निज-

<sup>13</sup> Owing to the bad preservation of verses 12—13 I do not think it advisable to propose any emendations.

<sup>14</sup> The lacuna in pāda 4 has probably to be filled up by वः ख°.

<sup>15</sup> Read "नज", चंडी. The bracketted letters are not quite certain.

<sup>16</sup> Read सडर्म°, कलेलंघयन्.

L. 26. कुले यस्य प्रतापद्रुमः ॥ १७ [॥]<sup>17</sup>

आचारः किल तस्य रक्षणविधिविधेयनिर्नाशित-  
प्रत्यूहस्य फलावलोकिशकुनज्ञानस्य मंत्रान्व-

27. यः ।

देवीमंडलखंडिताखिलरिपोर्युद्धं विनोदात्सवः ।  
श्रीसोमेश्वरदत्तराज्यविभवस्याडंबरं बाहिनी ॥ १८ [॥]<sup>18</sup>  
राज्ञानेन च भुज्य — ७ ७

28. भगा विश्वंभरा विस्फर-  
द्रव्यद्योतितवारिराशिरशनां शीताद्रिविंध्यस्तनीं ।  
एता भूषयदस्थिकुंडलमिव श्रुत्याश्रयं दृता  
विभ्रा[णा] ७

29. गराह्वयं द्विजमहास्थानं सुवर्षोदयं ॥ १९ [॥]<sup>19</sup>  
आब्रह्मादि ऋषिप्रवर्तितमहायज्ञक्रमोत्तंभितै-  
र्यूपैर्दत्तकरावलंबनतया पादव्यपेक्षाच्युतः ।

30. धर्मोद्वैव चतुर्युगेऽपि कलिनानंदः परिसंदते  
तेनानंदपुरेति यस्य विबुधैर्नामांतरं निर्मितं ॥ २० [॥]<sup>20</sup>  
आश्रयातद्विजवर्गवेदतुमुलैर्बाधिर्यभारापि-

31. तः  
शश्वद्धोमहुताशधूमपटलैराध्यव्यथां लंभितः ।  
नानादेवनिजेतनध्वजशिसाघातेषु खंजीकृतो  
यस्मिन्नद्य कलि स्वकालविहितोत्सा-

32. हापि नोत्सर्पति ॥ २१ [॥]<sup>21</sup>  
सर्पद्विप्रधूजनस्य विविधालंकाररत्नांशुभिः  
क्षीराः संततगोतमंगलरवैर्वाचालतां प्रापिताः ।  
अस्तांतोत्सवलक्ष्यमाण-

33. विभात्कर्षप्रकाशस्थितौ  
मार्गा एव वदन्ति यत्र नृपतेः सौराज्यसंपदुषं ॥ २२ [॥]<sup>22</sup>  
अस्मिन्नाकराक्षमापद्विजनस्त्राणं करोत्यध्वरै  
रक्षां शान्तिकपीष्टिकै वितनुते

34. भूपस्य राष्ट्रस्य च ।  
मा भूत्तस्य तथापि तीव्रतपसो बाधेति भक्त्या नृपो ।

<sup>17</sup> It looks as if in the first illegible word there were a syllable in excess. Read °पीञ्जित°; °मौलिकमलैः; प्रुषत् or वृषत्;  
द्योतितश्चायां.

<sup>18</sup> Read °विधिर्वि°; °ज्ञानं तु; विनोदीत्सवः.

<sup>19</sup> Read भुज्यमानसुभगा; °रक्षणा; °क्षणी; एषा; तिष्ठति; नगराह्वयं.

<sup>20</sup> Read कलितं°.

<sup>21</sup> Read अशान्तं; आरोपितः; शिखाघातैश्च; क्षतिः; °क्षारीपि.

<sup>22</sup> Read °विभवोत्सव°.



वप्र विप्रपुराभिरक्ष[क]कृते निर्मापयामास सः ॥ २३ [H]<sup>23</sup>

अस्मिन्वप्रगुणेन तोय-

L. 35.

निलयाः प्रीणन्ति लोकं जलैः

कामं क्षेत्रभुवोपि वप्रकलितास्तन्वन्ति धान्यश्रियं ।

एवं चेतसि संप्रधाय सकलब्रह्मोपकारेक्षया ।

चक्रे वप्रविभूषितं

36.

पुरमिदं चौलुक्खचूडामणिः ॥ २४ [H]<sup>24</sup>

पादाक्रांतरसातलो गिरिरिव श्लाघो महाभोगतः

शृंगारीव तरंगिणीपतिरिव स्फारीदयद्वारभूः ।

उ-

37.

त्सर्पलपिशोर्षकी जय इव क्रव्यादनायद्विषां

नारीवर्गं रावेष्टकांत[क]चिरः सालोयमालोक्वते ॥ २५ [H]<sup>25</sup>

भोगाभोगमनोहरः पश्यतैरुत्तुंग-

38.

गतां धारयन्

यातः कुंडलितां च यज्ञपुरुषस्यान्नावशेनागतः ।

रत्नस्रर्णमहानिधिं पुरमिव द्वातुं स शेष स्थितः

प्राकारः सुधया सितोप-

39.

लशिराः संलक्ष्यते हत्वान् ॥ २६ [H]<sup>26</sup>

कामं कामसमृद्धिपूरकरमारामाभिरामाः सदा ।

स्वच्छंदस्वपततत्परैर्द्विजकुलैरत्यंतवाचालिताः ।

40.

उत्सर्पद्गुणशालिवप्रवलयप्रीतैः प्रसन्ना जनैः ।

रत्नांताश्च बहिः संप्रति भुवः शोभाद्भुतं बिभ्रतिः ॥ २७ [H]<sup>27</sup>

लक्ष्मीकुलं चोणिभुजो दधानः प्री-

41.

ढोदयाधिष्ठितविग्रहोयं ।

विभ्राजते नागरकाम्यदृष्टि वप्रश्च चौलुक्खनराधिपश्च ॥ २८ [H]<sup>28</sup>

यावत्पृथ्वी पृथुविरचिताशेषभूभृन्निवेश ।

42.

यावत्कीर्त्तिः सगरनृपतेर्विद्यते सागरोयं ।

तावन्नद्याद्विजवरमहास्थानरत्नानिदान

श्रीचौलुक्खचितिपतियशःकीर्त्तनं वप्र एष ॥

43.

॥ २९ [H]<sup>29</sup>

एकाहनि[ष्य]न्नमहाप्र — धः श्रीसिद्धराजप्रतिपन्नबंधुः ।

श्रीपालनामा कविचक्रवर्त्ती प्रशस्तिमेतामकरोग्रश्लां ॥ ३० [H]<sup>30</sup>

<sup>23</sup> Read अस्मिन्नागरवंशजद्विज<sup>०</sup>; °पौष्टिकेर्वि<sup>०</sup>; वप्रं.

<sup>24</sup> Read संप्रधाय सकलं.

<sup>25</sup> Read दवेष्टकांतचिरः.

<sup>26</sup> Read पश्यतैरुत्तुंगतां; पुरमिदं; शेषः; हत्तवान्.

<sup>27</sup> Read स्वच्छंदःस्वर्ण<sup>०</sup> or °स्वर्ण<sup>०</sup>; अवांताश्च बहिः; बिभ्रति.

<sup>28</sup> Metre, Indravajrā. Read °धिष्ठित<sup>०</sup>; °वृष्टिर्वप्रश्च.

<sup>29</sup> Metre, Mandākrāntā. Read निदानं; एषः.

<sup>30</sup> Metre, Upajāti. Read महाप्रबन्धः.

- L. 44. संवत् १२०८ वर्षे चाखिन यदि [५] गुरौ लिखितं नामरत्नाक्षरपंडितवासनेन ॥  
चौसुक्क[नाम्ना छ]धिपेन कारिता प्रतोलिका या-
45. [कु]न[वा]रिखीपनत् ।  
पुनर्नवीना सतफहा — त — वेगभिर्जाने ८ — नेन नृपेश कारिता ॥ १ [५]<sup>२१</sup>  
चेन्नमासि शुभे पक्षे प्रतिपदुद्वासरे ।  
मंदाष्टनृपे
46. १६८८ वर्षे प्रशस्ति लिखिता पुनः ॥ २ [५]<sup>२२</sup>  
नामरत्नाक्षरजीयोवेसीसुतन विष्णुजीकेन लिखिता प्रशस्ति ॥  
शुभं भवतु ॥ छ ॥

## TRANSLATION.

Om! Om! Adoration to Śiva!

(Verse 1.) I praise that will-power of the lord of the (*three*) worlds, the store-house of the Vedas, on whom the silent seekers after salvation meditate as on the non-dualistic Brahman,—(*that power*) which, playing with new mundane eggs, as with jewelled balls—producing and destroying them at their time—ever amuses itself according to its desire.

(2.) Humbly asked by the gods for a protector against the insults of the sons of Danu, the Creator, though about to perform the twilight-worship, produced forthwith in his pot (*chuluka*) filled with the holy water of Gangā, that hero named Chulukya who sanctified these three worlds with the floods of his fame. Of a necessity the glory of the cause produces its result.<sup>23</sup>

(3.) From him sprang a race, the sole sporting-ground of many marvels, in which even kings without number daily appear, which, even in its decay, possessed a lustre, great on account of its famed valour, and which ever bestows blessings on the whole world down to common men.

(4.) Illustrious Mûlarāja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,—he who became the root of the tree of justice that had been burnt by the forest-fire of the Kali (*age*) and, as (*becomes*) a (*true*) king, by exceedingly light taxes<sup>24</sup> gained the affection of his subjects.

(5.) He made the Fortuna of the kingdom of the Châpotkaṣa princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brâhmanas, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then clave for a long time to the Fortuna residing in his sword.

<sup>21</sup> Read संवत्. The bracketted figure is not certain, and may have been 2 or 3.

<sup>22</sup> Metre, Upajāti of Vaimśasthā and Indravaimśā. Read "चारिखीपना.

<sup>23</sup> Metre, Anuṣṭubh. The first foot of the second line is deficient by one syllable. Read प्रशस्तिर्लिखिता.

<sup>24</sup> Read सुतेन; प्रशस्तिः.

<sup>25</sup> Regarding the creation of Chulukya compare also *Vikramādityadevacharita*, i, 36, 39ff. The 'cause' is, of course Brahman's pot, from which, owing to its sacredness, only a very famous, holy hero could proceed.

<sup>26</sup> *Karaiṣ prakāśatīrīṣ* means, of course, also 'by exceedingly cool rays.' 'As (*becomes*) a (*true*) king,' i.e., one whose behaviour agrees with the etymological meaning of *rājan*, which the Hindus connect with *rañjayati*, 'he gladdens.'

(7. 6.) His son was that front-ornament among kings, called Chāmundaśāja. Inhaling even from afar the breeze perfumed with the ichor of his (*Chāmunda's*) excellent elephants, the illustrious Sindhu-king fled together with his own elephants that were cowed by the smell of (*their opponent's*) rut, and vanished in such wise that even all trace of the fame of that prince was lost.

(7.) From him was born a crest-jewel among princes named Vallabharāja, who astonished the circle of the earth by his bold deeds. Densely dark smoke, rising from the empire of the Mālava king, who quaked on hearing of his marching, indicated the spread of the fire of his anger.

(8.) (*After him*) ruled his brother, called the illustrious king Durlabharāja, who, though his heart was bent on love, was not easily accessible (*durlabha*) to the wives of others.<sup>37</sup> When, filled with anger, he somewhat contracted his arched eyebrows, that forthwith indicated its result, the destruction of the Lāṭa country.

(9.) (*Next*) illustrious king Bhīmadeva, who, though terrible (*bhīma*) to his foes, ever granted enjoyments to his friends, as ruler, carried this load of the earth.<sup>38</sup> What wonder was there that his horses, supremely skilled in accomplishing the five paces (*called 'dhārā'*), quickly gained Dhārā, the capital of the emperor of Mālava?

(10.) From him sprang a king, called illustrious Karna, an ornament of the ear (*karna*) of the earth, who gladdened the auditory passages of the universe with (*the tales of*) his brilliant fame. That righteous one, placing the sacred law before (*him as his shield*), smote with the loud twanging of the sinew (*of his bow*) and with flights of arrows not only the crowd of his foes, but also the Kali age.<sup>39</sup>

(11.) From him was born the illustrious king Jayasimhadeva-Siddhādhiraśja, who frightened all rulers of the earth by the manner in which he fettered the proud king of Mālava, who was propitious in the aspect that he showed to those drawn towards him by devotion, who was an incarnation of the development of majesty, who was ever celebrated by the people, freed by him from debt with the help of the philosopher's tincture, as the standard of comparisons.<sup>40</sup>

(14.) . . . . . He who, like (*Vishṇu*) disguised as a boar, uplifted the earth at the command of the God of gods,<sup>41</sup> was his majesty King Kumārapāla, the crest-jewel of the reign of Śrī,<sup>42</sup> and on account of his majestic power he was considered by the people as Hari who had descended from heaven.

(15.) This scion of the race of the Chaulukya kings shot one flight of arrows into the heart of the supreme king of men, Arjorāja, and made (*the goddess*) Chāṇḍī, who was seated on his arm, drunk by satisfying her with the gushing blood,<sup>43</sup> and he charmed her when she was desirous of taking a toy-lotus, with the lotus-head of the Mālava lord, that was suspended at his gate.

<sup>37</sup> See also *Ueber das Sukṛitasamkīrtana*, p. 11.

<sup>38</sup> *Bhāra*, used here as a neuter, is regularly a masculine. Perhaps we ought to write *bhāram imam*.

<sup>39</sup> The poet means to say that Karna made only lawful conquests (*dharma vijaya*), and by his adherence to the sacred law injured wicked Kali.

<sup>40</sup> The poet did not say 'Jayasimha is as brave as a lion,' but 'the lion is as brave as Jayasimha.' *Bhaktiśrīdhya* may possibly also be translated 'to whom Śiva, attracted by his devotion, personally appeared.' Vv. 12 and 13 are too fragmentary to be translated.

<sup>41</sup> *I.e.* probably Śiva.

<sup>42</sup> *I.e.* the best among those kings whose reign was prosperous.

<sup>43</sup> The goddess Chāṇḍī always must be propitiated by blood, especially by human blood. She is said to be seated on the king's arm, because he possesses *chāṇḍapratāpa*, 'fierce prowess.'

(23.) There the Brāhmaṇs, descended from the Nāgara race, protect the king and the realm and guard them by sacrifices that ward off evil and cause prosperity. Lest, nevertheless, this Brāhmaṇ-town, though thus given up to difficult austerities, should suffer harm, the king, full of devotion, ordered a rampart to be built for its protection.

<sup>47</sup> Dharma loses in each Yuga one foot, and is one-legged in the Kali age.

(V. 24.) "In consequence of the excellence of the rampart the drinking-fountains<sup>40</sup> gladden people there with water, even the cultivated fields, enclosed by the rampart, bring at pleasure rich crops;" thinking thus in his heart the crest jewel of the Chaulukyas adorned this whole town with a rampart, desiring to benefit the Brāhmanas.

(25.) This rampart resembles a mountain since its foundations go down to the lower world; (*it resembles*) a lover worthy to be praised on account of his great enjoyments (*ślāghyo mahā-bhogataḥ*), since it is worthy of praise on account of its great extent (*ślāghyo mahā-ābhogataḥ*); (*it resembles*) the ocean, since it is a means of (*obtaining*) great prosperity; (*it resembles*) the victory of the foes of the lord of the Rākshasas, since monkeys' heads peep forth from it; (*and it resembles*) a company of women who are pleased with their dear husbands (*ishṭa-kānta-ruchirāḥ*), since it is resplendent with a coping of bricks (*ishṭakā-anta-ruchirāḥ*).

(26.) This circular rampart, whose stone-head is white with stucco, looks like (*the serpent*) Śeṣha<sup>41</sup> who is charming through the size of his folds, who raises a hundred hoods on high,<sup>42</sup> who has curled himself up in the shape of a ring, who has come (*from the nether world*) at the command of Yajñapurusha (*Vishṇu*) and stays (*here*) in order to protect this town, a storehouse of jewels, (*viz.*) of men of a noble caste.

(27.) Inside and outside, the grounds here now wear a wonderful beauty, being always lovely, according to (*one's heart's*) desire, with women, beautiful as Lakshmi, who cause desire to increase,<sup>43</sup> being made most noisy by crowds of Brāhmanas who are intent on singing their sacred texts, (*and*) being bright with men pleased with the lofty encircling rampart that is endowed with excellent qualities.

(28.) Resplendent is the Chaulukya king and this rampart that carries a house of Lakshmi (*erected*) by the king,<sup>44</sup> that possesses a loftily rising body and profusely grants desired (*boons*) to the Nāgaras.

(29.) As long as the earth keeps all the mountains in their places assigned to them by Prithu,<sup>45</sup> as long as the ocean, the glory of king Sagara, endures, so long may this rampart enjoy existence, (*which is*) the primary cause of the safety of the sacred settlement of Brāhmanas and a monument of the fame of the illustrious Chaulukya king.

(30.) The emperor of poets, called Śrīpāla, who finished this great composition in one day<sup>46</sup> and had been adopted as a brother by the illustrious Siddharāja, made this excellent eulogy.

Written Samvat 1208, on the 5th (?) day of the bright half of the month of Āśvina, a Thursday, by the Nāgara Brāhmaṇ, Paṇḍit Vālaṇa.

<sup>40</sup> I take *teyamīlayāḥ* as a synonym of *prapāḥ*.

<sup>41</sup> The ocean yields many *raśas*, the rampart enhances the security and the prosperity of the town.

<sup>42</sup> The lord of the Rākshasas is, of course, Rāvana, who was conquered by Rāma with the help of the monkeys. The monkeys' heads peeping over the rampart of Vajñanagar are the ornamental projections in its coping, which are conventionally called *kapīśīrṣāḥ*.

<sup>43</sup> Śeṣha, too, is white.

<sup>44</sup> The hoods are the small domes erected at intervals over the towers of the wall.

<sup>45</sup> For brevity I omit the second translation of the first three *pādas*, merely noting that—referred to the ground outside the town—*raṇḍāṇḍāḥ* has to be taken with the sense of 'lovely gardens,' *deivā* as 'birds,' and *śālī* as 'rice.'

<sup>46</sup> I take this to mean that a temple of Lakshmi adjoined and partly rested on the wall. The epithets applied to the rampart fit the king likewise. But I intentionally omit the second translation.

<sup>47</sup> Prithu, finding the earth thickly covered with mountains, pushed them asunder with his bow.

<sup>48</sup> Compare with this *Prabhāvakacharitra*, xiii, 206, quoted above.

(1.) The causeway leading to the Arjuna-Bārikā, built by the Chaulukya king, has been rebuilt by the prince....

(2.) In the month of Chaitra, during the bright half, on the first day, a Thursday, in the year (*marked*) by the Nandas, the eight and the kings, 1689, the eulogy was written again.

The eulogy was written by the Nāgara Brāhmaṇ, Joshi Vishṇujīka, son of Venī. May it be well.

### XXXV.—DEOPARA STONE INSCRIPTION OF VIJAYASENA.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

The stone, a piece of basalt carefully polished on the upper surface, which bears this inscription,<sup>1</sup> was discovered about twenty-five years ago by Mr. C. T. Metcalfe, amidst a number of large blocks of stone, in a dense jungle near the village of 'Deopara,' in the Rājshāhi District of the Province of Bengal, and it is now in the India Museum at Calcutta.

The inscription contains 32 lines. The slab measures 3' 2" by 1' 9½", and the writing covers a space of 2' 7½" broad by 1' 5½" high, and is throughout in a state of perfect preservation. The size of the letters is about ⅜". The characters belong to the northern class of alphabets, and may be described as a Bengālī variety of the northern alphabet of the eleventh or twelfth century. Among the letters which differ from the ordinary Nāgarī of the period, I may especially point out the initial *i* and *e*, the single consonants *kh*, *j*, *ṭ*, *ṇ*, *t*, *ph*, *bh*, *r* and *l*, and the conjuncts *kskh*, *jñ*, and *hm*. Besides, it may be noted that the letter *r*, which before another consonant is ordinarily denoted by the superscript sign, is written on the line in the conjuncts *rgg*, *ryn*, and *rth*, *e.g.*, in *-vargge*, line 6, *-ākīrṇa-Kurṇāṭa-*, line 8, and *-ttrtha-* and *pratyarthi-*, line 12; and that the sign of the *avagraha* is employed four times, to indicate the elision of the vowel *a*, *e.g.*, in *dadhe* 'cusādam', line 13. The language of the inscription is Sanskrit, and, with the exception of the introductory *om om namaḥ Śivāya*, the whole is in verse. As regards orthography, the only points calling for remark are, that *ḍ* is throughout denoted by the sign for *ṣ*; that the (dental) *n* is employed instead of *anuvāra* in *māṇsa*, line 8; and that a final *n* has been left unchanged before an initial *j* in *dhīmān jaghāna*, line 17.

The inscription has been carefully and beautifully engraved by Śūlapāṇi, styled *rāṇaka* and described as 'the crest-jewel of the guild of Vārendra<sup>2</sup> artists,' a son of Brīhaspati, grandson of Manadāsa, and great-grandson of Dharma (verse 36); and it was composed by the poet Umāpatidhara (verse 35). In my opinion, there can be no doubt that this is the very poet of whom Jayadeva is speaking in his *Gītāgovinda*, i, 4, when he says *vdchaḥ pallavayaty-Umāpatidharaḥ*, 'Umāpatidhara makes the words sprout, *i.e.*, his diction is verbose;' for this short characteristic well fits the poem

<sup>1</sup> The inscription has been published before, with a translation which fairly gives the general sense of the original, by Mr. C. T. Metcalfe, and introductory remarks on the Sena kings of Bengal, by Dr. Rājendralāl Mitra, in the *Journal As. Soc. Beng.*, vol. XXXIV, part I, pp. 128-154. I now re-edit it from an excellent impression taken by Dr. Burgess. [The village of Deopārā is in the Godāgārī thānā in the west of the Rāmpur parganā. Godāgārī is on the Ganges, Lat. 24° 28' N., Long. 88° 23' E.; and on sheet 130 of the *Indian Atlas*, there is a 'Daopoor' north-north-east of Godāgārī, but no Deopārā is marked near the place; there is another 'Deopoor,' 12 miles east from Godāgārī in Lat. 24° 27', Long. 88° 34½' E.—J. B.]

<sup>2</sup> Vārendrī is identified with that part of Bengal which is now called Rājshāhi (or Rājshāhī). See, *e.g.*, Lassen's *Indische Alterthumskunde*, vol. III, p. 748.

which we have here before us. Besides, tradition<sup>1</sup> makes both poets live under the king Lakshmanasena; and if Umāpatidhara was an older contemporary of Jayadeva, he may well have witnessed the reign of Lakshmanasena's grandfather Vijayasena, and in that case nothing is more likely than that he should have composed this eulogy on the earlier members of the Sena family.

The proper object of the inscription is to record (in verses 26—31) that the king Vijayasena built a magnificent temple of the god Śiva, under the name of Pradyumneśvara; and by way of introduction the inscription furnishes the following short account of the king and his ancestors:—

In the lunar race (verse 3) were certain rulers of the south (*dhakshīṇīya*), Virasena and others (verse 4), in whose family, called the Sena family, there was born Śāmantasena, who, after he had been engaged in wars in the south, more especially in Karnaṭa, towards the end of his days retired to the sacred hermitages on the banks of the Ganges (verses 5-9). His son was Hemantasena (verses 10-13), whose wife, the *mahārājñī* Yaśodevī (verse 14), bore to him the prince Vijayasena (verse 15). Vijayasena is eulogised as having defeated and imprisoned, besides others, the Kings Nānya and Vira, and assailed or conquered the kings of Gauḍa, Kāmarūpa and Kalinga (verse 20); and it is intimated (verse 22) that his fleet on an expedition of conquest had once been sailing up the Ganges.—Of the warriors or princes here mentioned, Virasena clearly is a mythical being, comparable, *e.g.*, to the Arjuna in the genealogy of the Kalachuri rulers of Chedi; and the Sena family really began with Śāmantasena, whose name would show him to have been originally a tributary chief or dependent of some other sovereign. On Nānya see my note on verse 20, below.

Our inscription is not dated, but it may be assigned with confidence to the end of the eleventh century A.D. According to the Tarpan-dighi copper-plate inscription,<sup>2</sup> Vijayasena was succeeded by his son Ballālasena,<sup>3</sup> and Ballālasena by his son Lakshmanasena. Lakshmanasena was the founder of an era, which undoubtedly dates from the beginning of his reign, and which, as I have tried to show elsewhere,<sup>4</sup> commenced in

<sup>1</sup> See the extract from a commentary on *Gitagovinda*, i, 4, in Lassen's edition, p. 72, '*Lakshmanasenasya sāmājikā varṇayati*' the first note on Govardhana's *Āryasaptatī*, in the *Kāvyamālā*; Professor Peterson's edition of Vallabhadeva's *Subhāṣitāvalī*, Introduction, p. 38; Marutaba's *Prabandhachintāmaṇi*, p. 289; and Professor Aufrecht in *Zeitschrift D. M. G.*, vol. XL, p. 142.

<sup>2</sup> *Journal As. Soc. Beng.*, vol. XLIV, part I, p. 11.

<sup>3</sup> According to Dr. Rājendralāl Mitra, *Notices of Sanskrit MSS.*, vol. I, p. 151, Ballālasena in the *Dāmasāgara* calls himself the son of Vijayasena, and grandson of Hemantasena; and according to the same authority, the *Dāmasāgara* was composed in A.D. 1097. These statements I am unable to verify.

<sup>4</sup> See *Indian Antiquary*, vol. XIX, p. 6. My proofs are shortly the following:—

(1) According to Abul-Faṣl (*Jour. As. Soc. Beng.*, vol. LVII, part I, p. 2) the difference between a year of the Lakshmanasena era and the corresponding Śaka year is 1041 years.

(2) According to Dr. Rājendralāl Mitra's *Notices of Sanskrit MSS.*, vol. VI, p. 13, a MS. of the *Smṛititattvaprīti* is dated "La-sam 506 Śakā 1546 ||."

(3) Taking the Lakshmanasena year to be a southern year and the era to have commenced on the 7th October, A. D. 1119, the following six dates from an inscription and MSS. work out satisfactorily, thus:—

La. sam 74 (expired), Vaiśākha-vadi 13 Guraṇ = Thursday, 19th May, A. D. 1194.

La. sam 317 (expired), Chaitra-sudi 1 Guraṇ = Thursday, 7th March, A.D. 1437.

La. sam 376 (expired), Pausa-vadi 13 Budhe = Wednesday, 13th January, A. D. 1496.

La. sam 399 (expired), Vaiśākha-vadi 4 Chandre = Monday, 18th April, A. D. 1519.

La. sam 424 (expired), Pausa-sudi 10 Śukre = Friday, 4th January, A.D. 1544.

La. sam 433 (current), Kārttika-vadi 7 Śukre = Friday, 20th November, A. D. 1551.

In his *Kashmir Report*, p. 64, Professor Bühler is speaking of a Gayā inscription of Lakshmanasena, dated Vikrama 1173 or A. D. 1116, and this statement is repeated by Professor Peterson in his edition of Vallabhadeva's *Subhāṣitāvalī*, Introduction, p. 34. I am not aware of the existence of any Sena inscription dated in the Vikrama era.

A.D. 1119. Vijayasena's reign therefore may reasonably be supposed to have begun about the beginning of the last quarter of the eleventh century; and this would agree with the tradition according to which the composer of our inscription, Umāpatidhara, was (still) living under Lakshmanasena, as an older contemporary, as I take it, of the poet Jayadeva.

TEXT.<sup>7</sup>

- L. 1.                    श्रीं [॥<sup>8</sup>] श्रीं नमः शिवाय ॥  
 वशीशुवाहरसप्तसप्तमौलिमाखण्डाहतरताखयदीपभासः ।  
 देव्यास्त्रपासुक्षितं सुखमिन्दुभाभिर्विज्ञाननानि हसितानि जयन्ति शशीः ॥<sup>9</sup>—[1].  
 सप्तवीरवत्तम-  
 2.                    शैलजादयितयोरहैतलीलायुद्धं  
 प्रयुज्येस्वरगन्ध(न्द)लाञ्छनमधिष्ठानं नमस्कृत्यैह ।  
 यत्रास्त्रिङ्गनभङ्गकातरत[या]<sup>10</sup> स्त्रित्वास्तरे काम्तयो-  
 र्हेवीभ्यां कथमप्यभिन्नतनुतामिष्ये ऽन्तरायः क्षतः ॥<sup>11</sup>—[2].  
 यत्किंहासनमीश्वर-  
 3.                    स्व कनकप्रायं जटामण्डलं  
 गङ्गाशीकरमण्डरीपरिकरैर्यन्त्रामरप्रक्रिया ।  
 खेतोत्पुष्पफलाञ्चलः शिवशिरःसन्धानदामोरग-  
 ण्डलं यस्य जयत्यसावचरमो राजा सुधादीधितिः ॥ —[3].  
 वंशे तत्सामरस्त्रीवि-  
 4.                    ततरतकलासाक्षिणो दाक्षिणात्य-  
 सोषीन्दैर्वीरसेनप्रवृत्तिभिरभितः कीर्त्तिमद्विर्व्य(र्व्य)भूवे ।  
 यस्मिन्नानुचिन्तापरिचयशुचयः सूक्तिमाञ्चीकधाराः  
 पाराशर्येण विज्ञानवचपरिसरप्रोचनाय प्रसीताः ॥<sup>12</sup>—[4].  
 तस्मिन् से-  
 5.                    नान्ववाये प्रतिशुभटशतीव्यादनव्र(त्र)ज्ञवादी  
 स व्र(त्र)ज्ञाचक्रियाचामजनि कुलशिरोदाम सामन्तसेनः ।  
 उद्गीयन्ते यदीयाः खलखदुदधिवसोऽसौलशोतेषु सेतोः  
 कच्छान्तेष्वप्सरोभिर्हृशरवतनयस्त्रयया मुहनाया-  
 6.                    : ॥ —[5].  
 यस्मिन् सङ्गरचत्वरे पटुरटसूयोपहृतद्विष-  
 हर्षं येन छपाचक्रालमुजगः खेलायितः पाणिना ।  
 हेवीभूतविषमकुञ्जरघटाविस्मिष्टकुञ्जखली-  
 मुक्ताखूचवराटिकापरिकरैर्व्या-

<sup>7</sup> From an impression by the Editor.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> Metro, Vasantatilakā.

<sup>10</sup> This *akṣara* originally was वी, but the sign of *anuvāda* is struck out.

<sup>11</sup> Metro, Śārdūlavikrīḍita; and of the next verse.

<sup>12</sup> Metro, Śaṅgadhara; and of the next verse.



L. 7.

मं तदद्याप्यभूत् ॥ <sup>13</sup>—[8].

यद्वाद्वाहमुपागतं व्रजति पत्तनं पत्तना-  
 हनाहनमनुदुतं भ्रमति पादपं पादपात् ।  
 गिरिर्गिरिमधिश्रितस्तरति तीयधिनोयधे-  
 र्यदीयमरिसुन्दरीसरकपृष्ठलम्बं यशः ॥ <sup>14</sup>—[7].  
 दुर्वृत्तानामयमरि-

8.

कुलाकीर्णकर्णकटलक्ष्मी-

सुषुप्ताकानां कदनमतनीत्तादृगीकाङ्गवीरः ।  
 यस्मादद्याप्यविहृतवसामाश्रमेदःसुभिन्ना<sup>15</sup>  
 हृष्यत्पीरस्यजति न दिशं दक्षिणां प्रे[त]भर्ता ॥ <sup>16</sup>—[8].  
 उन्नयनीन्याज्यधूमैर्गृगशिशुरसिताखिल-

9.

वैष्णवसखी-

स्तन्यक्षीराणि कीरप्रकरपरिचितव्र[ज]पारायणानि ।  
 येनासेव्यन्त शेषे वयसि भवभयास्कन्दिभिर्भीस्करीन्द्रैः  
 पूर्वार्त्तज्ञानि गङ्गापुत्तिनपरिसरारण्यपुष्पाश्रमाणि ॥ <sup>17</sup>—[9].  
 अचरमपरमात्मज्ञानभी-

10.

आदमुष्मात्रिजभुजमदमत्तारातिमाराङ्गवीरः ।

अभवदनवसानोद्विग्ननिर्विहृततत्तद्गुणनिवहमहिम्नां वैश्व हेमन्तसेनः ॥ <sup>18</sup>—[10].  
 मूर्धन्यर्द्धेन्दुवृडामणिचरणरजः सत्यवाक्कण्ठभिर्त्तौ  
 शास्त्रं श्रोत्रैरि-

11.

केशाः पदभुवि भुजयोः कूरमीर्षीकिशाङ्कः ।

नपथ्यं यस्य तन्ने सततमिदं रत्नपुष्पाणि हारा-  
 स्ताडङ्गं नूपुरलङ्कनकवलयमप्यस्य भृत्याङ्गनानाम् ॥ <sup>19</sup>—[11].  
 यदोर्व्विजिविलासलव्य(व्य)गतिभिः शस्यैर्व्विदीर्ष्यैरसां

12.

वीराणां रण[ती]र्थवैभववशाद्दिव्यं वपुर्व्वि(र्व्वि)भ्रताम् ।

संसक्तामरकामिनीस्तनतटीकाश्मीरपञ्चाङ्कितं  
 वक्षः प्रागिव मुग्धसिद्धमिधुनैः सातङ्गमासीकितम् ॥ <sup>20</sup>—[12].  
 प्रत्यर्थिव्ययकेलिकर्म्मणि पुरः क्षीरं सुखं वि(वि)भ्रतो-  
 र्-

13.

तस्यैतदसेच कौशलमभूद्दाने द्वयोरदुतम् ।

शत्रोः कोपि दधे ऽवभादमपरः सख्युः प्रसादं व्यधा-  
 देको हारमुपाजहार सुहृदामन्यः प्रहारं द्विषाम् ॥ —[13].

महाराज्ञी यस्य स्वपरनिखिलान्तःपुरवधू-

14.

शिरीरङ्गयेषीकिरणमरणिस्मरचरणा ।

निधिः कान्ते[.]<sup>21</sup> साध्वीव्रतविततनिखीज्वल्यश<sup>13</sup> So. too, Śardūlavikṛīḍita.<sup>14</sup> Metre, Panchvī.<sup>15</sup> Read "नित्यं".<sup>16</sup> Metre, Maṇḍikrāntā.<sup>17</sup> Metre, Śragdhara.<sup>18</sup> Metre, Mālinī.<sup>19</sup> Metre, Śragdhara.<sup>20</sup> Metre, Śardūlavikṛīḍita; and of the next verse.<sup>21</sup> This sign of *visarga* was originally omitted, and has been added afterwards.

[illegible]



यथोदेवो नाम त्रिभुवनमनोज्ञाकृतिरभूत् ॥ <sup>22</sup>—[14].  
ततस्त्रिजगदीश्वरात्मजनिष्ट देव्यास्ततो-  
प्यरातिव(व)लयातनोज्ज्व-

L. 15.

लकुमारकेलिक्रमः ।

चतुर्जलधिमेखलावलयसीमविश्वश्वरा-  
विशिष्टजयसान्वयो विजयसेनपृष्ठीपतिः ॥ <sup>23</sup>—[15].  
गणयतु गणशः को भूपतीस्ताननेन प्रतिदिनरणभाजा ये जिता वा हता वा ।  
इह जगति विधे-

16.

हे स्वस्व वंशस्व पूर्वः पुरुष इति सुधांशी केवलं राजशब्द(म्): ॥ <sup>24</sup>—[16].

संख्यातोतकपोन्दसैन्यविभुना तत्सारिजेतुस्तुलां  
किं रामेण वदाम पाण्डवचमूनाथेन पार्थेन वा ।  
हेतोः खड्गलतावतंसितभुजाभात्रस्य येनार्जितं  
समा-

17.

शोधितटीपिनद्वयसुधाचक्रैकराज्यं फलम् ॥ <sup>25</sup>—[17].

एकैकेन गुणेन येः परिणतं तेषां विवेकादृते  
कश्चिद्वन्धपरस्य रक्षति सृजत्यन्धस्य कृत्स्नं जगत् ।  
देवोयं तु गुणैः कृतो व(व)हुतिर्हीमान् <sup>26</sup> जघान द्विषो  
वृत्तस्थानपुष्पकार च

18.

रिपूच्छेदेन दिव्याः प्रजाः ॥ —[18].

दक्षा दिव्यभुवः प्रतिक्षितिधृतामुर्वीसुरीकुर्वता  
वीराश्चस्त्रिपिलाञ्जितो ऽसिरसुना प्रागेव पत्नीकृतः ।  
नेत्यं चेत् कथमन्यथा <sup>27</sup> वसुमती भोगे विवादोन्मुखी  
तन्नाक्षत्रकृपाणधारिणि गता भ-

19.

हं द्विषां सन्ततिः ॥ —[19].

त्वं नान्यवीरविजयीति गिरः कवीनां श्रुत्वा ऽन्यथामननरूढनिगूढरीषः ।  
मौलेन्द्रमद्रवदपाकृत कामरूपभूषं कलिङ्गमपि यस्तरसा जिगाय ॥ <sup>28</sup>—[20].  
शूरमन्थ इवासि नान्य किमिह स्वं राघव श्लाघसे  
स-

20.

ह्रीं वर्धनं मुखं वीरं विरतो नाद्यापि दर्पस्त्वव ।

इत्यन्धीन्धमहर्षिप्रशयिभिः कोलाहलैः आभुजां  
यत्कारागृहयामिकैर्बिभ्रयमितो निद्रापनोदक्रमः ॥ <sup>29</sup>—[21].  
पाश्चात्यचक्रजयकेलिषु यस्य यावद्भङ्गाप्रवाहमनुधावति

21.

नौविताने ।

भर्मास्य मौलिसरिदभसि भस्मपङ्कलग्नोज्ज्वलेतव तरिरिन्दुकला चकास्ति ॥ <sup>30</sup>—[22].

<sup>22</sup> Metre, Sīkharinī.<sup>23</sup> Metre, Prithvī.<sup>24</sup> Metre, Mālinī.<sup>25</sup> Metre, Śārdūlavikrīḍita; and of the two next verses.<sup>26</sup> Read °माञ्जघान.<sup>27</sup> Originally कथमन्यथा, but the sign of *anusvāra* is struck out.<sup>28</sup> Metre, Vasantatilakā.<sup>29</sup> Metre, Śārdūlavikrīḍita.<sup>30</sup> Metre, Vasantatilakā.

मुक्ताः कर्पासवीजैर्धरकतशकलं शाकपत्तैरलावू(बू)-  
पुण्ये रूप्याणि रत्नं परिश्रुतिभिर्दुरैः कुचिभिर्होडिमानाम् ।  
कुशाच्छीवक्षरीणां वि-

L. 22.

कसितकुसुमैः काञ्चनं नागरीभिः

शिश्वन्ते यत्प्रसादाह(ह) हुविभवजुषां योषितः श्रोत्रियाणाम् ॥ <sup>31</sup>—[23].

अश्वान्तविश्राणितयत्रयूपस्तभावलीं द्रागवलम्ब(म्ब)मानः ।

यस्यानुभावाहुवि सञ्चचार कालक्रमादेकपदोपि धर्मः ॥ <sup>32</sup>—[24].

मेरोरा-

23.

हृतवैरिसकुलतटादाहय यज्वामरान्

व्याख्यासं पुरवासिनामकृत यः स्वर्गस्य मर्त्यस्य च ।

उत्तुङ्गैः सुरसङ्गभिश्च विततैस्तैश्च शेषीकृतं

चक्रे येन परस्परस्य च समं द्यावापृथिव्योर्व्वपुः ॥ <sup>33</sup>—[25].

दिक्प्राक्खामूलकाच्छं गगनतलम-

24.

हाभोधिमध्यान्तरीयं

भानोः प्राक्प्रत्यगद्रिस्थितिमिलदुदयास्तस्य मध्याह्नयैलम् ।

आलम्ब(म्ब)स्तभमेकं त्रिभुवनभवनस्यैकशेषं गिरीणां

स प्रद्युम्नेश्वरस्य व्यधित वसुमतीवासवः सौधमुच्चैः ॥ <sup>34</sup>—[26].

प्रासादेन तवासुनैव हरितामध्या

25.

निरुद्धो सुधा

भानोद्यापि कृतोस्ति दक्षिणदिशः कोशान्तवासी सुनिः ।

अभ्यासुच्छपयोयसुच्छतु दिशं विन्ध्योप्यसौ वर्धतां

यावच्छक्तिं तथापि नास्य पदवीं सौधस्य गाह्यते ॥ <sup>35</sup>—[27].

स्रष्टा यदि सञ्चति भूमिचक्रे सुमेरुसृत्पिच्छविव-

र्त्तनाभिः ।

26.

तदा घटः स्वादुपमानमस्मिन् सुवर्णकुम्भस्य तदर्पितस्य ॥ <sup>36</sup>—[28].

वि(वि)लिशयविलासिनीमुकुटकोटिरद्वाहुर-

स्फुरत्किरणमञ्जरीष्कुरितवारिपूरं पुरः ।

चक्षान पुरवैरिणः स जलमम्ब-

27.

पौराङ्गना-

स्तनैश्चमदसौरभोजलितचक्षरीकं सरः ॥ <sup>37</sup>—[29].

उच्चिन्नाणि दिग्बन्ध(म्ब)रस्य वसनान्यर्द्धाङ्गनास्त्रामिनो

रत्नालंकृतिभिर्विशेषितवपुःशोभाः शतं सुभ्रुवः ।

पौराङ्गाश्च पुरीः स्मशानवसतेर्भिन्नाभु-

28.

जोस्त्राक्षयां

लक्ष्मीं स व्यतनोहरिद्रुमरसे सुभ्रो हि सेनाम्बयः ॥ <sup>38</sup>—[30].<sup>31</sup> Metre, Śragdharā.<sup>32</sup> Metre, Indravajrā.<sup>33</sup> Metre, Śārdūlavikrīḍita.<sup>34</sup> Metre, Śragdharā.<sup>35</sup> Metre, Śārdūlavikrīḍita.<sup>36</sup> Metre, Upajāti.<sup>37</sup> Metre, Prithvī.<sup>38</sup> Metre, Śārdūlavikrīḍita.

चित्रचौमेभचर्मा हृदयविनिहितस्त्रलहारोरगेन्द्रः  
 श्रीखण्डचोदभक्षा करमिलितमहानीलरत्नाचमालः ।  
 वेपस्तेनास्त्र तेने गङ्गमणिलतागोन-

L. 29.

सः कान्तमुक्ता-

नेपथ्यनृत्थिरिच्छासमुचितरचनः कल्पकापालिकस्त्र ॥ <sup>39</sup>—[31].  
 वा(वा)होः केलिभिरद्वितीयकनकच्छत्रं धरित्रीतलं  
 कुर्वाणेन न पर्यशेषि किमपि स्त्रेनैव तेनेहितम् ।  
 किन्तु दियतु प्रसन्नवरदोष्यर्द्धन्दुमौलिः

30.

परं

स्त्रं सासुख्यमसावपस्त्रिमदशायेषे पुनर्हास्यति ॥ <sup>40</sup>—[32].  
 प्रस्तोतुमस्त्र परितश्चरितं चमः स्यात् प्राचेतसो यदि पराशरनन्दनो वा ।  
 तत्कीर्त्तिपूरस्त्रसिन्धुविगाहनेन वाचः पवित्रयितुमस्त्र तु नः प्रयत्नः ॥ <sup>41</sup>—[33].  
 यावद्वास्तोस्यति-

31.

पुरधुनी भूर्भुवःस्त्रः पुनीते

यावच्चान्द्री कलयति कलोत्तंसतां भूतभर्तुः ।  
 यावच्चेतो गमयति सतां स्त्रेतिमानं त्रिवेदी  
 तावत्तासां रचयतु सखी तत्तदेवास्त्र कीर्त्तिः ॥ <sup>42</sup>—[34].  
 निर्विघ्नस्त्रेनकुलभूपतिमौक्तिकानामभयन्विलस-

32.

यनपञ्चसत्त्ववक्तिः ।

एवा कवेः पदपदार्थविचारशुद्धि(कु)हेममापतिधरस्त्र कृतिः प्रशस्तिः ॥ <sup>43</sup>—[35].  
 च[र्म्म]<sup>44</sup>प्रचप्ता मनदासनता ह(वृ)हस्यतेः स्त्रुरिमां प्रशस्तिं [1\*]  
 चक्षान वारिन्द्रकशिल्पिगोष्ठीचूडामयी राणकशूलपाणिः ॥ <sup>45</sup>—[36].

## TRANSLATION.

Om !

Om ! Adoration to Śiva !

(Verse 1.) Triumphant are the faces of Śambhu,<sup>40</sup> which smile, when by the rays of the moon they see the shame-contracted countenance of Devī, who, frightened at the withdrawal of her breast-cloth, pulls down the wreath on her head and extinguishes with it the lights of the hymeneal chamber.

(2.) We adore the (*deity*) designated Pradyumneśvara, that home of the playful joining together of the beloved of Lakshmi and the husband of the daughter of the mountain,<sup>41</sup> where the two goddesses, stepping between their lovers for fear lest they

<sup>39</sup> Metre, Bragdhara.<sup>40</sup> Metre, Śārdūlavikrāṇṭita.<sup>41</sup> Metre, Vasantatilakā.<sup>42</sup> Metre, Māṇḍākrāntā.<sup>43</sup> Metre, Vasantatilakā.

<sup>44</sup> This *akṣhara* originally was चर्म्म, but it seems to have been altered to च. The (lingual) च of प्रचप्ता is quite clear in the impression.

<sup>45</sup> Metre, Upajāti.<sup>46</sup> I. e. Śiva, 'the five-faced' (*Pañcākāna*).

<sup>47</sup> Pradyumneśvara is here clearly a name of the god usually called Hari-Hara (Viṣṇu-Śiva), who represents the union of the two divine personalities in one. See M. Monier-Williams, *Brahmanism and Hinduism*, page 65.

should no longer be embraced by them, managed to obstruct the complete union of their bodies.

(V. 3.) Triumphant is that primeval king, the nectar-rayed moon, whose throne is the golden coil of matted hair of Ívara; who, sovereign as he is, is fanned by the abundant spray of the water of the Ganges; (and) who has the serpent which encircles the head of Śiva, covered with its bright expanded hoods, for his umbrella.

(4.) In the race of that witness of the continuous amorous pastime of the nymphs of heaven, there were born the southern rulers, Vīrasena and the rest, famous on both (their parents') sides; the record of whose deeds has purified the streams of honied ver which the son<sup>40</sup> of Parāśara has made to flow to please the ears of all mankind.

(5.) In that Sena family was born that head-garland of the clans of Brāhmanas and Kshatriyas, Śāmantasena, a very magician in exterminating hundreds of opposing champions; whose wars, in rivalry of the son<sup>41</sup> of Daśaratha carried on near the border of the dam<sup>42</sup> which is cooled by the surging waves of the ocean, are celebrated in song by the nymphs of heaven.

(6.) The battle-fields, crowded with adversaries challenged by his shrill-sounding drums, on which he made his hand playfully wield the serpent-like sword, are still covered all over with multitudes of pearls, resembling large cowries, from the cleft frontal globes of the arrays of opponents' elephants, scattered (by him).

(7.) His fame, following in the wake of the caravans of the wives of his enemies, proceeded from house to house, wandered from town to town, ran from wood to wood, roamed from tree to tree, ascended mountain after mountain, (and) crossed sea after sea.

(8.) This hero, singly,<sup>43</sup> slaughtered the wicked robbers of the wealth of Karpāṭa, overrun by hostile tribes, to such an extent, that the ruler<sup>44</sup> of goblins, whose citizens are delighted, does not even now leave the southern quarter where the ample store of marrow, flesh and fat is not yet exhausted.

(9.) In his old age he frequented the sacred hermitages in the woods by the sandy banks of the Ganges, full of religious devotees doing battle against the terrors of life,—(hermitages) which were fragrant with the smoke of sacrificial butter; where the young deer relished the milk of the breasts of kindly hermits' wives; (and) where crowds of parrots knew by rote the texts of the Vedas.

(10.) From him, who inspired awe by his unrivalled knowledge of the supreme spirit, was born Hemantasena, a hero who destroyed<sup>45</sup> adversaries proud in the strength of their arms, (and) a home of great multitudes of all kinds of spotless qualities which manifested themselves unceasingly.

(11.) On his head he had the dust of the feet of the half-moon-crested (god), in his throat true speech, in his ear sacred precepts, at his feet the hairs of enemies, on his arms the marks of the scars made by the hard bow-string. These always were his sole

<sup>40</sup> I. s. the poet Vyāsa.

<sup>41</sup> I. s. Bāma.

<sup>42</sup> I. s. the ridge of rocks extending from the south of the Coromandel coast towards the island of Ceylon.

<sup>43</sup> I am not sure that this is the exact meaning of the word *ekādga* of the original; but *ekādga-vra* looks as if it were intentionally employed in opposition to *ekasura-ga-bala*, 'an entire or complete army, comprising elephants, chariots, cavalry and infantry.'

<sup>44</sup> I. s. Yama, the regent of the southern quarter.

<sup>45</sup> The original has *madraśakavirāḥ*, 'a hero whose characteristic it was to destroy' (?).

decoration, while diamond-flowers, pearl-strings, ear-rings, anklets, garlands and golden bracelets were all left to the wives of his servants.

(V. 12.) When heroes, with their chests pierced by the spears discharged by the play of his long arms, through the efficacy of battle, resembling a holy bathing-place, became possessed of divine bodies, their breasts, marked with the saffron lines of the breasts of the damsels of heaven who clung to them, were, as before, viewed with terror by the timid Siddha couples.<sup>54</sup>

(13.) He and his sword, showing a bright face in their playful dealings with opponents and suppliants,<sup>55</sup> both possessed a wonderful skill in bestowing their gifts. The one brought affliction to enemies, the other favours to friends; the one gave pearl-strings to allies, the other blows to opponents.

(14.) His royal consort was (*the lady*) named Yaśodevī, whose feet were brightened by a series of rays of the lines of crest-jewels of the wives of princes both friendly and hostile. A store of loveliness, she acquired eternal bright fame by her devotion to her husband, while her beautiful form charmed the three worlds.

(15.) And from that royal lady there was born to that ruler of the three worlds (*a son*), who made illustrious the course of his youthful amusements by destroying hosts of enemies; king Vijayasena, properly so named because he completely conquered the whole earth, encircled by the girdle of the four oceans.

(16.) Who could count the crowds of kings that were either conquered or slain by him, every day engaged in battle? In this whole world, he suffered only the moon to retain his title of king, because the moon was the progenitor of his own family.

(17.) How could we say that Rāma, the lord of the countless hosts of the monkey-chief, or Prithā's son, the leader of the Pāṇḍava army, were equal to that conqueror of enemies,—to him who by his mere arm, decorated by the sword-blade, gained for himself the sole sovereignty over the orb of the earth, up to the borders of the seven seas?

(18.) Of (*the gods*) who have attained to perfection each in a single quality, the one without discrimination destroys, another preserves, and the third creates the whole world; but this (*king*), transformed into a divine being by (*his*) manifold excellent qualities, in his wisdom has destroyed the enemies, has preserved those who abide by their duties, and by annihilating the adversaries has created celestial beings.<sup>56</sup>

(19.) He surely had already before made his sword, written on with the blood of heroes, the deed (*to prove*) that he had given places in heaven to opposing princes and in return accepted (*from them*) the earth. Had it not been so, how would the earth, when there arose disputes as to its ownership, have gone to him, presenting his drawn sword, and how would the line of his opponents have met with defeat?

(20.) Hearing the words of the poets "thou hast defeated Nānya and Vira,"<sup>57</sup> and

<sup>54</sup> I. a. because the breasts of the slain heroes, covered with red paint which was transferred to them from the breasts of their divine mistresses, looked as if they were still covered with blood.

<sup>55</sup> In the original, *pratyarthī-śayya-keli-karmāṇi* has a double meaning. It means both 'in playfully bringing about the destruction of opponents,' and also 'in playfully expending (*wealth, etc.*) on every suppliant.'

<sup>56</sup> Because the heroes slain in battle are transferred to heaven.

<sup>57</sup> The next verse shows that Nānya and Vira must be taken here as proper names. Nānya we find again (as was first pointed out to me by Dr. Burgess) in Nānyadeva, the founder of the Karpātaka dynasty of Nepāl (*Indian Antiquary*, vol. IX, p. 188; vol. XIII, p. 418; Bendall's *Catalogue*, Introduction, p. xv), who is placed in Śaka 1019=A.D. 1097 (Pischel, *Katalog der Bibl. d. D. M. G.*, vol. II, p. 8), close enough to the time when our inscription was composed to suggest the idea that he may possibly be the very king here spoken of.



mistaking them (*to mean that he had not defeated another hero*), filled with hidden rage, he impetuously assailed the lord of Gauda, put down the prince of Kāmarūpa, and defeated the Kalinga.

(V. 21.) "You seem to consider yourself a hero, Nānya." "Why do you boast of yourself, here, Rāghava?" "Give up your rivalry, Vardhana!" "Has your pride not yet come to an end, Vīra?"—Such mutual bickering, which went on day and night among the kings (*imprisoned by him*), lightened to the watchmen of his prison-houses the weary task of keeping off sleep.

(22.) The moon's crescent shines (*on Śiva's head*) as if it were a boat, stuck fast in the mud formed by the ashes in the water of the river on Bharga's<sup>58</sup> crest and abandoned there, when (*the king's*) fleet in its playful conquest of the western regions was sailing up the whole course of the Ganges.

(23.) Through his favour the Brāhman̄s versed in the *Vedas* enjoy so much wealth that their wives are taught by the wives of the towns-people (*the knowledge of*) pearls with cotton-seed, (*of*) emeralds with grass-leaves, (*of*) silver-pieces with gourd-flowers, (*of*) jewels with the ripened contents of pomegranates, (*and of*) gold with the blooming flowers of *kushmāṇḍī* creepers.<sup>59</sup>

(24.) His doing it was that Virtue, though in the course of time she had become one-legged,<sup>60</sup> was walking about on earth, by nimbly leaning on the rows of posts of the sacrifices which he never was tired of offering.

(25.) Engaged in sacrifices, he called down the immortals from Meru, the slopes of which were crowded with the enemies slain by him, and thus made the inhabitants of heaven and earth to change places; and building lofty temples and digging extensive lakes, he made what there was left of heaven and what remained of the earth<sup>61</sup> to appear the one like the other.

(26.) That ruler of the earth built a high temple of Pradyumneśvara, the ground-part of which takes up the several quarters, while its middle is clad by the great sea of heaven; (*a temple which is*) the midday mountain of the sun who at his rising and setting touches the eastern and western mountains, (*which is*) the one column of support of the house of the three worlds, (*and*) the unique representative of all mountains.

(27.) Since the path of thy horses is obstructed already by this edifice, it is useless, O sun, to keep the sage (*Agastya*) still an inhabitant of a corner of the southern quarter. Let him give up his compact<sup>62</sup> and proceed to other quarters, and let the Vindhya rise as much as it may! It never will cross the path of this temple.

(28.) When the creator shall fashion a jar, using the earth as a wheel and turning on it, like a lump of clay, the Sumeru, then the result will be something to which one *may* compare the golden cupola, placed by the (*king*) on this (*temple*).

<sup>58</sup> *I. e. Śiva's.*

<sup>59</sup> I understand this verse to mean that the wives of the Śrōtriya's, suddenly become rich in pearls, emeralds, etc., of which they had no knowledge before, had to be told by the wives of the townspeople, that the things looking like cotton-seeds were pearls, etc.

<sup>60</sup> As she is represented to be in the Kali-age. Compare *Journal Amer. Or. Soc.*, vol. VII, p. 26, verse 10.

<sup>61</sup> Earth and heaven had their size reduced, the one by extensive lakes, and the other by the tops of temples which reached to and filled as it were part of the sky.

<sup>62</sup> *Viz.* the compact by which the Vindhya mountain, which had prostrated itself before Agastya, was to remain in that position, so long as the sage should stay in the south. See e.g. S. P. Pandit's note on *Raghuvamśa*, vi, 81.

(V. 29.) Before (*the temple of*) Pura's enemy<sup>63</sup> he dug a lake, the sheets of water of which are streaked by the flashing clusters of rays of the jewels on the points of the diadems of the serpent damsels of the lower regions, (*and*) to which the bees are attracted by the fragrance of the musk from the breasts of the citizen's wives who bathe in it.

(30.) He provided bright-coloured dresses for the naked;<sup>64</sup> a hundred lovely female (*attendants*), whose bodily charms were heightened by jewel-ornaments, for the husband of only half a wife; towns filled with citizens for him whose abode is the burial-ground; and endless wealth for him who subsisted on alms. For well knows the Sena family how to support the poor.

(31.) Replacing (*the god's*) elephant-hide by variegated silken clothes,<sup>65</sup> putting round his breast a large pearl-string instead of the huge serpent, applying (*to his skin*) sandal-powder instead of ashes, putting in his hands a string of sapphires in place of the beads, providing long emeralds in place of the snakes, and instead of men's bones a decoration formed of lovely pearls, he furnished an attire for him, the arrangement of which will suit the wishes of the wearer of skulls at the destruction of the universe.

(32.) Since he has brought it about by the play of his arm that the surface of the earth holds no other golden umbrella (*besides his*), he has left himself nothing to wish for. What else then could the half-moon-crested god, even when pleased to grant a boon, bestow on him? Yet this (*we pray*),—when the end of his days has come, may he grant to him final union with himself!

(33.) Fully to eulogise his doings would be a task suitable for the offspring of Prachetas or the son of Parāśara.<sup>66</sup> We make this attempt, to purify our speech by bathing it in the divine river of his boundless fame.

(34.) So long as the river<sup>67</sup> of the city of Indra purifies the three worlds; so long as the moon's crescent continues to ornament the lord of evil beings;<sup>68</sup> so long as the triad of the *Vedas* illumines the minds of the good;—so long may his fame, a friend of all three, share in their several occupations!

(35.) This eulogy, a smooth string without knots of the spotless pearls of the princes of the Sena family, is the work of the poet Umāpatidhara, whose understanding is purified by the study of words and their meanings.

(36.) The Rāpaka Śūlapāṇi, the son of Brihaspati, grandson of Manadāsa, (*and*) great-grandson of Dharma, the crest-jewel of the guild of Vārendra artists, has engraved this eulogy.

<sup>63</sup> I. e. Śiva.

<sup>64</sup> *Digambara* 'having only the sky or atmosphere for raiment, naked,' is an epithet of Śiva; *Ardhāṅgandevāmin* = *Ardhāṅdrīśa*, a name of Śiva represented as half male and half female.

<sup>65</sup> Of course, *chitrakṣaum-ebhacharmā* and the following words in the original qualify *veshas*; 'an attire in which the elephant's hide was replaced by variegated silken clothes,' etc.

<sup>66</sup> I. e. Vālmīki and Vyāsa.

<sup>67</sup> I. e. the Ganges.

<sup>68</sup> I. e. Śiva.

## XXXVI.—SUNAK GRANT OF THE CHAULUKYA KING KARNA I.

BY E. HULTZSCH, PH. D.

The following inscription is edited from two excellent impressions, kindly forwarded by Mr. H. Cousens. It is engraved on the inner sides of two copperplates,<sup>1</sup> which were found at Sûnak, a village about fifteen miles east-south-east from Pattan, North Gujarât, and about five miles west of Uñjhâ<sup>2</sup> railway station. They are now in the possession of Mr. Nārāyaṇ Bhārati, a resident of Pattan. When Mr. Cousens copied the plates, they were held together by one ring, which had been cut, but not recently. The second ring, which probably bore the seal, was missing. To judge from the impressions, the preservation of the plates seems to be perfect.

The language of the inscription is Sanskrit prose. The date of the grant was the day of an eclipse of the moon (*somagrahaṇa*), which took place on Monday, the 15th day of the bright half of Vaiśākha, in Vikrama-Saṃvat 1148. Mr. Fleet has favoured me with the following calculation of this date:—"The corresponding European date is Monday, 5th May, A.D. 1091. On this date there was an eclipse of the moon, on the full-moon *tithi* of Vaiśākha of northern Vikrama-Saṃvat 1148 expired, or southern Vikrama-Saṃvat 1147 current. The *tithi* ended at about 50 *ghaṭis*, 53 *palas*, after mean sunrise (for Bombay); and so the eclipse should be visible in India. There was an eclipse on the same *tithi* in southern Vikrama-Saṃvat 1148 expired, on the 24th April, A.D. 1092. But here the week-day was Saturday. In northern Vikrama-Saṃvat 1148 current there was no eclipse on the given *tithi*."<sup>3</sup>

The donor was the *mahārājādhirāja* Karnaḍeva, surnamed Trailokyamalla. This is the Chaulukya king Karna I., who, according to Dr. Bühler,<sup>4</sup> reigned from Vikrama-Saṃvat 1120 to 1150. The king issued the order, which contains the grant, from Anahilapāṭaka, and addressed it to the inhabitants of a division of one hundred and twenty-six villages, the chief place of which was Ānandapura. The grant consisted of a piece of land at Laghu-Ḍābhī, *i.e.*, Little Ḍābhī, from the proceeds of which a tank (*ṭāpī*) at Sûnaka was to be maintained. The land granted in Laghu-Ḍābhī was bounded on the north-west by the village of Saṇḍera.

Anahilapāṭaka is, of course, Anhilvād, the capital of the Chaulukyas, and Ānandapura, the modern Vadnagar.<sup>5</sup> Sûnaka is identical with the modern village of Sûnak, where the plates were discovered. To Mr. Cousens I am indebted for the following information about the remaining localities, which are mentioned in the grant:—"The names you give are still the names of villages in the vicinity of Sûnak, and they are placed thus:—Ḍābhī is about one mile south-west of Sûnak, and Saṇḍera, a village considerably larger than either, is about three miles south-west by west of Ḍābhī

<sup>1</sup> [The accompanying facsimile reproduction of the impressions is of the size of the originals.—J. B.]

<sup>2</sup> This place is mentioned in a later Chaulukya grant; *Ind. Ant.*, vol. VI, p. 210, and vol. XVIII, p. 178. [It is a considerable town, 7½ miles south of Siddhapur, and the head-quarters, and probably the original seat in Gujarât of the Kaḍavā Kulambis or Kunbis.—Burgess, *Notes of a Visit to Gujarât in 1869*, pages 53—61.]

<sup>3</sup> [It appears from Oppolzer's *Canon der Finsternisse*, that the lunar eclipse of May 1091 occurred at 3h. 14m. A.M. (Bombay time), on Tuesday, 6th May; but being before sunrise it would be reckoned as belonging to the 5th. The moon was in the meridian 50° west of Bombay, and the eclipse was a partial one of 0·4 digits. That of 24th April 1092 was total and the time of the middle of it was 8h. 3m. P.M., at Bombay.—J. B.]

<sup>4</sup> *Ind. Ant.*, vol. VI, p. 213.

<sup>5</sup> *Asia*, p. 154 and p. 295.

or Laghu-Dābhī, as it is still sometimes called. To tally with the geography of the place, Saṇḍera should be placed in the south-west; but it may be that the land granted was an outlying piece considerably to the south of Laghu-Dābhī and thus lying, in respect to Saṇḍera, in a south-easterly direction. The tank alluded to is, no doubt, the large tank on the north-west corner of the village of Sūnak. It is now ruined, but during the greater part of the year holds a supply of water. The banks around the south, west, and north sides now consist of mounds of old brickwork, the bricks themselves being of the very large old type. I have no doubt the tank was surrounded with stone steps at one time, but, like the great Sahasraliṅga talāo at Pattan, the stone lining has been carried off for other purposes, leaving nought but the under brickwork."

The inscription ends with the names of the writer and of the *dūtaka*, and with the signature of the king. The writer, Kekkaka, was the son of the Kāyastha Vaṭeśvara, who seems to be identical with Vaṭeśvara, the son of the Kāyastha Kāñchana, the writer of a grant of Bhīma I., dated Vikrama-Saṁvat 1086.<sup>6</sup>

It may be noted in passing that a grant of Bhīmadeva, which was lately published by Mr. Fleet,<sup>7</sup> seems to belong to Bhīma I., and not to Bhīma II., as it was written by the same Vaṭeśvara, the son of the Kāyastha Kāñchana, and as the *dūtaka* of both grants was the *mahāsāmdhivigrahika* Śrī-Chaṇḍaśarman. Consequently, the date of Mr. Fleet's inscription, Saṁvat 93, cannot refer to the Simha era, but is probably, as Dr. Bühler took it to be,<sup>8</sup> an abbreviation for Vikrama-Saṁvat 1093.

As in the grants of the later Chaulukya king Bhīma II.,<sup>9</sup> the second syllable of the particle *iti*, which marks the end of this grant, is written in current-hand with a flourish attached. The king's signature also shews current-hand characters, which are different from, and larger than, the letters in the body of the inscription, and is clearly intended for a facsimile copy of the actual sign-manual of Karnadeva.

## TEXT.

## PLATE I.

1. श्री विक्रमसम्बत् ११४८ वैशाख शुद्धि १५ सोमे । अद्योह श्रीमदण-
2. हिलपाटके समस्तराजावलीविराजितमहाराजाधिराजश्रीम-
3. चैलोक्यमङ्गलः<sup>10</sup> श्रीकर्णदेवः स्वभुज्यमानश्रीमदानन्दपुरप्रतिवहष-
4. द्विशत्यधिकग्रामशतान्तःपातिनः समस्तराजपुरुषान् ब्राह्म-
5. शोत्तरास्तन्निवासिजनपदांश्च बोधयत्यस्तु वः संविदितं यथा ।
6. अद्य सोमग्रहणपूर्वणि चराचरगुरुं भगवंतं भवानीपतिम-
7. भ्यर्च्य संसारासारतां विचिंत्य ऐहिकमामुषिकं च फलमंगीक-
8. त्य पित्रोरात्मनश्च पुण्ययशोभिवृद्धये स्ननकग्रामे रसोवि-
9. कठकुरमहादेवेन कारितवाप्यै लघुडाभीग्रामे कुटुं० ज-
10. मपाल । लाला । वकुलस्वामिनां सत्कनामोपलक्षितभूमिः<sup>11</sup> पा-
11. इलां १२ वहति<sup>12</sup> इल ५ इति हलचतुष्टयभूमौ शासननोद-
12. कपूर्वमध्याभिः प्रदत्ता । अस्याश्च भूमेः पूर्वस्यां

## PLATE II.

13. दिशि भट्टारिकाक्षेत्रं । तथा ब्राह्मणरुद्र । नेहा । ला-
14. लाक्षेत्रं च । दक्षिणस्यां मङ्गिरामक्षेत्रं । पश्चिमायां संडेरग्रा-

<sup>6</sup> *Ind. Ant.*, vol. VI, p. 194.

*Ibid.*, vol. XVIII, p. 108.

*Ibid.*, vol. VI, p. 185 and p. 213.

<sup>9</sup> See the facsimile, *Ind. Ant.*, vol. XI, p. 73. and the drawing, vol. VI, p. 195, note.

<sup>10</sup> Read •चैलोक्यमङ्गलः.

<sup>11</sup> Read बह्वी.

15. मसीमा । उत्तरस्थामिव संडेरग्रामसीमा ॥ इति चतुरावाटो-  
 16. पलक्षितां भूमिमेनामवगम्य तन्निवासिजनपदैर्यथादी-  
 17. यमानभागभोगकरहिरस्थादि सर्वमाश्रायवक्ष्यविधेयै-  
 18. भूत्वा ऽस्यै वाप्यै समुपनेतव्यं सामान्यं चैतत्पुष्पफलं मत्वा  
 19. परिपंथना केनापि न कार्या । उक्तं च भगवता व्यासेन । षष्टि-  
 20. वर्षसहस्राणि<sup>12</sup> स्वर्गं तिष्ठति भूमिदः । आच्छेत्ता<sup>13</sup> चानुमंता च  
 21. तान्येव नरकां<sup>14</sup> वसेत् ॥ लिखितमिदं शासनं कायस्थवटेश्व-  
 22. रमुत आक्षपटलिककेककेन । दूतको ऽत्र महासाधिवि-  
 23. ग्रहिकत्रीचाहिल इति [॥\*] श्रीकण्ठदेवस्य ॥

## TRANSLATION.

Om. Vikrama-Samvat 1148, Vaiśākha Śudi 15, on Monday. To-day, here, in the prosperous Anahilapātaka, the illustrious Trailokyamalla, (*alias*) the illustrious Karṇadeva, the *mahārājādhirāja*, who is adorned with a continuous line of kings (*his ancestors*), informs all royal officers connected with the one hundred and twenty-six villages belonging to (*the division of*) the prosperous Ānandapura which is in his (*the king's*) possession, and the Brāhmaṇas and other people who inhabit this (*division*):—

“Be it known to you that, to-day, at the festival of an eclipse of the moon, having worshipped the lord of the world, the blessed husband of Bhavāni (*i.e.*, Śiva), having considered the vanity of the world, and believing in the rewards (*of charity*) in this world and in the next, we gave, in order to increase the merit and fame of our parents and of ourselves, by an edict, with a libation of water, to the tank which the Rasovika (?) Thakkura Mahādeva caused to be constructed in the village of Sūnaka,—*hala* 4, *i.e.*, (*in words*) four ploughs of land, carrying (*i.e.*, requiring as seed corn) 12 *pāḷāṃ* (or 48 *seers*),<sup>15</sup> belonging to the householders (*kuṭumbin*) Jasapāla (*i.e.*, Yaśahpāla), Lālā, and Bakulasvāmin, and designated by (*their*) names, in the village of Laghu-Ḍābhī. On the east of this land is the field of Bhaṭṭārikā, and the fields of the Brāhmaṇas Rudra, Nehā, and Lālā; on the south, the field of Mahisharāma; on the west, the boundary of the village of Saṇḍera; on the north, likewise, the boundary of the village of Saṇḍera. Knowing this land, thus defined by its four boundaries, (*and*) being obedient to (*this*) order on hearing (*it*), the people inhabiting this (*land*) shall deliver for that tank, as they are being levied at present, all shares, enjoyments, taxes, gold, &c. And, remembering that the reward of this meritorious gift is common (*to all*), nobody shall cause obstruction (*to its owner*). And the holy Vyāsa has said:—‘He who gives land remains in heaven for sixty thousand years; both he who takes (*it*) away and he who assents (*to its being taken away*) shall stay as long in hell.’ This edict (*śāsana*) is written by the keeper of records (*ākshapaṭalika*) Kekkaka, the son of the Kāyastha Vaṭeśvara. The messenger (*dūtaka*) for this (*grant*) is the great minister of peace and war (*mahāsāmdhivigrahika*) Śrī-Chāhila.”

(*The signature*) of the illustrious Karṇadeva.

<sup>12</sup> Read षष्टि वर्षसहस्राणि.

<sup>13</sup> Read either आच्छेत्ता or आच्छेत्ता.

<sup>14</sup> Read नरके.

<sup>15</sup> I owe this explanation of the words पाण्डा १२ पण्डि to Dr. Bühler, who remarks on them:—“The translation is merely tentative. *Pāḷāṃ* seems to be the Gujarātī plural of *pāḷā*, which latter I take to be identical with the modern *pāyalī*, ‘a measure of four *seers*’ (or 4·8 pounds).” See Shāpurjī Edalji’s *Gujarātī and English Dictionary*, 2nd edition, s. v. पायली.

## XXXVII.—PRASASTI OF THE TEMPLE OF VADIPURA-PARSVANATHA AT PATTANA.

By G. BÜHLER, PH. D., LL.D., C.I.E.

The subjoined edition of the *Prasasti*<sup>1</sup> of the temple of Pârsvanâtha of Vâḍipura at Anhilvâḍ-Pattana has been prepared according to an excellent paper-impression taken by Mr. H. Cousens and made over to me by the editor.

The inscription is incised on a stone-slab measuring about 28 inches by 16½, and contains 52 lines of ordinary Jaina Nāgarī letters. At the top there are rude representations of two lotuses in the left and right-hand corners, and in the middle a figure, somewhat like a *Nandāvarta*, in the centre of which stands the syllable *hṛa*. The execution is good, and the preservation almost perfect. The language is incorrect Sanskrit mixed with Gujarātī, and a few Persian and Arabic words. Prakriticisms and Gujarāticisms are:—1. 2—*likkhana* for *lekkhana*, *arham* for *arhantam*, l. 16—*bhamḍārī* for *bhāṇḍāgārika*, l. 33—*milana*, l. 45—*bahini* for *bhagini*, *bāī*, 'lady,' l. 47—*paushadhasāla*, as well as a good many Gujarātī names like l. 15—*Uṣavāla*, l. 40—*Osavāla*, ibidem *Sūhavadē* for *Subhagadevī* and so forth. Persian and Arabic words are ll. 3, 26, 33, 39—*pātisāhi*, i. e. *Pādishāh*, ll. 14, 37—*pīra*, 'a Muhammadan saint,' l. 35—*phura-māna*, 'firmān,' l. 48,—*allāī*, 'the Ilāhī era'. The case terminations are mostly omitted, and the rules of euphony are frequently disregarded even in compound words. Of some interest, too, is the inflected form *samvati* from *samvat*, which occurs twice, l. 4 and l. 36. The whole inscription is in prose, with the exception of the *Maṅgala*.

The latter consists of a slightly corrupt Aryā verse, which invokes a blessing on the pious founder of the temple:—

"Hail! May the glorious Jina Pârsva of Vâḍipura, who resides in Pattana, ever grant wealth, prosperity and eternal happiness to him who built the temple of the community (*saṃgha*)."

The next lines, 2-4, give a summary of the contents of the inscription and a date which probably refers to the beginning of the building operations:—

"In the temple of glorious Pârsvanâtha of Vâḍipura, is written the eulogy (*of the founder*), preceded by an account of the succession of the venerable pontiffs of the famous Bṛihat Kharatara-*(gachchha)*, after bowing to the Arhat. In the reign of the Pâushāh, the illustrious Akabbara, in the year 1651 after the time of the illustrious king Vikrama, on the pinth (*lunar day*) of the bright half of Mârgaśīrsha, on the civil day (*called*) Monday (*i. e.*, according to Dr. Schram, on November 16, 1594), under the constellation *Pūrvabhadra* during a lucky planetary hour (*took place*) the first beginning."

The *Paṭṭāvalī*, ll. 4-40, enumerates the following spiritual chiefs of the Kharatara school:—

1. Uddyotanasūri (Klatt,<sup>2</sup> No. 38), who, descending in an unbroken line from the ruler of the faith, the glorious lord Mahāvīra, made *vihāras* resplendent.

2. Vardhamānasūri (Klatt, No. 39), who consecrated the temple (*vasati*) built on Mount Arbuda (Abū) by the *daṇḍanāyaka* Vimāla, and worshipped the *sūrimantra* that had been corrected by the glorious lord Simandhara.

<sup>1</sup> Regarding the temple and inscription see Burgess's *Notes of a Visit to Gujarat* in 1869, pp. 105, 115 ff.

<sup>2</sup> *Indian Antiquary*, vol. XI, p. 248 ff. A complete edition of Khamākalyāṇa's *Kharatara-Paṭṭāvalī* will appear in the forthcoming volume of Professor Weber's *Catalog der Sanskrit und Prakrit-Handschriften*, p. 1030 ff. I have had the privilege of seeing the sheets.

3. Jineśvarasûri I (Klatt, No. 40), who in (*Vikrama Samvat*) 1080 obtained the title *Kharatara* after overthrowing the *Chaityavāsins* in the Darbâr of Durlabharāja, king of Anhilvād.<sup>3</sup>

4. Jinachandrasûri I (Klatt, No. 41).

5. Abhayadevasûri (Klatt, No. 42), who, in consequence of a revelation from the guardian deity of the faith, made known the image of Pārśvanâtha of Stambhanâ (Thâsrâ?) and thereby was freed from his loathsome leprosy, who obtained fame by composing the *Novâṅgī* and other works.

6. Jinavallabhasûri (Klatt, No. 43), who awakened 10,000 Śrāvakas of the Vāgaḍa country (*i. e.*, either eastern Kachch or Dūngarpur) by sending a letter consisting of ten *kulakas*, and exalted the Jaina faith by composing excellently written good poems and various *Śāstras*, such as the *Piṇḍaviśuddhi*.<sup>4</sup>

7. Jinadattasûri (Klatt, No. 44), who by his power subdued the company of the 64 *Yoginīs*,<sup>5</sup> 52 *Vīras*, (and?) *Pīras* of Sindh, who obtained the rank of *Yuga-pradhāna* by reading the golden letters written by Ambaḍa's hand, and by magic walked across the five rivers of the Panjāb.<sup>6</sup>

8. Jinachandrasûri II (Klatt, No. 45), who awakened the illustrious Mahatīyāṇa, chief (*pradhāna*) of the Usavālas (Osvāls) and other clans in Śrīmāla (Bhūmāl), and had the *naramaṇi* in his forehead.

9. Jinapatti (thus all the inscriptions, but Jinapatisûri, Klatt, No. 46), who accomplished the *vidhīpaksha* through the *śaṭtrīṃśadvāda* in the shape of the *Prabodhodaya* and other works which were examined by *Bhaṇḍārī* Nemichandra (??).

10. Jineśvarasûri II (Klatt, No. 47), who consecrated the *Śāntivīravīdhichaitya* in Lāṭhaula-Vijāpura.

11. Jinaprabodhasûri (Klatt, No. 48).

12. Jinachandrasûri III (Klatt, No. 49), who was adorned with the title *Rājagachchha*, because he converted four kings.

13. Jinakuśalasûri (Klatt, No. 50), who consecrated the *Kharatara* temple *vasatī*, the ornament of famous Śātrūmājya.

14. Jinapadmasûri (Klatt, No. 51).

15. Jinalabdhisûri (Klatt, No. 52).

16. Jinachandrasûri IV (Klatt, No. 53).

17. Jinodayasûri (Klatt, No. 54), who granted happiness, *viz.*, the dignity of *saṃghapati* and so forth, by throwing his dress (*over people*) at the *detāṅganāvasura*(?).

18. Jinarājasûri (Klatt, No. 55).

19. Jinabhadrasûri (Klatt, No. 56), who founded excellent libraries in various sacred places.<sup>7</sup>

20. Jinachandrasûri V (Klatt, No. 57).

21. Jinasamudrasûri (Klatt, No. 58), who by magic subdued five Yakshas.

<sup>3</sup> See also Dr. Bhāṇḍārkar's Report of 1882-83, p. 46, where the story is told more fully according to Sumatigaṇin's *Lives of the Yuga-pradhānas*.

<sup>4</sup> See also Bhāṇḍārkar, *loc. cit.*, p. 47, where the list of Jinavallabha's works is given.

<sup>5</sup> Regarding the 64 Joginīs, see Cunningham's *Archaeol. Sur. Rep.*, vol. IX, p. 63 ff.

<sup>6</sup> None of these marvellous feats are mentioned by his pupil Sumatigaṇin, who speaks only of an exorcism; Bhāṇḍārkar, *loc. cit.* In explanation of the last, the *Paṭṭāvalī* says: *Jalubhramopari kambūlāsturanāḍiprakāreṇa pañcānāḍi-śāṭhakāh*.

<sup>7</sup> One of these libraries is, according to the present tradition, the *Bṛīhat-Jñānakosha* at Jesalmir, which is kept in the temple of Pārśvanâtha consecrated by Jinabhadra.

22. Jinahamsasûri (Klatt, No. 59), whom the illustrious *pādishāh* Sikandar (*i.e.*, Sikandar bin Bahlol who ruled A. D. 1489—1510), being astonished at his austerities and meditation, honoured by releasing 500 prisoners.

23. Jinamāṇikyasûri (Klatt, No. 60), who by magic crossed the five rivers of the Panjāb, and prevented (or warded off) a violent attack of the Yavanas (Muhammadans) through the power of his exceeding meditation.

24. Jinachandrasûri VI (Klatt, No. 61), the ruling spiritual head, who conquered many opponents in disputations. He was called by the lord Jalāluddīn, the glorious Pādishāh Akabbara, who was desirous of seeing him, having heard of his immeasurable greatness that unfolded itself in consequence of his stay at Stambhatīrtha (or Cambay) during the rains of (Vikrama) Saṃvat 1648. He met the emperor, pleased him by the multitude of his virtues, and obtained one edict (*phuramāṇa*) forbidding the slaughter of animals during eight days in *Āshāḍha*, and a second protecting the fish in the Gulf of Cambay (*Stambhatīrthasamudra*), as well as the title “the most virtuous, glorious pontiff of the age” (*sattamaśrīyugapradhāna*). Further, at the command of the emperor, he crossed by magic the five rivers of the Panjāb on the twelfth lunar day of the bright half of Māgha, (Vikrama) Saṃvat 1652, and made five *Pīras* appear, by which feats he obtained the distinction of *paramavara*, and so forth, and exalted the *Samgha*. He was attended by *Āchārya* Jinasimha,<sup>8</sup> on whom he had conferred the dignity of *āchārya* in the presence of the emperor Akbar. It was by his advice that the temple of Vādīpura-Pārsvanātha was built.

This list of names fully agrees with the much later one, from which Dr. Klatt made his extracts, and it shows that Dharmasāgara's violent diatribe against the *Kharataras Paṭṭāvalī* in his *Kupakshakauśikāditya*<sup>9</sup> contains some gross misstatements or mistakes. First, Dharmasāgara says that he wrote in Vikrama Saṃvat 1629, and that the head of the Kharataras was in his time Jinahamsa. That is utterly irreconcilable with the statements of our inscription which asserts that his second successor Jinachandra VI was Yugapradhāna in Vikrama Saṃvat 1648 and 1652, and that Jinahamsa himself was honoured by Sultān Sikandar, who ruled until A.D. 1517 or Vikrama Saṃvat 1573. This latter assertion, on the other hand, agrees with the dates of Dr. Klatt's *Paṭṭāvalī*, where it is said that Jinahamsa died in Vikrama Saṃvat 1582. Secondly, Dharmasāgara erroneously omits in his *Kharataras-Paṭṭāvalī* the name of Jinasamudra between Jinachandra V and Jinahamsa. Thirdly, he puts Jinavardhana in Jinabhadra's place, though an incidental remark of his regarding a *Kharataras-Paṭṭāvalī*, incised in Vikrama Saṃvat 1505 in the temple at Jesalmīr, shows that he was aware of Jinabhadra's position. Dr. Klatt's *Paṭṭāvalī* states that Jinavardhana indeed was first made Yugapradhāna, but deposed for misbehaviour, and that Jinabhadra was put into his place. Since Dharmasāgara, as would appear, intentionally omits the latter and names the sinner, it looks as if he had wished to taunt his opponents with this misfortune. I may add that the date of the Jesalmīr *Paṭṭāvalī*, given by Dharmasāgara, is wrong. According to the notes which I took at Jesalmīr in 1873, Jinabhadra is named, on the large slab in the temple of Pārsvanātha, as *paṭṭadhārin* in Vikrama Saṃvat 1473. This date differs also by two years from that in Dr. Klatt's extracts, according to which Jinabhadra was installed as spiritual head of the Kharataras in Vikrama Saṃvat 1475.

<sup>8</sup> This is no doubt his successor, No. 62 of Klatt's list.

<sup>9</sup> See Dr. Bhāṇḍārkar's *Report of 1883-84*, p. 148 ff.



These facts, I think, show that Dharmasāgara's statements regarding other schools can only be used with great caution.

The events from the lives of the various Yugapradhānas reported in the inscription are for the greater part well-known, and those which are new, are mostly not particularly interesting. The account of the last Jinachandra's relation to the emperor Akbar, forms, however, an exception. The later *Paṭṭāvalī*, from which Dr. Klatt made his extracts, boldly asserts that this worthy converted the emperor Akbar to Jainism. The statements of our inscription are much more moderate and much more credible. They show, too, how the later fable arose. The Muhammadan historians admit,<sup>10</sup> regarding Akbar, that "*Samanis and Brahmanas managed to get frequent private interviews with His Majesty,*" and that "*they brought proofs, based on reason and testimony, for the truth of their own and the fallacies of other religions, and inculcated their doctrines so firmly, and so skilfully represented things as quite self-evident which require consideration, that no man, by expressing his doubts, could now raise a doubt in his Majesty.*" As the term "*Samanis*" means ascetics, and includes the Jaina monks, there is no reason for doubting the assertion that Jinachandra, the head of the great Kharatara community, was granted admission to Akbar's religious discussions. Nor is it incredible that the emperor granted him the two *firmāns* and the title mentioned in the inscription. More doubtful is the statement that Jinachandra pretended to perform miracles before Akbar, and that his pupil received the dignity of Āchārya in the emperor's presence. With respect to the first point it must however be borne in mind that the Jaina Sūris, even in the present day, claim to possess supernatural powers, and that, according to all accounts, they formerly often tried to impose on credulous kings by what can only be called jugglery. It seems to me, therefore, not absolutely impossible that Jinachandra may have attempted some trick in order to gain Akbar's confidence. In favour of the second point a note in Dr. Klatt's *Paṭṭāvalī* may be brought forward, according to which Jinasimha received the *āchāryapada* in the winter of Vikrama Samvat 1649 at Lahore, which, according to the Muhammadan writers, at the time was the imperial residence. Nevertheless it is difficult to believe that Akbar should have gone to the Jaina temple where the ceremony must have taken place. The difficulty would disappear if we might take *śrīpātisāhisamaksham* to mean that Jinasimha accompanied his teacher into the imperial presence and was introduced as one worthy of the *āchāryapada*.

The remainder of the inscription, lines 40-52, contain the *Prāśasti*. The pedigree of the founder of the temple, who belonged to the Osvāl clan and the line of Mantrin Bhīma, is given as follows :—

	Mantrin Chāmpā married to Sūhavade.
	Mantrin Mahipati married to Amarī.
	Mantrin Vastupāla married to Siriyāde.
	Mantrin Tejapāla married to Mānū.
Sāha Amaradatta" (the ornament of the Kukeśa-race)	married to Ratanāde.
Ratnakumyaraṇi	married to Sobhāgade.

<sup>10</sup> Eliot's *History of India*, vol. V, p. 528.

| <sup>11</sup> He seems to have been an adopted son.

Moreover, a sister, probably of Ratnakumyārājī, named *Bāī Vāchhi*, and a daughter, *Bāī Jīvañi*, are mentioned as co-founders of the temple. The image of the temple was consecrated in (Vikrama) Samvat 1652, in the *Allāī*, i. e., Ilāhī year 41, on the twelfth lunar day of the dark half of Vaiśākha, a Monday, under the constellation Revatī. The Ilāhī year 41 began on the 10—11th March of 1596.<sup>12</sup> The Vikrama year must be, as the preceding date (l. 36) Samvat 1652, Māgha sudi 12, shews—the southern one, which began on Kārttika sudi 1 in A.D. 1595. The date corresponds according to Dr. Schram's calculation with Thursday, May 13, A. D. 1596.

## TEXT.

L. 1. ॥ श्री ॥ स्वस्ति श्रीवाडीपुरपार्श्वजिनसंघचैत्यकाराय ।

लक्ष्मीसुदयं त्रेयः । प-

2. त्तनसंस्थः करोतु सदा ॥ १ [ ॥ ]<sup>13</sup>  
श्रीवाडीपुरपार्श्वनाथचैत्ये । श्रीवृहत् खरतरगुरुपद्मवली-
3. लिखनपूर्वं प्रशस्तिर्लिख्यते । अहं नत्वा । पातिसाहिश्रीभक्तव्यरराज्ये । श्रीविक्रमनृपसम-<sup>14</sup>
4. याखंवति १६५१ मार्गशीर्षसितनवमीदिने सोमवारे । पूर्वभद्रपदनक्षत्रे । शुभवेला-<sup>15</sup>
5. यां आदिप्रारंभः । शासनाधीशश्रीमहावीरस्वामिपद्माविच्छिन्नपरंपरया उद्यत् विहाराद्यो-<sup>16</sup>
6. तिश्रीउद्योतनसूरि । तत्पद्मभाकरप्रवरविमलदंडनायककारितार्बुदाचलवसतिप्रतिष्ठापक ।<sup>17</sup>
7. श्रीसीमंघरस्वामिशोधितसूरिमंत्राराधकश्रीवर्धमानसूरि । तत्पद्म० । अणहिल्लपत्तनाधी ।<sup>18</sup>
8. शदुर्लभराजसंसच्चैत्यवासिपक्षविद्येश्रीलक्ष्मिकदशग्रतसंवत्सरप्राप्तखरतरबि-
9. रुदश्रीजिनेश्वरसूरि । तत्पद्म० । श्रीजिनचंद्रसूरि । तत्पद्म० । शासनादेव्युपदेशप्रकटित-
10. दुष्टकुष्टप्रमाथहेतुस्तंभनपार्श्वनाथ । नवांगीहृत्वाद्यनेकशास्त्रकरणप्राप्तप्रतिष्ठश्री-<sup>19</sup>
11. अभयदेवसूरि । तत्पद्म० । लेखरूपदशकुलकप्रेषणप्रतिबोधितवागडदेशीयदशसह-
12. सश्रावक । सुविहितहितकवितक्रियाकरणपिंडविशुद्धादिप्रकरणप्रकरणजिनशासन-<sup>20</sup>
13. प्रभावकश्रीजिनवक्त्रभसूरि । तत्पद्म० । स्वशक्तिवशीकृतचतुःषष्टियोगिनीचक्रद्विपंचा-
14. शहीरसिंधुदेशीयपीर । अंबडश्रावककरलिखितस्वर्णाक्षरवाचनाविर्भूतयुगप्रधा-
15. नपदवीसमलंकृतपंचनदीसाधकश्रीजिनदत्तसूरि । तत्पद्म० । श्रीमालउग्रवालादिप्रधान-
16. श्रीमहतीयाणप्रतिबोधक । नरमणिमंडितभालखलश्रीजिनचंद्रसूरि । तत्पद्म० । भंडारीने-
17. मिचंद्रपरीक्षितप्रबोधोदयादिग्रंथरूपषट्त्रिंशद्वादसाधितविधिपक्षश्रीजिनपत्तिसूरि<sup>21</sup>
18. तत्पद्म० । लाठउलवीजापुरप्रतिष्ठितशान्तिवीरविधिचैत्यश्रीजिनेश्वरसूरि । तत्पद्म-
19. ० । श्रीजिनप्रबोधसूरि । तत्पद्म० । राजचतुष्टयप्रतिबोधोद्धरराजगच्छसंज्ञाशोभित ।
20. श्रीजिनचंद्रसूरि । तत्पद्म० । श्रीशत्रुंजयमंडनखरतरवसतिप्रतिष्ठापकविख्याता-
21. तिश्यलक्षश्रीजिनकुशलसूरि । तत्पद्म० । श्रीजिनपद्मसूरि । तत्पद्म० । श्रीजिनलक्ष्मि-
22. रि । तत्पद्म० । श्रीजिनचंद्रसूरि । तत्पद्म० । देवांगनावसरवासप्रचेपोदितसंघपतिपदा-<sup>22</sup>

<sup>12</sup> Elliot's *History of India*, vol. V, page 247, note.

<sup>13</sup> Metre *Āryā*, with a metrical fault in the first line, which may be corrected by writing °पार्श्वजिनः.

<sup>14</sup> Read लेखनं; चर्चनं.

<sup>15</sup> Read शुभं.

<sup>16</sup> Read उद्यत्विहारीहरीति—उद्योतनं.

<sup>17</sup> Dele stop at the end of the line.

<sup>18</sup> Dele stop at the end of the line. तत्पद्म० stands for तत्पद्मभाकर, as may be seen from l. 6.

<sup>19</sup> Read शासनदेवी; कुठं.

<sup>20</sup> Read कविता.

<sup>21</sup> Read षट्त्रिंशद्वादं.

<sup>22</sup> Read °वासः प्रचेपो.

- L. 23. द्युदयश्रीजिनोदयसूति । तत्पट्ट० । श्रीजिनराजसूरि । तत्पट्ट० । स्थानस्थानस्थापित-<sup>23</sup>  
 24. सारञ्चानभांडागारश्रीजिनभद्रसूरि । तत्पट्ट० । श्रीजिनचंद्रसूरि । तत्पट्ट० । पंच-  
 25. यक्षसाधकविशिष्टक्रियश्रीजिनसमुद्रसूरि । तत्पट्ट० । तपोध्यानविधानचमत्कृ-  
 26. तश्रीसिकंदरपातिसाहिपंचशतबंदिमोचनसम्मानितश्रीजिनहंससूरि । तत्पट्ट०  
 27. पंचनदीसाधकाधिकध्यानबलशकलीकृतयवनोपद्रवातिशयविराजमानश्री-  
 28. जिनमाणिक्यसूरि । तत्पट्टालंकारसारदुर्वारवादिविजयलक्ष्मीशरणपूर्वकि-  
 29. यासमुद्रणस्थानस्थानप्राप्तजयप्रतिदिनवर्द्धमानोदयसदयसन्नयत्रिभुवन-  
 30. जनवशीकरणप्रवणप्रणवध्यानोपशोभितपवित्रसूरिमंत्रविहितलयदू-  
 31. रीकृतसकलवादिस्मयनिजपादविहारपावितावनितल अनुक्रमेण संवत्  
 32. १६४८ श्रीस्तंभतीर्थचतुर्मासकस्थानसमुद्रूतामितमहिमश्रवणदर्शनोक्तं-  
 33. ठित । जलालुदीनप्रभुपातिसाहिश्रीमदकब्बरसमाकारणमिलनस्वगुणगण-  
 34. तम्भनोनुरंजनसमासादितसकलभूतलाखिलजंतुसुखकारि आषाढाष्टाहि-  
 35. कामारिफुरमाणश्रीस्तंभतीर्थसमुद्रमीनरक्षणफुरमाणतत्पट्टसत्तमश्रीयु-  
 36. गप्रधानपदधारक तद्वचनेन च । नयनशरसरसामितसंवति माघसितहा-  
 37. दशीशुभतिथौ अपूर्वपूर्वगुर्वान्नायसाधितपंचनदीप्रकटीकृतपंचपोरप्राप्तप-  
 38. रमवरतदादिविशेषश्रीसंघोन्नतिकारकविजयमानगुरुयुगप्रधानश्री १०८  
 39. श्रीजिनचंद्रसूरिसूरीश्वराणां । श्रीपातिसाहिसमक्षस्वहस्तस्थापितआचार्य-  
 40. श्रीजिनसिंहसूरिसपरिकराणामुपदेशेन । ओसवालज्ञातीयमंत्रिभीमसंताने  
 41. मं चांपा भार्या सृष्टवदे । तत्पुत्र मं महिपति तद्वार्या अमरी तत्पुत्र मं वस्तुपाल  
 42. तद्वार्या सिरियादे । तत्पुत्र मं तेजपाल तद्वार्या आ मानू । तत्कुक्षिसरोमराल अ-  
 43. र्थिजनमनोभिमतपूरणदेवसालदेवगुरुपरमभक्तविशेषती जिनधर्मानुरक्तस्त्रां-  
 44. तकुक्केशवशमंडन साह अमरदत्त भार्या रतनादे । तत्पुत्र रत्नकुंयरी । तद्वार्या ॥  
 45. सोभागदे । बहिनि बाई वाक्की । पुत्री बाई जीवणी । प्रमुखपुत्रपौत्रादिसारपरिवारयुतेन  
 46. तेन । श्रीअणहिल्लपुरपत्तनशृंगारसारसुरनरमनोनुरंजनसुरगिरिसमानचतुर्मुख-  
 47. विराजमानप्रधानविधिचैत्यं कारितं ॥ श्रीपौषधशालापाटकमध्ये । तदनु कर-  
 48. करणकायकुप्रमितसंवत् अज्ञाई ४१ वर्षे । वैशाख वदि हादशीवासरे गुरु-<sup>24</sup>  
 49. वारे रेवतीनक्षत्रे । शुभवेलायां महामहःपूर्व । प्रतिमा श्रीवाडीपार्श्वनाथस्य स्था-  
 50. पिता । एतत् सर्वं देवगु[ह]गोत्रजदेवीप्रसादेन वंद्यमानं । पूज्यमानं समस्तश्रीसं-  
 51. घसहितेन चिरं जीयात् । कल्याणमस्तु । एषा पट्टिका पं० उदयसारगणिना लिपी-  
 52. कृता । पं० लक्ष्मीप्रमोदमुनि आदरेण ॥ कारिता गजधरगल्लोकेन । शुभं भवतु नित्यं [॥]

<sup>23</sup> Read श्रीजिनोदयसूरि.<sup>24</sup> Read वैशाख०.

## XXXVIII.—TWO CHANDELLA INSCRIPTIONS FROM AJAYGADH.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

## I.

## ROCK INSCRIPTION OF VĪRAVARMAN; OF THE VIKRAMA YEAR 1317.

According to Sir A. Cunningham,<sup>1</sup> this inscription is at Ajaygadh, a hill-fort about 16 miles in a straight line south-west of Kālañjar, Long. 80° 20' E., Lat. 24° 54' N., *Indian Atlas*, quarter-sheet 70, N.E. It is engraved on a rock, with a crack dividing it into two portions, and contains altogether fifteen lines, of which the first seven lines are on the proper right and the following eight on the proper left side of the crack. The writing of the right-hand portion covers a space of about 2' 4½" broad by 1½" high, that of the left-hand portion a space of about 3' broad by 6½" high. It is on the whole fairly well preserved, and everything of historical importance may be read with certainty throughout. But, towards the end, the rubbings at my disposal (owing, probably, to the condition of the rock) are not at all distinct, and in consequence the exact wording of one or two passages in the concluding lines, of minor importance, remains doubtful, and about a dozen *aksharas* are altogether illegible. The size of the letters is about ¾". The characters are Nāgarī of the 13th century. The language is Sanskrit and, with the exception of the introductory *om om siddhiḥ* and the date at the end, the inscription is in verse. It was composed by Ratnapāla, a son of the poet Haripāla and grandson of the poet Vatsarāja (verse 21), and engraved by the artisan Rāma (verse 22). As regards orthography, *b* is denoted by the sign for *v* in *vālo*, line 5, *amudhi*, line 6, *vah-* line 13, and *vudhah*, line 14, but not in *babhūva*, lines 8 and 10; the dental *ś* is used for the palatal in *vamsaḥ* and *vamse*, lines 2 and 8, *yaśasvinī*, line 13, *suśānta*, line 14, and *visuddhātmā*, line 15; and the palatal for the dental in *śato*, line 8, *śatā*, line 9, and *-kāśā[raṁ]*, line 13; and *sh* is employed for *kh* in *Vaiśāsha-*, line 15.

The proper object of the inscription is, to record (in verses 18-20) that Kalyānadevī, the wife of the (Chandella) king Vira or Viravarman, built a well, called the Nirjara-well, and in connection with it a hall, within the fort of Ajaygadh, which, in other inscriptions is called Jayapura, but is here apparently denominated Nandipura. And by way of introduction the inscription in verses 2-9 treats of the ancestors of the king, and in verses 10-13 gives an account of Kalyānadevī's own descent. From the latter we learn that in the race of Dadhīchi there was one [Chā]dala, whose son was Śrīpāla, whose son again was Maheśvara, 'to be revered even by crowned heads.' Maheśvara married Vesaladevī (?), a daughter of the prince Govindarāja, and their daughter was Kalyānadevī, who became the chief queen of the king Vira. Nothing is known to me of the queen's ancestors from other inscriptions.

<sup>1</sup> See Sir A. Cunningham's *Archaeological Survey of India*, vol. XXI, p. 51. The inscription has not been previously edited, but a photo-lithograph of it will be found *ib.*, plate xiii. And an abstract of the contents of the inscription as read by a Simla Pandit, is given *ib.*, p. 51. Of this abstract I can only say that the Pandit has done his work very carelessly. Thus—the name of Sallakshana he has read Sulakshana; between Madana and Trailokyavarman he has inserted Paramardin; to Trailokyavarman he has given two sons, Yaśovarman and Viravarman, while the inscription does not mention any Yaśovarman at all; and Kalyānadevī he has made the daughter of Rāja Govinda, while in reality she is the wife of the daughter of Maheśvara and granddaughter, by her mother's side, of Govindarāja. Moreover, he has interpreted the date of the inscription to be Vikrama 1312, while it is really, in words and figure, 1317. My own text of the inscription is prepared from Sir A. Cunningham's rubbings, kindly placed at my disposal by Mr. Flett.



TEXT.<sup>5</sup>

- L. 1. श्री<sup>6</sup> श्री सिद्धिः ॥  
 अर्द्धमीशतनोर्दृष्टा शिलोच्चयसुताहृतं ।  
 ई[र्ष्य]येव कृशा श्रीर्षे पातु वो<sup>7</sup> ऽमरवाहिनी ॥  
 स्मरैकमित्रं नयनप्रमो-
2. दी जीयाक्कि(च्छि)रोभूषणः ।  
 इन्दुर्यतः श्रीचपलत्वदीपनोदी धरायामुदियाय वं ।  
 कुम्भोद्भवः कर्णपयोधिपाने प्रजेश्वरो नूतनराज्यसृष्टौ ।  
 त[त्वा]-
3. स विद्याधरगीतकीर्त्तिः श्रीकीर्त्तिवर्धनचितिपु ।  
 सल्लक्षणो मालवचेदिलच्छीलुं[टा]कखड्गः चित्तिपञ्च त[त्वा] ।  
 जयैकधामा जय-
4. वर्धदेव[स्तस्मा]च्च राज्यं प्रशशास [धी]  
 पृथ्वीवर्मा ऽभवत्तस्माद[थ] राजा पृथूपमः ।  
 ततोपि मदनः क्षामुद्राज्ये ऽभूद्रिपुमन्मयः ॥ ५ ॥<sup>10</sup>  
 अथाभव[च्छो]-
5. [प]रमर्दिराजो वा(वा)लीपि नेता रिपुर्वं ।  
 [साम्ना]ज्य[ल]क्ष्मीर्यमिहानुरक्ता पतिवरेवाशु समाजगाम ।  
 त्रैलोक्यवर्धनचितिपो ऽथ राज्यं [श]-
6. [शास दु]र्गप्रविधानवेधाः ।  
 तुरुष्ककुल्यांशु(कु)धिमन्धा[त्री]समुवृत्तिं विष्णुरिव प्रतन्वन् ॥ ७ ॥  
 रणाजिरे कृत्तरिपुप्रवीरप्रियासिसंमीदितनाकक[न्य]ः ।  
 तस्यात्मजो वीर[महो]-
7. महेशो जयत्यसौ निर्मलवीरधर्मः ॥ ८ ॥  
 तार्क्ष्य(क्षी)ण वल्गन्विहरन्वृषेण दुष्टप्रहन्ता रिपुरा[शि]मेता ।  
 किं विष्णुरीशः किमु वेति दृष्टो जयत्यसौ विश्वजनेर्धमस्यः ॥ ९ ॥
8. दधीचिवंसे(शे) ऽद्भुतसत्य[धा]मा श्री[चा]दलो<sup>12</sup> ऽभूद्भुजजन्मवन्द्यः ।  
 अ[था]स्य साचादिव वीरधर्मा(र्मे)<sup>13</sup> श्रीपाल इत्यास शु(सु)तो वरिष्ठः ॥  
 मूर्ध्नाभिषिक्तैरपि वंदनीयो महेश्वरस्तत्तनयो बभू-
9. व ।  
 यं राजमानं वृष[ली]लयैव यथार्थनामानमुदाहरन्ति ॥ ११ ॥  
 गोविंदराजचित्तिपालपुत्री तेनोपयेमे सुचरित्रश्री(सी)मा ।  
 लोकोत्तरैर्यां चरितैः प्रपूज्या शिवेव नित्यं पतिदेवतानां ॥ १२ ॥  
 नाम्ना [विस ?]-

<sup>5</sup> From the rubbing.<sup>6</sup> Expressed by a symbol.<sup>7</sup> Originally वी ; altered to वो.<sup>8</sup> Metre, Śloka (Anuṣṭubh).<sup>9</sup> Metre of verses 2-4, Upajāti.<sup>10</sup> Metre, Śloka (Anuṣṭubh).<sup>11</sup> Metre of verses 6-12, Upajāti.<sup>12</sup> The *akṣara* in brackets may possibly be<sup>13</sup> This correction may have been made after original.

- L. 10. लदेवीति सौंदर्यगुणशालिनी ।  
 कल्याणदेवीति सुता तस्या अथ यशस्विनी ॥ १३ ॥<sup>14</sup>  
 सयं सदा श्रीरिव कैटभारः[.] श्रीवीर[राज्ञो] महिषीत्वमाप्ता [।<sup>15</sup>]  
 मनोहरैः[.] स्व[चरितैरुदारैर्बभूव पुण्यैः परिकीर्त्तनीया ॥ १४ ॥<sup>16</sup>  
 किं व[र्ण्य]ते चारुचरित[मो]मा विशुद्धकीर्त्ति-
11. प्रथिता जगत्यां ।  
 या सत्यवाचा भुवनप्रसिद्धं धर्मप्र[भं] तं महिमा जिगाय ॥ १५ ॥  
 तेषां वं[द्यत]मा वशिष्ठदयिता स्थाणीः शरीरार्द्धकं  
 भ्राजिष्णुं गिरिजां नमन्ति किल ते गंगापि तेः संसृता ।  
 ते [काम]प्रमदास्तुतिव्यवसिता येषां न दृग्गोचरा  
 [सत्या ?]-
12. [द्यैः] प्रथिता गुणैः शुचितनुः कल्याणदेवी [गि]रा ॥ १६ ॥<sup>16</sup>  
 [आयुः]श्रीवयसां स्थितिं कमलिनी[प]त्रोन्नसहारिण-  
 स्तुत्यां प[र्ण्य]नत[भ्रुवो ?] निपति[ता] भोहांधकारे घने ।  
 [एकां] कीर्त्तलतां विलोक्य सुचिरं स्थासुं तदुत्पत्तये  
 सत्यौदार्यगुणा ८ — ८ मचिरात्कल्या[ण]-
13. देवी [गिरा] ॥ १७ ॥  
 [स्थली ?] मथेयं व(व)लिश[स्त्र ?]गु[मां] निश्चित्य चक्रे कृपया परीता ।  
 जीवातवे पूर्ण[त]नुं पयोभिः सुधोपमैर्निर्जरकूपमेनं ॥ १८ ॥<sup>17</sup>  
 मा पा[त्र]१९ प्रददावे[कं]१९ निर्जरस्थ यम(श)स्विनी ।  
 पुण्य[मे]२० तत्पप(पा)याश्च मंडपं रुचिरं व्यधात् ॥ १९ ॥<sup>21</sup>  
 सागरीपमकाशा(सा)[रं ?]
14. [महाशे ?] खर[मं]दिरं ।  
 [नां]दीपुर् [च]कागमौ यशोधवलतावनिः ॥ २० ॥  
 वत्सराजकवेः पौत्रो हरिपालकवेः [सु]तः  
 रत्नपाल इमां शुभां प्रशस्तिमकरोद्दु(हु)धः ॥ २१ ॥  
 सगरंद्ग्निसुधांसु(शु)मिते<sup>22</sup>
15. विक्रमवत्सरे ।  
 उच्चकार विभु(शु)द्वात्मा विदग्धो राम[नाम]कः ॥ २२ ॥  
 संवत् १३१७ रा श्रीजे[त]नव्यापारे ॥ श्रीमद्दीरवर्म्भराज्ये ॥ वैशाख(ख)शुदि १३  
 गुरौ ॥<sup>23</sup> . . . . . ॥

<sup>14</sup> M. tra, Ś. ka (Anushtubh).

<sup>15</sup> Metre of verses 14 and 15, Uplāti. [In páda 3 of verse 14, the metre requires स्वेचरिते<sup>20</sup>.]

<sup>16</sup> Metre of verses 16 and 17, Śāṇḍilyavikrīḍita.

<sup>17</sup> Metre, Uplāti.

<sup>18</sup> The *akṣara* in brackets appears to be वे, altered to व.

<sup>19</sup> Of this *akṣara* only the sign of the *anusvāra* is doubtful.

<sup>20</sup> This *akṣara* appears to be मे, altered to मै.

<sup>21</sup> Metre of verses 19-22, Śloka (Anushtubh).

<sup>22</sup> This *akṣara* has मधुमधुमिति.

<sup>23</sup> . . . . . about eleven *akṣaras* (probably containing a blessing), which are illegible in the rubbing.

## TRANSLATION.

Om ! Om ! (*May*) success (*attend*) !

(*Verse 1.*) May the divine Gaṅgā on Śiva's head protect you, (*she who is*) attenuated as it were with jealousy, at seeing half his body appropriated by the daughter of the mountain !

(2.) Glory be to that one friend of the god of love, who gladdens the eyes (*and is*) the head-ornament of the moon-crested (Śiva),—the moon, from whom here on earth there has sprung a race which has freed Fortune from the blemish of fickleness !

(3.) In that (*race*) there was a ruler over the earth whose fame is sung by the Vidyādhara, (*who was*) the pitcher-born (Agastya<sup>24</sup>) in swallowing that ocean—Karna, (*and*) the lord of creatures in creating anew the kingdom,<sup>25</sup>—the illustrious Kīrtivarmān.

(4.) From him (*sprang*) the prince Sallakṣhaṇa whose sword took away the fortune of the Mālavas and Chedis; and after him the valiant Jayavarmadeva ruled the kingdom, whose one glory was victory.

(5.) After him Prithivīvarman was king, similar to Prithu; and then Madana ruled over the kingdom, a god of love<sup>26</sup> to opponents.

(6.) Then came the illustrious king Paramardīn, who, as a leader, even in his youth, struck down opposing heroes, (*and*) to whom the fortune of universal sovereignty quickly came, like an enamoured damsel choosing him of her own free will.

(7.) Then the prince Trailokyavarman ruled the kingdom, a very creator in providing strong places. Like Viṣṇu he was, in lifting up the earth, immersed in the ocean formed by the streams of Turushkas.

(8.) Victorious is his son Vīra, that ruler of the earth of spotless bravery who has delighted the damsels of heaven by sending them, as lovers, the hostile heroes whom he cut down on the field of battle.

(9.) Victorious (*and*) to be worshipped by all men is he whom, when he strikes down the wicked (*and*) disperses crowds of opponents, people gaze at—wondering whether he be Viṣṇu riding on Garuḍa or Śiva roaming about on his bull.—

(10.) In the race of Dadhichi there was the illustrious [Chā]dala, endowed with marvellous true glory, an object of reverence for the Kshatriyas; and he had a most excellent son, named Śrīpāla, who was bravery, as it were, incarnate.

(11.) His son, to be revered even by crowned heads, was Maheśvara, whom people declare to be properly so named, when he disports himself, valiant like a bull.

(12 and 13.) He married the prince Govindarāja's daughter, unsurpassed for virtuous conduct, who, for her extraordinary deeds, like Śiva's wife, must always be honoured by faithful wives,—the lady Vesaladevī (?), endowed with both beauty and excellent qualities. Her daughter, now, is Kalyāṇadevī, of great renown.

(14.) When she became the chief queen of the illustrious king Vīra, like unto Śrī (*when she became the wife*) of the enemy<sup>27</sup> of Kaiṭabha, this lady by her pleasing, noble and holy deeds became famous for ever.

<sup>24</sup> The sage Agastya is fabled to have swallowed the ocean.

<sup>25</sup> Or, perhaps, 'in creating new kingdoms.'

<sup>26</sup> In the original the passage is quite clear, and admits of no other interpretation than the one given above. The word *ma-lana* itself is one of the synonyms of *manmatha*.

<sup>27</sup> i. e., Viṣṇu.



(15.) What need is there to describe her, unsurpassed for pleasing conduct (*and*) well-known the earth over for her pure fame,—her, who by truthful speech has at once surpassed that world-renowned lord of justice (Yudhishthira)?

(16.) To some Vāśiṣṭha's wife<sup>28</sup> is an object of reverence; others indeed adore the splendid daughter of the mountain who is the half of Śiva's body; some again have glorified Gaṅgā, (*and*) others take pains to praise the beloved of Kāma. They all cannot have set eyes on the unblemished Kalyāṇadevī, who for truth and other excellent qualities is famed in song.

(17.) Having perceived that life, fortune, and the charms of youth stay no longer than the water which glitters on a lotus-leaf, that widely praised beautiful women(?) have fallen into the gross darkness of delusion, (*and*) that the creeper of good fame alone is everlasting, Kalyāṇadevī, to make that (*creeper of fame*) grow, . . . . the qualities of truth and generosity.

(18.) Then, having ascertained that (*this*) spot is guarded by the arms of strong men (?), she, full of compassion, made this *Nirjara*<sup>29</sup> well, filled with nectar-like water, to sustain life.

(19.) She, of great renown, gave for the *Nirjara* (*well*) one drinking cup (?) and she built this pure, bright hall for the supply of water (?).

(20.) She, who has brightened the earth with her fame, has made at Nāndīpura a tank which resembles the ocean, (*and*) a hall with a lofty top (?).—

(21.) The intelligent Ratnapāla, a son of the poet Haripāla and grandson of the poet Vatsarāja, has composed this pure eulogy.

(22.) In the Vikrama year measured by the seas (7), the moon (1), the fires (3), and the moon (1), has the pure-minded, skilful Rāma engraved it.

In the year 1317, during the office of the Rāuta, the illustrious Jetana (?), in the reign of the illustrious Viravarman, on Thursday, the 13th of the bright half of Vaiśākha.

. . . . .

## II.

### ROCK INSCRIPTION OF THE TIME OF BHOJAVARMAN.

This inscription<sup>1</sup> is on a rock near the "Tarhaoni" or "Tirhawan" gate of the fort of Ajaygaḍh. It contains sixteen lines of writing which cover a space of about 6' 10 $\frac{1}{2}$ " broad by 2' 3" high. The first fifteen lines extend over the whole breadth of the inscribed surface; the last line measures only 1' 4" in length, and is engraved in very small characters close below the beginning of line 15. With the exception of about ten *aksharas* at the commencement of line 15 which either have gone altogether or are greatly damaged, and the whole of the short line 16 which is illegible in the rubbing, the writing is well preserved. The size of the letters in lines 1-15 is about 1 $\frac{1}{8}$ ". The characters are the peculiar kind of Nāgarī which we find also in several Mahobā and Kālāñjar inscriptions of the 12th and 13th centuries, and the special features of which

<sup>28</sup> i. e., Arundhati.

<sup>29</sup> i. e., 'not growing old, never failing.'

<sup>1</sup> See Sir A. Cunningham's *Archaeological Survey of India*, vol. XXI, pp. 47, 53, and 88. The inscription has not been previously edited, but a photo-lithograph of it was published by Sir A. Cunningham, *ibid.*, plate xv. I edit it from Sir A. Cunningham's own rubbing, kindly placed at my disposal by Mr. Fleet.

may be seen in the photo-lithographs,<sup>2</sup> published in *Archæological Survey of India*, vol. XXI, plates xv and xxi-xxiii. Here I need only state that in the present inscription it is somewhat difficult to distinguish between the signs for *ch* and *v*, those for *chch*, *vv*, and *gh*, and those for *p* and *b*; and that a sign representing both the *jihvāmūliya* and the *upadhmāniya*, which does not differ at all from the ordinary sign for *sh*, has been employed before the words *karaṇās* and *padmā*<sup>o</sup>, in line 2.

The language of the inscription is Sanskrit, and, with the exception of the introductory *om namah Kedārāya*, the whole is in verse. The language is fluent, but not always correct. Thus, to mention some of the most striking mistakes, in line 1 we have *shaṭ-trimśatih* or *shaṭtrimśatah* for *shaṭtrimśat*; in line 4 *niśipati* for *niśāpati* 'the moon'; in line 13 *vānnin* for *vāguin*; in line 15 the form *kriyatām*, derived from the root *kri* 'to make'; and the verses 19 and 20 do not admit of a proper construction. A term, which I have not met with elsewhere, is *viśisha*, in lines 4 and 8, probably denoting the superintendent or commander of a fort. As regards orthography, the consonant *ḍ* is generally denoted by the sign for *v*, when it is preceded and followed by a vowel (e.g., in *vicudha*, line 1, *Savarān*, line 10, etc.), and by its own proper sign, when combined with another consonant (e.g., in *garbbha* and *avilambitam*, in line 3); but we have twice *babhāva*, even after a vowel, in lines 6 and 7. The dental sibilant is nine times used for the palatal (e.g., in *śasi*-, line 1, *śsu* and *saila*-, line 4), and the palatal for the dental in *praśīnair*, line 6, and *riśāsa*-, line 13. Besides it may be noted that, instead of *yy*, we have the conjunct *yy*, in *vigayajya*, lines 8 and 10, and, instead of *khy*, *ksh*, in *Jayākshe*, line 8 (but not in line 11), and *prakhāta*, line 14; and that *ujjvala*, as usual, is spelt *ujjala*, in line 9.

The immediate object of the inscription would appear to be, to record (in verses 28-31) the construction of a temple by Subhaṭa, the superintendent of the treasury of the king Bhoja or Bhojavarman. But in reality the inscription furnishes an account of the clan to which Subhaṭa belonged, or of the more prominent members of that clan, the Vāstavya race of Kāyasthas, some of whom held positions of importance under the Chandella kings Gaṇḍa, Kīrtivarman, Paramardin, Trailokyavarman, and Bhojavarman.

The Kāyastha clan of the Vāstavyas derived its origin from Vāstu, who resided at Ṭakkārikā, one of a group of thirty-six<sup>3</sup> towns which were 'purified by the fact that men of the writer caste dwelt in them' (vv. 2-4). In this clan was born the Ṭhakkura Jājūka, who held a position of trust under king Gaṇḍa, and was honoured by him with the grant of the village of Dugauḍa (vv. 5-7). From him was descended Māheśvara, who by Kīrtivarman was appointed *Viśisha* of Kālāñjara and endowed with the grant (of the village) of Pipalāhikā (vv. 8-9). The next member of the family mentioned is Gadādhara, counsellor and chamberlain of king Paramardin (v. 10), who with his younger brother Jaunādhara fought at Kālāñjara (v. 11), and who had another brother, Mālādhara, also distinguished as a warrior (v. 12). After them came Ālhū, his son Śobhana, and his son Vidana (vv. 13-15). Vidana's son was Vāśe or Vāśeka, who by king Trailokyavarman was appointed *Viśisha* of the fort of Jaya or Jayapura (the present Ajaygaḍh), and endowed with the grant of the village of Varbhavarī. He

<sup>2</sup> Compare also *Journal As. Soc. Beng.*, vol. VI, p. 665, and plate xxxii.

This expression would lead one to look for some territorial name, such as Chhattīpur, but I find only *Chhattīgaḍh*.

defeated one Bhojûka, who had either risen in rebellion against Trailokyavarman or conquered part of his territory, and he generally pacified the kingdom and rendered it secure against foreign enemies. He also built a temple and a tank at Jayapura (vv. 16-20). His younger brother was Ânanda who, as governor of the fort, subdued the wild tribes of Bhillas, Śabarās, and Pulindas (vv. 21-22). Ânanda's son was Ruchira (vv. 23-25), who had three sons, Gopati (v. 26), Mahipāla (v. 27), and Subhaṭa, of whom the last, as stated above, was superintendent of the treasury of king Bhojavarman (vv. 28-30). After verse 31, the inscription has two more verses, the second of which is illegible, and the first of which relates that Mahipāla again had three sons, one of whom was named Kīrtipāla.

The Vāstavya family is mentioned also in other Chandella inscriptions.<sup>4</sup> Thus, the two inscriptions from Mahobā, of which we have photo-lithographs in *Archæological Survey of India*, vol. XXI, plates xxii and xxiii, and one of which is dated in Vikrama 1240, record that in the illustrious great Vāstavya family there was one Sūhila, the son of Hallaṇa (?). An inscription from Ajaygaḍh, referred to *ib.*, p. 53, mentions, according to Sir A. Cunningham, the Ṭhakkura, the illustrious Vidana, who no doubt is the Vidana spoken of in the present inscription. And the inscription from Ajaygaḍh, edited in the *Journal As. Soc. Beng.*, vol. VI, pp. 882-884, in its concluding lines, contains the name of another member of the Vāstavya family of Kayasthas, who is described as *pratolikāvita-Jayapuradurgg-ādhipa*, 'governor of the fort of Jayapura with the street (*pratolikā*) belonging to it.'

The five Chandella kings mentioned in this inscription are all well known from other inscriptions. But attention may be drawn to the circumstance that Kīrtivarman (in verse 9) is here described as the crest-jewel of the princes in the Pitaśaila or Yellow-Mountain districts, a territorial name which, so far as I know, has not been met with elsewhere. The name of Bhojûka, the opponent of Trailokyavarman (whose latest known inscriptional date<sup>5</sup> at present is Vikrama 1298), occurs perhaps in an inscription at Ajaygaḍh<sup>6</sup> of the Vikrama year 1325, which mentions one Abhayadeva, apparently described as the son of Bhojûka.<sup>7</sup>

The town of Ṭakkārikā, and the villages of Dugaṇḍa, Pipalāhikā, and Varbhavarī, which are mentioned in the inscription, I am unable to identify.

The inscription closes rather abruptly, and it neither contains the names of the composer, writer, and engraver, nor is it dated. But, since for the king Bhojavarman we have the date<sup>8</sup> Vikrama 1345, it may be assigned to about the end of the 13th century A.D.

<sup>4</sup> A *Vāstavya-rāmā* is mentioned also in line 27 of the Mallān inscription of the Chedi year 919 = A.D. 1167-68, *Inte*, p. 42, a *Vāstavya-kula* in line 5 of the Set-Mahet inscription of the Vikrama year 1276 = A.D. 1219-20, *Indian Antiquary*, vol. XVI, p. 62; and a *Vāstavya-kīyastha* in an inscription at Garhwa of the Vikrama year 1199, Cunningham's *Archæological Survey of India*, vol. III, plate xxi, l.

<sup>5</sup> See *Indian Antiquary*, vol. XVII, p. 234.

<sup>6</sup> See *Archæological Survey of India*, vol. XXI, plate xxv, l.

<sup>7</sup> Some names are Vajjān, Dugandha, and Khegān, *Indian Antiquary*, vol. XVII, p. 235.

<sup>8</sup> In the inscription of Anand, the son of Bhojavarman, mentioned in the *Journal As. Soc. Beng.*, vol. VI, pp. 882-884. Nana was one of the titles of the Chandella kings, who bore the epithet *Nanaka*.

द्विजसौक्यकृत्तव्यसम्पत्तिः ।

चन्द्रावदनचन्द्राणां सन्निवससुखादिः ॥ २३ ॥

ततः स विद्वान्दण्डिधिर्धनया नदीरमी नान इति पठ्यते ।

यैर्निजवर्षाणामुपेय नाथ स्वसन्निवोदयमातमान ॥ २४ ॥

It is a curious specimen of the kind sent to Bhojavarman. The inscription was composed by the poet Anand, (not Amrapati), or Vāṣṭav, l. 15, expressed in figures and in words (the latter, contrary to the ordinary rule according to which the unit

अष्टादशसहस्रद्विंशत्यसन्निव संवत्सरः).

TEXT.<sup>9</sup>

L. 1.

श्री<sup>10</sup> नमः केदाराय ॥

मङ्गातरङ्गातरलीकृतसर्पराजवे[ष्टा]य चार्धसि[मि]सङ्कविभूषणाय ।  
 कन्दर्पदर्पशमनाय सुरार्चिताय केदाररूपवि[ष्ट]ताय<sup>11</sup> नमः शिवाय ॥ १ ॥<sup>12</sup>  
 षट्त्रिंशतिः<sup>13</sup> करवर्कशनिवासपूता आसन्पुरः परमसौख्यगुणातिरिक्ताः ।  
 तत्तद्वना विवु(बु)धलोकमता वरिष्ठा टकारिका समवनि सुहृदीयकक्षा ॥ २ ॥  
 सर्वो[प]कारकरचै-

2.

कनिधेः स्वकीयवंशस्य पादसुभगस्य द्विजान्वयस्य ।

कल्याणसानसमयस्त्रितये पु[र]ी<sup>14</sup> यां वास्तुः स्वयं समधिगम्य समाससाद ॥ ३ ॥  
 तस्यां श्रुतेर्निन्दसङ्गनिनादितायां वास्तव्यवंशमविनङ्करणात् आसन् ।  
 आशाः समस्तधुवनानि यदीयकीर्त्या पूर्वानि हंसधवनानि विशेषयन्त्या ॥ ४ ॥  
 विद्यावतुर्ह्य कलाः सकलाः समीयुः<sup>15</sup>पद्माभिरा-

3.

ममिव वल्लभमावताकाः ।

यं गर्भसंस्ममविलम्बितमद्वितीयं दुःखं वियोगजमसंहतमुद्वहन्त्यः ॥ ५ ॥  
 तदंशतः स उदपादि नरेन्द्रेण नृपराज्येन<sup>16</sup> बुधि दुर्जयतां मतेन ।  
 जायूकसंज्ञ इति ठकुर[ध]र्मीयुक्तः सर्वोधिकारकरचेषु सदा निवृत्तः ॥ ६ ॥  
 चाराज<sup>17</sup> तं नृपतिमण्डलमण्डनैकं देवं नदाधरमिवाच्युतवासमाश्रयम् ।

4.

कायस्वयंशसिनीगचतादिनेशो चामं दुर्भीडमपि ताम्रकमासु(ह) खेमे ॥ ७ ॥  
 तत्सन्तापी सकलवाङ्मयपारद(द)श्वा<sup>18</sup> भूमूषणं निमिषतेरिव कान्तिभर्ता ।  
 मोहान्धकारकुहरेषु निपातहर्ता माहेन्द्रेण समभवमुद्धताभिसर्ता ॥ ८ ॥  
 यः पीतसै(यै)सविषयेषु महीपतीनां चूडामणिं समनु[सि]ष्य समार्ज्ययत् ।  
 श्रीकीर्त्तिवर्धनपतिं वि-

5.

शिवाभिधानं कालचरस्य पिपलाहिकया समेतम्<sup>19</sup> ॥ ९ ॥

तस्मिन्कुले महति सज्जनलोकगुटे मङ्गाधरः समुदभूषण[वि]भिरामः ।  
 नूनं विचार्य परमर्हि नरेन्द्रेण युक्तः स [कञ्चुकि]तया<sup>20</sup> परया तु धीरः ॥ १० ॥  
 जीषाधरस्तदनुजः सहकर्षणारी सदा रतः समरकर्षणं मोक्षकारी ।  
 ती वीरमार्गमनुसृत्य निरौ नरिष्ठे

6.

कासचरि युयुवतुर्निमिषा[कु]लेन<sup>21</sup> ॥ ११ ॥

तत्रैव मालाधरनामधेयस्तस्य द्वितीयो ऽजनि वीरसुखः ।

सुरेः सदा कल्पतरुप्रभू(स)नैरभ्यर्चितो यः समरेषु रमे ॥ १२ ॥<sup>22</sup>

क्रमेण तस्मिन्प्रभवधर आलू प्रतोलीरुचिराधिकारः [।"]

<sup>9</sup> From the rubbing.<sup>10</sup> Expressed by a symbol.<sup>11</sup> Of the *aksars* in brackets only the vowel is indistinct.<sup>12</sup> Metre of verses 1—11, Vasantatilakā.<sup>13</sup> Probably altered, in the original, to षट्त्रिंशदः. The plural of the numeral is of course grammatically incorrect.<sup>14</sup> Of this *aksars* only the sign of *anusvara* is doubtful.<sup>15</sup> The spelling of this word is quite clear and distinct in the rubbing.<sup>16</sup> Originally चारण, altered to चाराज.<sup>17</sup> Originally सकलवाङ्मयचैः; but the superfluous च appears to have been struck out.<sup>18</sup> Originally समेतम्, but altered to समेतम्.<sup>19</sup> Originally कञ्चुकितया, but clearly altered to कञ्चुकितया.<sup>20</sup> The *aksars* in brackets is somewhat doubtful, and might possibly be read च.<sup>21</sup> Metre of verses 12—14, Upajāti.

- वेनावहणे वसुधे हवेव सदैव रेमे रमसेन दुर्मे ॥ १२ ॥  
तस्मात्तन्नामवापि वं(व)भूव रम्यः सु(ह)मान्वितः सो(शो)[म]न-  
नामवेवः ।
- L. 7. चित्रैश्चरित्रैः केकुमां मुखाणि यच्चित्रयामास सु(ह)चिर्मु[ची]वैः <sup>22</sup> ॥ १३ ॥  
विद्यानिधानं तनयस्य तस्य विद्याधरैस्तुल्य(व्य)तनुर्वभूव ।  
यच्चित्रपुो वीदननामवेवौ <sup>23</sup> विन्यस्य राज्ञं सुमना[ः] सदैव ॥ १४ ॥  
वयं <sup>24</sup> पुराभ्येति जनस्य चि[त्तं] त्रैलोक्यवर्षाच्चित्तिपत्य [चा]म ।  
इतीव वाग्नेरचितामिधानो वभूव पुत्रो ऽस्य सुचैरदारः ॥ १५ ॥  
कार्यचमसं वि-
8. नवज्य(व्य) राज्या(जा) दुर्मे जयावे(स्ते) विप्रिवाधिकारे ।  
नियोज्य तस्ये व्यतरवसिष्ठं चामं सदा व[र्म्म]वरीति नाया ॥ १७ ॥  
तस्मिन्ननोरममयं सुरसन्न वापीं वास्तव्यव्यतिस्तकः सुजलां च रम्याम् ।  
विज्ञाय देहमचिरं चिरतां सिद्धयः प्राचीकरत्तदनुवा(पा) <sup>25</sup> चिकसेवरिच ॥ १८ ॥  
तस्मात् परितपिपात्रिवचमूकचेतु दावानलो  
हेराज्यं जन-
9. वत्त(वत्)मप्रतिहतं कृत्वा कृतान्तातिथिम् ।  
मोवूषं दुषि सुवदुर्गदनिधिं वासि(त्रे)कनामा सुवी-  
मूयो वेन महोन्नवमतिस्तकज्येसोक्तवर्णा कृतः ॥ [१९] <sup>26</sup> ॥  
स्त्रीतं राज्यमकंटकं सुचिन्ताकृतान्तातिसर्वाचदं  
दामिनीज्य(व्य)सवहिषाय विधिवज्योमाः समस्था चपि ।  
तेनासन्धि महोदरे जवपुरे कैलासवासोपमे  
वासो वासववास-
10. दर्यदसनी रम्यप्रतीसीकृते ॥ २० ॥  
चक्षानुजः पुण्यवशा उदार चानन्दनामा प्रथितः वृत्तिव्याम् ।  
सदैव शोकं मदमन्तमाराध्य सत्य(व्य)नामानमुदाहरन्ति ॥ २१ ॥  
मिहामभूमिं विनचज्य(व्य) चैनं दुर्माधिकारे नृपतिः प्रचक्षे ।  
<sup>27</sup> चात्राकराम्य[हि]निवासिनीयं चकार मिहान्नवराम्यसुखिन्दान् ॥ २२ ॥  
तस्मात्तन्नामवद-
11. [ची ?] वचिरामिधानो विद्यासु तासु सकलासु सु(श)चिः कलासु ।  
यो लोकादय विहरन्ममराष्ट्रेषु तीव्रानरातिनिवहान्मुचितामनेषीत् ॥ २३ ॥  
दुर्मे जयास्ते प्रवसासुरीचर्चिषंसनी <sup>28</sup> स्त्रीमपरंपराभिः [।] <sup>29</sup> ॥  
दुर्मा सुवसेव सदैव भक्त्या कृतान्वसि[ः] पुण्यतमासु(सु)पास्ते ॥ २४ ॥  
सुचैरदारः सुकृतैकचारः पा-

<sup>22</sup> The *skshars* in brackets may be read ची or ची.

<sup>23</sup> Read •वाववेवे. This correction may have been made already in the original.

<sup>24</sup> Metre, Indravajra.

<sup>25</sup> Originally वार्ध, but altered to वयं.

<sup>26</sup> Metre of verses 16 and 17, Upajāti.

<sup>27</sup> The rubbing looks as if this *skshars* वा were engraved above the वा.

<sup>28</sup> Metre, Vasantatilakā.

<sup>29</sup> Metre of verses 19 and 20, Śārdūlavikrīḍita.

<sup>30</sup> Metre of verses 21 and 22, Upajāti.

<sup>31</sup> Originally चक्ष, but altered to चाक्ष.

<sup>32</sup> Read निहान्नवराम्य.

<sup>33</sup> Metre, Vasantatilakā.

<sup>34</sup> Read वनवासुरीचर्चिषंसनी. The rubbing looks as if the changes from रीच to रीच, and from च to चि, had been made already in the original.

<sup>35</sup> Metre of verses 24-27, Upajāti.

L. 12.

पापहारः सुजनैकसारः ।

[शा]<sup>२५</sup>आस्त्रविद्यानिपुणः प्रवीणः कलासु रजे स सदा यशस्वी ॥ २५ ॥

तस्यात्मजो नोपतिनामधेयो विद्यावदातो नृपतिप्रपूजः ।

त्रियां तिरां चाप्यविरोधवासी वंशः सतां साधुजनैकसेवः[\*] ॥ २६ ॥

तस्यानुजन्मा महिपालनामा सौंदर्यसी(श्री)र्वप्रवरो रराज ।

वं वीर्य

13. सज्जावस(न)तो मनीभूः सदैव चित्तसु तिरौव(व)भूव ॥ २७ ॥

जयति तदनुजन्मा श्रीविज्ञाये(से)कसीधः

सुस्रुतिजनवरिष्ठो वाहुमि(म्नि)नामधारी ।

नृपतिसमितिदक्षः ज्ञाघनीयस्त्रभावः

सुभट इति च नाम्ना कीर्त्तनीयस्वरूपः ॥ २८ ॥<sup>२६</sup>परोपकारप्रतिव(व)ह[का]चः<sup>२७</sup> प्रारम्भकार्याधिगतार्थसिद्धिः ।

श्रीभोजवर्मा-

14. चितिपत्न्य सोमूखीसा(शा)धिकारादि(धि?)पतिः सदैव ॥ २९ ॥<sup>२८</sup>

सर्वाभारधुरंधरोपि सुभटो विज्ञासविद्यास्थितिः

श्रीमद्भोजमहीमहेन्द्रसचिवः प्रद्या(स्वा)तकीर्त्तिर्भुषीः ।

निर्णयार्थदपरोपकारभिरतः सौजन्यमुद्गानिधि-

भास्वानारपतिचिरं विजयते चर्चकपु(वु)द्धिर्भूयम् ॥ ३० ॥<sup>२९</sup>

लोकः श्रीक-

15.

— — — — — [दुःखमयो?]मंदिरं

दोहा[न्दो]लनचंचलं धनमिदं सत्पायि(यु)षी मानुषाः ।

धर्मः केवल एव देहविरहे देहान्त[रं] नश्यती

मन्ता [त्वा?]<sup>३०</sup>नविधेरसंभवतया देवालय[: ] कीयताम् ॥ ३१ ॥<sup>३०</sup>

ततो जाता महाप्राज्ञा महिपालसुताजयः [I\*]

कीर्त्तिपासो ह(वु)द्धकीर्त्तिः कुमारी मारसचिवः ॥ ३२ ॥<sup>३१</sup>

16. . . . .

## TRANSLATION.

Om! Adoration to Kedāra!

(Verse 1.) Adoration to Śiva, who manifests himself as Kedāra;<sup>32</sup> who is encircled by the serpent-king, made to move to and fro by the waves of the Ganges, (and)<sup>25</sup> The *akṣara* in brackets was originally ३, but it looks as if it had been altered to ३३.<sup>26</sup> Metre, *Mālinī*.<sup>27</sup> Of the *akṣara* in brackets only the sign of the *anuvāda* is indistinct.<sup>28</sup> Metre, *Upajāti*.<sup>29</sup> Metre of verses 30 and 31, *Śārdūlavikrīṭa*.<sup>30</sup> I am very doubtful about the *akṣara* in these brackets. In the rubbing it looks more like वा or वा or वा, than like वा.<sup>31</sup> Here the inscription would seem to have ended originally. The verse 32, which follows, appears to be less carefully engraved than the preceding. It is followed, in line 16, by another *Anuṣṭubh* verse, engraved in very small letters (as may be seen from Sir A. Cunningham's lithograph), which most probably gave the names of the two other sons of Mahipala, but which, with the exception of one or two *akṣaras*, is illegible in the rubbing.<sup>32</sup> Metre, *Śloka* (*Anuṣṭubh*).<sup>33</sup> *Kedāraśpa-siddhī* I take in the sense of *vidhīta-Kedāraśpa*, and compare compounds like *śaka-kedāka* which by Indian grammarians would be placed in the *gaṇa agnyāśī-ādi*.

is gracefully decorated with a portion of the moon; who humbled the pride of the god of love (*and*) is revered by the gods!

(V. 2.) There were thirty-six towns, purified by the fact that men of the writer caste <sup>45</sup> dwelt in them (*and*) more (*than other towns*) endowed with great comfort. Among them the most excellent, thought of as the abode of the gods, was Takkārikā, an object of envy.<sup>46</sup>

(3.) This town Vāstu himself took for his residence, that his race, an unique treasure in bestowing all kind of benefits, blessed with worthy people (*and*) a resort of the twice-born, might stay there to the end of the universe.

(4.) (*And*) in this (*town*) which by crowds (*of students*) was made to resound with the chants of the Vedas, there were born in the Vāstavya race those Kāyasthas whose fame has filled (*and rendered*) white like swans all the worlds, illumining the quarters.

(5 and 6.) From that race sprang a matchless (*personage*) to whom, even while he was in his mother's womb, quickly sped the fourteen sciences <sup>47</sup> and all the arts together, as long-eyed damsels hasten to a lover graced with beauty, openly betraying their grief at having (*so long*) been kept from him; (*a personage*) named Jājūka, who, endowed with the title <sup>48</sup> of a Thakkura, was, by king Gaṇḍa, the invincible in battle, appointed to superintend at all times all the affairs (*of the state*).

(7.) And having pleased the king, that unique ornament of the circle of princes, the primeval Gadādhara, as it were, whose abode is imperishable, (*Jājūka*)—who was to the Kāyastha race what the sun is to the multitude of lotus-groups—soon also obtained the village of Dugaṇḍa, as a grant.<sup>49</sup>

(8.) In his lineage was born, an ornament of the earth, Māheśvara, thoroughly familiar with every branch of letters (*and*) endowed with beauty like the moon; preventing (*others*) from falling into the pit of darkness of delusion (*and himself*) going after good deeds.

(9.) Having served the illustrious prince Kirtivarman, the crest-jewel of the princes in the Yellow-Mountain districts, he received the title of *Viśiṣha* of Kālāñjara, accompanied by (*the grant of*) Pipalāhikā.

(10.) In that great family, beloved by good men, was born Gadādhara, a favourite counsellor. That wise man was by king Paramardin, after due consideration, entrusted with the high office of chamberlain.

(11.) His younger brother, sharing his work, was Jaṇḍādhara, always delighting in deeds of war (*and*) striving after final liberation. Following the path of heroes, both fought on the excellent mountain Kālāñjara with showers <sup>50</sup> of arrows (?).

(12.) And he also had another (*younger brother*) named Mālādhara, pre-eminent among heroes; who took delight in wars, always honoured by the gods with flowers of the tree of paradise.

(13.) In the course of time was born in that (*family*) the prudent Ālhū, whose ad-

<sup>45</sup> One of the meanings of *karṇa* being *kāyastha-karman*, 'the occupation of a Kāyastha,' I take *karṇa-karman* to be a Bahuvrīhi-compound, equivalent to the word *Kāyastha* which occurs below.

<sup>46</sup> The suffix *kalpa* in *aprihāṇīyakaḥkalpa* appears to have been added merely to fill up the verse.

<sup>47</sup> i.e., the four Vedas, the six Vedāṅgas, the Mīmāṃsā, Nyāya, Dharmadāstra, and the Purāṇas.

<sup>48</sup> Literally, 'endowed with the nature of a Thakkura.'

<sup>49</sup> *Tāmraka*, properly the copper-plate on which a deed is engraved, here clearly denotes the object granted by such a deed.

<sup>50</sup> Seeing no other way of explaining the above passage, I take the word *dāru* to be (wrongly) used as a substantive.

ministration of the street (*pratolī*) was pleasing; who, keeping down wickedness, full of energy, always dwelt happily in the fort.

(V. 14.) His charming son again was Śobhana, endowed with good fortune, who, resplendent with many excellent qualities, adorned the quarters with his wondrous exploits.

(15.) And his son, a store of knowledge (*and*) in appearance like the Vidyādhara, was Vidana. Having entrusted the realm to him, the king indeed enjoyed lasting comfort.

(16.) He had a son, distinguished for excellent qualities, who, one may say, was called Vāśe, because the minds of the people as well as that of king Trailokyavarman were about to prove submissive to him.

(17.) Esteeming him competent for the work, the king appointed him to the office of *Viśiṣha* over the fort, named Jaya; and gave him the well-known village of Varbhavari, to be his for ever.

(18.) There that ornament of the Vāstavya race, being aware that life is brief and desirous of securing eternal life, made his transient body " build a beautiful temple and a charming tank, full of good water.

(19.) (*And*) there the wise Vāśeka, being to the armies of opposing chiefs what a forest-fire is to the brush-wood, sent the irresistible Bhojūka, who, seized with the frenzy of war, was rending the kingdom in two, in battle to the abode of death, and thus " made Trailokyavarman again the ornament of princely families.

(20.) Having rendered the kingdom free from thorns and prosperous, so that every place was inhabited by crowds of virtuous people, and having made it resplendent with his generosity and properly secured all frontiers, " he took his abode, humbling the pride of Indra's home, on the mountain Jayapura, which, turned into a pleasant street (*pratolī*), was like Kailāsa as a place of residence.

(21.) His younger brother, of pure fame (*and*) famous the earth over, was the eminent Ānanda, whom men declare to have been rightly so named " because he always gladdened people, (*even*) from afar.

(22.) Esteeming him a man who knew no fear, the king made him governor of the fort; (*and as such*) he reduced to submission the wild tribes of Bhillas, Śābaras, and Pulindas.

(23.) His son was that Ruchira, resplendent with all the sciences and arts, who, when he roamed about on the battle-fields, with ease crippled the fierce crowds of opponents.

(24.) In the fort of Jaya he reverently worshipped with folded hands the holy Durgā, glorifying in strains of praise the fierce destructress of powerful demons.

(25.) Distinguished for excellent qualities only engaged in good deeds, destroying wickedness (*and*) setting store only on good men, versed in sciences and in the knowledge of arms, (*and*) proficient in arts, he always shone, endowed with good fame.

<sup>11</sup> Literally, 'the body which has not the attribute of (sternity).'

<sup>12</sup> In the original the construction is altogether ungrammatical, but there can be no doubt about the meaning of the verse.

<sup>13</sup> Here, again, the first half of the verse does not admit of a proper construction, and I can do no more than give the general sense which I think to have been intended by the writer.

<sup>14</sup> Ānanda means 'joy.'



(26.) His son was Gopati, purified by knowledge (and) deserving adoration from princes; a man in whom fortune and eloquence harmoniously dwelt together, praiseworthy (and) an unique object of veneration for good men.

(27.) His younger brother was Mahipāla, who shone, eminent for both beauty and bravery. When the god of love saw how he had taken possession of all hearts, he vanished, bowed down with shame.

(28.) Glorious is his younger brother, the in-every-way-famous Subhaṭa, who is the one mansion of the play of fortune, the most excellent of the virtuous, the leader of the eloquent, fit for the assemblies of princes, praiseworthy for his character.

(29.) Eagerly striving to benefit others (and) accomplishing his objects by what he engaged in, he became permanently chief superintendent of the treasury of the illustrious king Bhojavarman.

(30.) Long and greatly may Subhaṭa, the lord of the treasury, whose only thought is of what is right, prosper! He who, though at the head of all weighty affairs,<sup>28</sup> is both trustworthy and full of knowledge, who, as the counsellor of the illustrious ruler Bhoja, is widely famed for his excellent qualities, who delights in bestowing on others benefits without end (and) is a very store of benevolence!

(31.) The world is a home of the three kinds of pain, sorrow . . . . . unstable like the motion of a swing is our wealth, and short the life of man. His religious merit only goes with him, who, departing his life, enters another body; for that cannot leave him. (*Thus reflecting, Subhaṭa*) ordered a temple to be built (*here*).<sup>29</sup>

(32.) Then there were born three most intelligent sons of Mahipāla: Kīrtipāla, of great fame, a youth who resembled the god of love; . . . . .

### XXXIX.—PATNA INSCRIPTION OF THE TIME OF THE YADAVA SINGHANA AND HIS FEUDATORIES SOĪDEVA AND HEMADIDEVA.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

This inscription was discovered by the late Dr. Bhāu Dājī on a stone-tablet in the ruined temple of the goddess Bhavāni at Pāṭṇā, a deserted village about ten miles south-west of Chalisgaon in Khāndes,<sup>1</sup> and edited by him in the *Journal Roy. As. Soc.*, N.S., vol. I, pages 414-418. It consists of 26 lines which cover a space of about 2' 6" broad by 1' 6" high. The writing is on the whole well preserved, but at the top a small portion of the surface of the stone has peeled off, causing the nearly complete loss of about a dozen *akṣaras* in the middle of the first line; and a few *akṣaras* are illegible in the concluding lines. The average size of the letters is  $\frac{1}{4}$ ". The characters are Nāgarī of about the 13th century. Up to the beginning of line 22 the inscription is in Sanskrit; the language of the remainder is a kind of old Marāṭhī, corresponding,

<sup>28</sup> The original has the word *dādhra*, which I have not met with elsewhere.

<sup>29</sup> Here, again, a proper construction of the actual words of the verse appears impossible.

<sup>1</sup> See the *Bombay Gazetteer*, vol. XII, p. 463; Burgess and Fleet, *Pāli, Sanskrit and Old Canarese Inscriptions*, No. 284. Not to mention minor mistakes, Dr. Bhāu Dājī read the name of one of the chiefs, mentioned in the inscription, persistently Senhadava, while it is really everywhere clearly Soīdeva. I re-edit the inscription from two good impressions supplied by the Editor.

according to Dr. Bhān Dāji, to the Khāndesh. Of the Sanskrit portion, lines 1-20, excepting the introductory *om name Gapādhipataye* and the words *atha śhrīty-ānanya-  
varpaṇam* in line 7, are in verse; the rest of the inscription is in prose.

As regards the grammar and orthography of the Sanskrit portion, there are few points that need here be noted. In *Līlāreka*, line 4, the *samādhāta* suffix *ās* has been wrongly added, for the word is a Tatpuruṣa compound; in *karāṭi-kamādhāre*, line 13, the final vowel of the first member of the compound has been lengthened simply for metrical purposes; and the word *vidhānita* is used in an unusual sense, in line 9. The conjunct *ddā* has been wrongly employed instead of the simple *dā* in *śāśiddhā*, line 3, *śāśiddhar*, line 11, and *śāśiddhar*, line 21; and *dā* has been doubled in a wrong way in *mīśiddhā*, line 19. Besides, we find the conjunct *śāś* instead of *cāśā* in *śrīśāśat*, line 5, and *yaśśhishyāt*, line 16, and the vowel *ri* instead of *ri* in *śrīśā*, line 17.

The main object of the metrical portion of the inscription (lines 1-20) is, to record (in verses 23-24) that the chief astrologer of the Yādava king Simghana, Chaṅga-  
deva, a grandson of the well-known astronomer Bhāskarāchārya, founded a college for the study of the *Siddhāntaśiromani* and other works of his grandfather and relatives,—a college which was endowed with land and other sources of income by the brothers Soldeva and Hemādideva (verse 25), two members of the Nikumbha family, who, as feudatories of the Yādavas, ruled over 'the country of the sixteen-hundred vil-  
lages.' And by way of introduction, after invoking the divine blessing (in verse 1, which appropriately brings in the seven planets) and doing honour to Bhāskarāchārya (verses 2-4), the author furnishes a short account of the paramount lords of the country, the Yādavas of Devagiri (verses 5-8), of their feudatories of the Nikumbha family (verses 9-16), and of Chaṅgadeva's own ancestors (verses 17-22).

Regarding the Yādavas, we are told that there was a prince Bhillama who fought with the Gūrjaras, Lāṭas, and Karpāṭas. He was succeeded by Jaitrapāla who defeated the Andhras (verse 6). Jaitrapāla's son was Simghana or Simha, who defeated the kings of Mathurā and Banāras, and a dependent of whom even defeated the valorous Hamzira, or Muhammadan invader (verse 7). All the three princes are well known to us from other sources,<sup>2</sup> and it is only necessary to state here that Simghana ascended the throne in Śaka 1181 (A.D. 1209-10).

The names of the earlier members of the Nikumbha family, which was considered to belong to the solar race, are given in the other inscription brought from Pāṭṇā by Dr. Burgess and published by Professor Bühler in *Indian Antiquary*, vol. VIII, page 39,  
20—

- (1.) Kṛishṇarāja I.;
- (2.) His son, Govana I.;
- (3.) Govindarāja, son of Govana I.;
- (4.) Govana II., son of Govinda; and
- (5.) Kṛishṇarāja II., son of Govana II.

The first prince mentioned in this inscription is Kṛishṇarāja (verse 10), who is Kṛishṇarāja II. of Professor Bühler's account. His son was Indrarāja, and his son

<sup>2</sup> See *Journal Roy. As. Soc.*, vol. IV, p. 26; *Journal Br. As. Soc.*, vol. XII, p. 6; *Archæological Survey of Western India*, vol. III, p. 35; *Fleet's Dynasties of the Konkan Districts*, p. 72; *Bhandarkar's Early History of the Deccan*, p. 52.

again Govana (verses 11-12), who, to judge from Professor Bühler's inscription, began to rule shortly after Śaka 1075 (A.D. 1153-4). Govana III. was succeeded by his son, Soideva (verses 13-14), by whom, as will appear below, a donation was made to Chaṅgadeva's college in Śaka 1128 (wrongly for Śaka 1129=A.D. 1207); and Soideva after his death was succeeded by his younger brother Hemādideva, who is described as a feudatory or general of Siṃghadeva and ruler of 'the country of the sixteen-hundred villages' (verses 15-16).

Chaṅgadeva, the founder of the college, belonged to the Śaṇḍilya *vamśa*, of which the inscription (in verses 17-24) enumerates the following members:—

- (1.) The poet (*kavichakravartin*) Trivikrama.
- (2.) His son Bhāskarabhaṭṭa, who from king Bhoja received the title of *Vidyapati*.
- (3.) His son Govinda, or Govindasarvajña.
- (4.) His son Prabhākara.
- (5.) His son Manoratha.
- (6.) His son, the poet (*kaviśvara*) Maheśvarāchārya.
- (7.) His son Bhāskara (the astronomer).
- (8.) His son Lakshmidhara, who by king Jaitrapāla was appointed chief Paṇḍit.
- (9.) His son Chaṅgadeva, chief astrologer of king Siṃghana.

As regards these men, there can hardly be a doubt that the *kavichakravartin* Trivikrama, with whom the list opens, is the *mahākavi* Trivikramabhaṭṭa, the author of the *Damayanti-kathā*, who, in the introduction of his work, describes himself as the son of Nemāditya (or Devāditya) and grandson of Śrīdhara, of the Śaṇḍilya *vamśa*. Since his son Bhāskarabhaṭṭa lived under Bhojarāja, whom, with Dr. Bhāu Dājī, I take to be Bhoja of Dhārā whom we know<sup>3</sup> to have ruled in A.D. 1021, Trivikrama must have flourished about the end of the 10th or the beginning of the 11th century A.D. Bhāskara, the astronomer, was born in Śaka 1036=A.D. 1104-5; and the epoch-year of his *Karaṇa-kutūhala* is Śaka 1105=A.D. 1183-84. His father, Maheśvara, who is described as *jyotiṛvit-tilaka*, lived at Vijjalapura, and composed a work called *Vṛitta-śataka*.<sup>4</sup> Jaitrapāla, by whom Bhāskara's son, Lakshmidhara, was made chief Paṇḍit, ruled from Śaka 1113 to Śaka 1131=A.D. 1191-1209.

The metrical part of this inscription is followed by a prose passage which records a grant made by Soideva in favour of Chaṅgadeva's college in Śaka 1128 (or rather 1129), on a date which will be specified below. This grant must of course have been made some time before the inscription itself was composed; for we know from the preceding that the inscription was put up during the reign of the king Siṃghana, who began to rule in Śaka 1131, and at a time when the feudatory Soideva was dead, and had been succeeded by his younger brother Hemādideva. Our inscription itself therefore is not dated, but it may have been composed in the first quarter of the 13th century, some time after A.D. 1209-10.

Soideva's grant, spoken of in the preceding paragraph, is dated in the Śaka year

<sup>3</sup> See Indian Antiquary, vol. VI, p. 53. The date of the inscription is Sunday, 24th December, A.D. 1021.

<sup>4</sup> See *Journal Roy. As. Soc.*, N. S., vol. I, pp. 410, 412; or *Siddhanta-Siromani*, xiii, 58; Professor Aufrecht's *Catalogue*, p. 327; Dr. Peterson's *Second Report*, p. 131.

1128, in the year Prabhava, on the full-moon day of the month Śrāvaṇa, at the time of an eclipse of the moon. The date itself shows that there must be some mistake in it; for Prabhava corresponds to Śaka 1129 expired, not to Śaka 1128 expired. And, besides, if the grant had been really made in Śaka 1128 expired, the date would fall in A.D. 1206, and in that year there was no lunar eclipse at all. The year of the grant therefore was clearly Śaka 1129 expired, which was the Jovian year Prabhava; and calculating for that year, I find that Śrāvaṇa-śudī 15 corresponds to the 9th August, A. D. 1207, when there *was* a lunar eclipse, at 12 hours 26 minutes Greenwich time, or, at Ujjain, 11 hours 29 minutes after mean sunrise. The eclipse, a partial one, lasted 2 hours 40 minutes and would, therefore, have been just visible in Khândes.

TEXT.<sup>5</sup>

L. 1. श्री<sup>6</sup> न[मो] गणाधिपतये ॥

सिद्धं दि[वा]करमुधाकरभूमिपु[त्र]खेतांशुपुत्रगुरुशक्रश[नि] ७ - ७ ।

— ७ - ७ ७ ७ - स्व [भवो?]इ[वान्ध?]संरक्षणानि गगनेचरचारवो वः ॥ <sup>8</sup>—[1.]

उद्ग-

2. ट[बु]द्धिर्भाट्टे सांख्यसंख्यः स्वतं[त्र]धीस्तवे ।

वेदेनव[द्य]विद्योनखः शिल्पादिषु कलासु ॥ <sup>9</sup>—[2.]

स्वच्छंदो यम्बदंसि शास्त्रे वैशेषिके विशेषज्ञः ॥(1)

यः श्रीप्रभाकरगुरुः प्राभाकरद-

3. शंने कविः काव्ये ॥<sup>10</sup>—[3.]

[ब]हुगुणगणितप्रभृतिस्कंद(ध)त्रितये त्रिनेत्रसमः ।

विबुधाभिवर्दितपदी जयति श्रीभास्कराचार्यः ॥ ॐ ॥ <sup>11</sup>—[4.]

श्रीमद्यदुवंशाय स्वस्थस्तु समस्तवस्तुसहि-

4. ताय ॥(1)

विश्वं यत्र त्रातुं जातो विष्णुः स्वयं त्रस्तं ॥ <sup>12</sup>—[5.]

गर्ज्जूर्जरकुंजरोक्तघटासंघट्टकंठोरवो

लाटोरस्ककपाटपाटनपटुः<sup>13</sup> कर्णोद्वलकः ।

श्रीमान्निष्ठमभूपतिः सम-

5. भवङ्गपालचूडामणि-<sup>14</sup>

स्तवात्ताम्रपुरंभ्रिकान्तसुखद्वन्द्वी(च्छी)जैवपालोभवत् ॥<sup>15</sup>—[6.]

लक्ष्मीकांतलवः प्रतारि[त]भवः श्रीजैवपालोद्भवः

संग्रामांगण[स]चितातिविभवः

6. शास्ता भुवः सिंघणः ।

पृथ्वीशो मधुराधिपो रत्नमुखे काशीपतिः पाति[तो]

<sup>5</sup> From impressions supplied by the Editor.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> Originally सिद्धि or सिद्धि, but clearly altered to सिद्ध in the original.

<sup>8</sup> Metre, Vasantatilakā.

<sup>9</sup> Metre, Āryā.

<sup>10</sup> Metre, Giti.

<sup>11</sup> Metre, Upagīti.

<sup>12</sup> Metre, Āryā.

<sup>13</sup> In लाटोरस्क the suffix क has been improperly added.

<sup>14</sup> This word was originally followed by the sign of visarga.

<sup>15</sup> Metre, Śārdūlavikrīḍita; and of the next verse

येनासावपि यस्य भृत्यबटुना हंमीरवीरो जितः ॥ —[7.]

अवततार पुरा पुरुषोत्तमो यदकुले ज-

L. 7. गतीहितहितवे ॥(1)

जयति सोयमिमां सकलामिलामवति मा पतिसिंहमहीपतिः ॥<sup>16</sup>—[8.]

अथ भृत्यान्वयवर्णनं ॥

श्रीमद्भास्करवंशाय भयं भूयात्स भूपतिः ॥(1)

निकुंभो

S. यत्र संभूतो रा[मी] यस्यान्वयेभवत् ॥<sup>17</sup>—[9.]

तत्रासीद्वृषतिर्जितचित्तिपतिर्धार्तिकलक्ष्मीपति-

देवब्राह्मणवंदने त[त]मतिः श्रीकृष्णराजाह्वयः ॥(1)

शौ[यै]दायविवेकवि-

9. क्रमगुणैस्तुल्यो न येनापरः

प्राप्तं पांडवपुंगवार्जितपदं तद्वर्माजिति यत् ॥<sup>18</sup>—[10.]

आसांगप्रभवस्ततस्ततमतिः प्राप्तप्रतापोन्नति-

वीरो वैरिवधूविध्नितशिरा यः श्रीन्द्रा-

10. जाह्वयः ॥(1)

तस्यासीत्तनयः सतां सविनयः सामंतसीमंतिनी-

वैधव्यव्रतसहस्रगुरुगुणः सत्पुण्यपस्थापणः ॥ —[11.]

चतुरस्तुरगारुढो रेवन्त इव गोवनः ॥(1)

सौंदर्यदर्पकंद-

11. प्यो यं दृष्ट्वानंगतां गतः ॥<sup>19</sup>—[12.]

श्रीगोवनासं<sup>20</sup>[स्तुत ?] [रत्न]सिंहो(धो)रुद्रतमूर्तिस्तपुष्यकीर्तिः ॥(1)

जितारिचक्रः चित्तिपालशक्रः श्रीसीरुदेवः स्तुतवासुदेवः ॥<sup>21</sup>—[13.]

शरणागतवच्चपंजरः

12. परनारीषु सदा सहीदरः ॥(1)

व्रतसत्यपथे युधिष्ठिरः सततं वैरिवधूभयज्वरः ॥<sup>22</sup>—[14.]

स षोडश[श]तग्रामदेशं दुर्गपुरान्वितं ॥(1)

सोऽदेवे दिवं याते शास्त्रि तस्यानुसंभवः ॥<sup>23</sup>—[15.]

त्यागी

13. स्युस्तोपमोर्जुनसमः शौर्ये निकुंभान्वये

विख्यातः चित्तिपालभालतिलकः श्रीगोवनस्यात्मजः ॥(1)

श्रीमत्सिंधणदेववैरिकरटोकंठीरवी<sup>24</sup> यत्करो

नंथाचंदमुने-

<sup>16</sup> Metre, Drutavilambita.

<sup>17</sup> Metre, Śloka (Anuṣṭubh).

<sup>18</sup> Metre, Śārdūlavikrīḍita; and of the next verse.

<sup>19</sup> Metre, Śloka (Anuṣṭubh).

<sup>20</sup> I am somewhat doubtful about the sign of *anuvāra* रवी; but the final vowel of the first member of the compound has been lengthened for the sake of the metre.

<sup>21</sup> Metre, Upajāti.

<sup>22</sup> Metre, Vaitāliya.

<sup>23</sup> Metre, Śloka (Anuṣṭubh).

<sup>24</sup> By the rules of grammar we should expect करटिकंठी-

- L. 14 दने [तत]मतिर्हेमाडिदेवश्चिरं ॥ २५—[16.]  
 शांडिल्यवंशे कविचक्रवर्ती त्रिविक्रमोभूतनयोस्य जातः ॥(1)  
 यो भोजराजन कृताभिधानो विद्यापतिर्भास्करभट्टना-
15. मा ॥ २६—[17.]  
 तस्मान्नोविंदसर्वज्ञो जातो गोविंदसंनिभः ॥(1)  
 प्रभाकरः सुतस्तस्मात्प्रभाकर इवापरः ॥ २७—[18.]  
 तस्मान्ननोरथो जातः सतां पूर्णमनोरथः ॥(1)  
 श्रीमन्महेश्वराचार्य-
16. स्तुतोजनि कवीश्वरः ॥ —[19.]  
 तत्सूनुः कविहृदं ददितपदः सहेदविद्यालता-  
 कंदः कंसरिपुप्रसादितपदः सर्वज्ञविद्यासदः ।  
 यच्छि(च्छि)थैः सह कोपि नो विवदितुं
17. दक्षो विवादो क्वचि-  
 क्षीमान्भास्करकीविदः समभवत्सत्कीर्तिपुष्पान्वितः ॥ २८—[20.]  
 लक्ष्मीधराख्योखिलसूरिसुख्यो वेदार्थवित्तार्किकचक्रवर्ती ॥(1)  
 क्रतुक(क्रि)याकांडविचार-
18. सारविशारदी भास्करनंदनोभूत् ॥ २९—[21.]  
 सर्वशास्त्रार्थदक्षोयमिति मत्वा पुरादतः ॥(1)  
 जैत्रपालेन यो नीतः कृतश्च विबुधाग्रणीः ॥ ३०—[22.]  
 तस्मात्सुतः सिंघणचक्रवर्ति-
19. दैवज्ञवर्योजनि चंगदेवः ॥(1)  
 श्रीभास्कराचार्यनिबध्ध(द्ध)शास्त्रविस्तारहेतोः कुरुते मठं यः ॥ ३१—[23.]  
 भास्कररचितग्रंथाः सिद्धांतशिरोमणिप्रमुखाः ॥(1)  
 तद्वंशकृताश्चान्ये व्या-
20. ख्येया मन्मथे नियमात् ॥ ३२—[24.]  
 श्रीसोददेवेन मठाय दत्तं हेमाडिना किञ्चि(चि)दिहापरैश्च ।  
 भूम्यादि सर्वं प्रतिपालनीयं भविष्यभूयैर्बहुपुष्पहृद्यैः ॥ ३३—[25.]
21. स्वस्ति श्रीशाके ११२८ प्रभवसंवत्सरे श्रावणमासे पौर्णमास्यां चंद्रग्रहणसमये श्रीसोददेवेन  
 सर्वजनसंनिधौ(धौ) हस्तीदकपूर्वकं निजगुरुचितमठायायस्थानं
22. दत्तं ॥ तद्यथा ॥<sup>३४</sup> इयां पाठणीं जे केबें उघटे तेहाचा असि आउंजी राउला होता ग्राहका-  
 पासीं तो मठा दीवला । ब्राह्मणां जे विक[ति] यापासीं ब्रह्मोत्तर तें ब्राह्मणीं दीवले ॥ ग्राह-
23. कापासीं दामाचा वीसीवा आसूपाठी नग[रि] दीवला ॥ तलदा इया बैला सिद्ध[वें] ॥  
 बाहीरिला आसूपाठी गिधवें ग्राहकापासीं ॥ पांच पोफली ग्राहकापासीं ॥ पहि-

<sup>२५</sup> Metre, Śārdūlavikrīḍita.<sup>२६</sup> Metre, Upajāti.<sup>२७</sup> Metre, Śloka (Anuṣṭubh); and of the next verse.<sup>२८</sup> Metre, Śārdūlavikrīḍita.<sup>२९</sup> Metre, Upajāti.<sup>३०</sup> Metre, Śloka (Anuṣṭubh).<sup>३१</sup> Metre, Indravajrā.<sup>३२</sup> Metre, Upajāti.<sup>३३</sup> Metre, Upajāti.<sup>३४</sup> The following passage has been carefully copied from the impressions, and all *akṣaras*, the reading of which appeared to be doubtful, have been enclosed in brackets. As I do not understand the original, I may have made mistakes in dividing the words of the text.

- L. 24. ले आघाणे आदायाची लोटि मठा दीहली ॥ जेती घाणे वांङ्गति तेतीयां प्रति पली पली  
तेला ॥ एय [जे] मविजे ते मढीचेन मापें मवावें मापाउ मठा अर्ह ॥ अर्ह  
25. मापहारी । [रू]पाचें सूक । तथा भूमिः ॥ चतुराघाटविशुब [ओडु?]ग्राम ॥ च-बाले-  
कामतामध्ये च - वं[टा] ॥ एकल - [टा] ॥ पंडितां [चा?]कामतु ॥ [ची]ते घा-  
26. मोचा [ज?]रा ॥ धामो[जी]चो[अ]सोडि[आ] ॥

## TRANSLATION.

Om ! Adoration to the ruler<sup>35</sup> of the Ganas !

(Verse 1.) Accomplished<sup>36</sup> . . . . . may, charming like the planets, . . . . . the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn, . . . . . ever preserve you from the darkness arising from this mundane existence !

(2-4.) Triumphant is the illustrious Bhāskarāchārya whose feet<sup>37</sup> are revered by the wise,<sup>38</sup>—(he who was) eminently learned in Bhaṭṭa's<sup>39</sup> doctrine, unique in the Sāmkhya, an independent thinker in the Tantra, possessed of unblemished knowledge of the Veda, (and) great in mechanics and other arts ; who laid down the law in metrics, was deeply versed in the Vaiśeshika system, might have instructed the illustrious Prabhākara in his own doctrine, was in poetics (himself) a poet, (and) like unto the three-eyed (god Śiva) in the three branches (of the Jyotiṣa), the multifarious Gaṇita and the rest.

(5.) May blessings rest on the illustrious race of Yadu with everything pertaining to it, (a race) in which Viṣṇu himself was born, to protect the trembling universe !

(6.) (In this race) was born the illustrious prince Bhillama, a lion to the furious combined arrays of the roaring Gūṛjara elephants, skilful in cleaving the broad breasts of the Lāṭas, (and) a thorn in the hearts of the Kaṛṇāṭas. (And) here there was the crest-jewel of princes, the illustrious Jaitrapāla, who put an end to the pleasures of the beloved ones of the distressed ladies of Andhra.

(7.) From the illustrious Jaitrapāla sprang, (in truth) a part of the beloved of Lakṣmī, Siṁghaṇa, who escaped (the ills of) this mundane existence (?) ; a ruler of the earth who acquired great might on the battle-fields, who in the van of the fight struck down the prince ruling over Mathurā (and) the lord of Kāśi, (and) by whose young dependent even that valorous Hammīra was defeated.

(8.) In former days Purushottama became incarnate for the good of the world in Yadu's family. He it is who here is conquering the whole earth (and) who protects me,—the ruler of the earth, the lord Siṁha.

Now for the description of the family of the dependents :—

(9.) May fortune attend the illustrious solar race in which the prince Nikumbha born, whose descendant was Rāma !

(10.) In this (race) was the illustrious prince, named Kṛishṇarāja, who defeated

<sup>35</sup> I.e. either Śiva or Gaṇeśa.

<sup>36</sup> The verse being incomplete, it is impossible to say whether the word *siddham* with which it opens should be construed with what follows or be taken separately. But it is clear that *siddham* is used at the beginning to make the inscription commence with a word of auspicious import.

<sup>37</sup> Or, possibly, 'words.'

<sup>38</sup> Or, 'the gods.'

<sup>39</sup> I.e. Kumārilabhaṭṭa's.

the rulers of the earth, meditated solely on the lord of Lakshmi, (*and*) bent his thoughts on revering gods and Brâhman. Since in the qualities of bravery, generosity, discrimination and prowess none else was his equal, he obtained that title which had been gained by the foremost of the Pândavas,—(*the title of*) Dharmarâja.<sup>40</sup>

(*Vs. 11 and 12.*) From him sprang a son, the illustrious Indraraja, of far-reaching intelligence (*and*) endowed with eminent prowess; a hero, whose head was fanned<sup>41</sup> by the wives of his enemies. And he had a son, gracious to the good, expert in teaching the wives of (*hostile*) feudatories the vow of widowhood, endowed with sterling qualities (*and*) a store-house of religious merit,—Govana, skilful as a rider of horses like Revanta, at whose sight the god of love, proud as he was of his beauty, left the body.<sup>42</sup>

(13.) From the illustrious Govana, an ocean, as it were, containing countless jewels, sprang, a very Indra among the rulers of the earth, the illustrious Soideva, who spread the fame of his religious merit, conquered the hosts of enemies, (*and*) adored Vâsudeva;

(14.) A cage of adamant to (*shelter*) those who sought his protection, always a brother to others' wives, in keeping the vow of truth a very Yudhishtîra, (*and*) ever a fever of terror to the enemies' wives.

(15 and 16.) Since Soideva has gone to heaven, his younger brother rules here 'the country of the sixteen-hundred villages' with its forts and towns. May he, Hemâḍideva, the son of the illustrious Govana, whose thoughts are fixed on Nanda's son,<sup>43</sup> long live happily,—he who in liberality resembles the son<sup>44</sup> of the Sun, (*and*) who in bravery is like Arjuna; that famous frontal ornament of the princes in Nikumbha's family, whose hand is a lion to the elephants of the enemies of the illustrious Simghanaḍeva!<sup>45</sup>—

(17.) In the Śaṇḍilya race was the king of poets Trivikrama. To him was born a son, named Bhâskarabhaṭṭa, on whom king Bhoja conferred the title of Vidyâpati.

(18.) From him was born Govinda, the omniscient, like unto Govinda; (*and*) he had a son, a second Sun, as it were, Prabhâkara.

(19.) From him was born Manoratha, who fulfilled the desires of the good; (*and*) from him, the illustrious Maheśvarâchârya, the chief of poets.

(20.) His son was the illustrious Bhâskara, the learned, endowed with good fame and religious merit, the root (*as it were*) of the creeper—true knowledge of the Veda, (*and*) an omniscient seat of learning; whose feet were revered by crowds of poets, while his words were rendered perspicuous by the enemy<sup>46</sup> of Kâmsa, (*and*) with whose disciples no disputant anywhere was able to compete.

(21.) Bhâskara's son was Lakshmîdhara, the chief of all sages, who knew the meaning of the Veda, (*and*) who was the king of logicians (*and*) conversant with the essence of discussions on the subject of sacrificial rites.

(22.) Judging him to be well acquainted with the contents of all the Śâstras, Jaitrapâla took him away from this town and made him chief of the learned.

<sup>40</sup> *I.e.* 'king of justice,' an epithet of Yudhishtîra.

<sup>41</sup> This is not the ordinary meaning of *vidhûvita*, but I see no other way of translating the word.

<sup>42</sup> The original has a play on the word *Ananîya*, 'the bodiless one,' which is one of the names of the god of love.

<sup>43</sup> *I.e.* Vishnu.

<sup>44</sup> *I.e.* Karna.

<sup>45</sup> Or, 'whose hand is to the enemies of the illustrious Simghanaḍeva what the lion is to elephants'

<sup>46</sup> *I.e.* Vishnu-Krishna.



(Vv. 23 and 24.) To him was born a son, Chaṅgadeva, (*who became*) chief astrologer of king Siṃghaṇa; who, to spread the doctrines promulgated by the illustrious Bhāskarāchārya, has founded<sup>47</sup> a college, (*enjoining*) that in (*this*) his college the *Siddhāntaśiromani* and other works composed by Bhāskara, as well as other works by members of his family, shall be necessarily expounded.

(25.) The land and whatever else has been given here to the college by the illustrious Soḍeva, by Hemāḍi and by others, should be protected by future rulers for the great increase of (*their*) religious merit!

May it be well! In Śāka 1128, in the year Prabhava, on the full-moon day in the month Śrāvaṇa, at the time of an eclipse of the moon, the illustrious Soḍeva, in the presence of all the people, granted to the college founded by his preceptor, (*confirming the gift*) by (*pouring out*) water from his hand, sources of income, as follows:—<sup>48</sup>

#### XL.—BEGUR STONE INSCRIPTION OF THE GANGA KING EREYAPPARASA.

By J. F. FLEET, B.O.C.S., M.R.A.S., C.I.E.

This inscription was originally brought to notice by Colonel Henry Dixon, H. M.'s 22nd Regiment, Madras Native Infantry, in his photographic collection, published in 1865, of inscriptions on stone and copper from various places in the Maisûr territory. A print from his negative has been published in my *Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 247. And Mr. Rice has given a reading of the text, and a translation, in his *Mysore Inscriptions*, p. 209f., with a lithograph of the entire stone (*id.* Frontispiece). His reading, however, contains many inaccuracies; and his translation is but little in accordance with the real meaning of the original. I edit the inscription partly from the photograph, and partly from a very good inked estampage, for which I am indebted to the kindness of Dr. Hultsch. The photograph is for the most part very clear and legible; but it fails to give the proper reading in line 1, and at the commencement of line 2. The estampage has made the text perfectly clear and intelligible here; and has also cleared up one or two minor points that were rather doubtful in the photograph.

Bêgûr is a village about six miles south by east from Bangalore (properly Beṅgaḷûr), the chief town of the Bangalore District in Maisûr. It is shewn in the map, Indian Atlas, Sheet No. 60, as 'Baigoor,' in Lat. 12° 53', Long. 77° 41'. It is mentioned in lines 5 and 6 of this record by the older name of Bempûr or Bempûru. The inscription is on a stone-tablet, measuring about 6' 6" broad by 6' 8" high, which was found at this village, and is now in the Museum at Bangalore.

The chief part of the writing is in six lines, covering a space of about 6' 6" broad by 1' 5" high, which run right across the upper part of the stone. And each of these six lines is separated from the next by a line cut in the stone from end to end; this is a peculiarity which I have not as yet met with in any other inscription. There are also six short lines running on in continuation down the proper right side; the same number on

<sup>47</sup> The original has the present tense 'he founds.'

<sup>48</sup> The following passage, which is not Sanskrit, I do not understand. Its general sense appears to be, that Soḍeva allowed the college to levy certain taxes from tradesmen and manufacturers, and also assigned to it the income from one or more villages, the name or names of which may be contained in the concluding lines of the inscription.

the proper left side; and the name of a village (line 13) near the centre below line 6. Except in some places along the top of line 1, the inscription is very well preserved; and it is legible throughout without the slightest doubt. — The rest of the stone is occupied by sculptures. The principal division of them represents a battle-scene. The troops on the proper right side are led by a man on horseback, sword in hand, whose rank is indicated by his head-dress and by some umbrellas, one of which is apparently a triple one. Behind him, there are two followers on horseback. In front of him, there is a man on foot, blowing a horn; and beyond the latter there is another horseman. The troops on the proper left side are led by a man on an elephant, wielding a spear, whose rank again is indicated by his head-dress. He is attended by an archer in the howdah, and by a separate follower on horseback. Behind the elephant there seem to be two supernatural beings; one of them being possibly Bhairava, and the other Kālī, as proposed by Mr. Rice. The centre and the foreground shew the fight between the two parties. Above this scene there is represented the king, seated on a low stool, with his feet resting either on a man kneeling on all fours or on a footstool carved to represent that device, and evidently waiting for news from the field of battle.<sup>1</sup> He is attended by two female *chaurī*-bearers. There is another woman in front of him; and beyond her, a soldier, holding across his right knee either a quiver, or perhaps a large tube for carrying despatches. Behind the king and his *chaurī*-bearers there stands another woman, who seems to be trying to entice into a cage a bird which is perched on the king's uplifted left hand. And behind her again, there is another woman, standing under a flag-staff. — The characters are the so-called Old-Kanarese characters, belonging approximately to the ninth century A.D. The lingual *ḍ*, as distinct from the dental *ḍ*, is formed very clearly in some words, e.g. in *māḍi* and *gaṅgavāḍi*, line 3; in other cases, however, the distinction is not made. The mark attached to the up-stroke of the *l* in *kūḍal*, line 15, which does not appear in the other cases in which this letter is used, seems to be a form of the Kanarese *virāma*, and to give the final *l*; the full form of the word is *kūḍala* or *kūḍalu*. The size of the letters varies from about  $1\frac{1}{4}$ " to  $2\frac{1}{4}$ ". The engraving is bold, deep and good. — The language is Old-Kanarese, with the usual mixture of Sanskrit words in lines 1 to 3. The whole record is in prose. And it presents no particular difficulties, except in the quaintness of the construction. The whole passage from *bīra-mahēndranol* to *kalnāḍ-iltan* is in reality one unbroken sentence, the component parts of which are connected by verbs in the subjunctive mood. Thus, "when the army attacked" is literally "if the army rises to;" "when there was no room left for the battle-horn" is literally "if the place for the battle-horn perishes;" and "he was pierced and died" is literally "if, having been pierced, he dies." In order to present a readable translation, I have had to follow a more direct construction. — In respect of orthography we may notice (1) the use of *ri* for *ṛi* in °*ālamkrity*°, line 1-2, though the subscript *ri* itself occurs a little further on, in *śvayam-ṛita*; (2) the use of *dhdh* for *ddh* in *badhdham*, line 6; (3) the use of *b* for *v* in *bīra*, line 3; (4) the use of *ś* for *s* in *śvayam-ṛita*, line 2; and (5) the use of the Drāviḍian *l* in all the Sanskrit words, except, of course, as an initial in *lakshmi*, line 2, and except in

<sup>1</sup> Mr. Rice interpreted this part of the sculptures rather differently. But the stone is distinctly a charter (*śāsana*), not a monumental stone (*viragal*); and consequently this part of it does not represent celestial nymphs waiting for the slain heroes. Also, the central seated figure is plainly a man; not the queen of the nymphs.

of this record may be the Western Chalukya Ayyana I., still remains possible; but it cannot be taken as at all a certainty.

TEXT.<sup>3</sup>

- 1 Ōm<sup>4</sup> Svasti Samasta-bhuvana-vinū(nu)ta<sup>5</sup>-Gaṅgakuḷa-gagana-nirmmaḷa-tārāpati  
jaladhi-jala-vipuḷa-valaya-mékhal[ā]-kalāp-ālam-  
2 kri(kṛi)ty-aīlādhipatya-lakshmī-śva(sva)yamvrita-pati(ti) tādvdya<sup>6</sup>-aganita-guṇa-  
gaṇa-vibhūṣaṇa-vibhūṣita-vibhūti śrīmad-Eṛeyapp-arasaṁ  
3 pagevar-ellaman=ni[h\*]kshatram-mādi Gaṅgavādi-tombhatt[ā\*]ṛu-sāsiramuman=  
ēka-chhatra<sup>7</sup>-chchhāyeyoḷ=āḷuttam-iḷdu [i\*] Bī(vi)ra-Ma-  
4 hēndranol=kādal=endu Ayyapadēvaṅge sāmanta-sahitaṁ Nāgattaranam<sup>8</sup> daṇḍuv=  
ēḷdode tumbe pādiyoḷ=kādi kāḷegam=imb=a-  
5 iḷdode āneyoḷ=ānt=iṛidu sattod=adam kēḷd=Eṛeyapaṁ<sup>9</sup> meechchi Irugaṅge Nāgat-  
tara-vaṭṭam-gaṭṭi Bēmpūr[r\*]-ppanneradu-  
6 maṁ sāsana-badhdha(dḍha)m Kalnāḍ=ittan=Av=āvuv=endode || Bēmpūrū  
Tovagūrū Pūvina-Pullammaṅgala Kūtanidu-Nallūru  
7 Nallūru-Koma- 13 Sāramvu || 14 Elkuppe Paravūru  
8 raṅguntā ||<sup>10</sup> I- 15 Kūḍal i initumam  
9 ggalūru<sup>11</sup> || Du- 16 pola-mēre-sahita-  
10 gmonelmalli 17 m=ittan=Eṛeyapaṁ  
11 Gaḷamjavā- 18 śavucharan-Nāgara-  
12 gilū || 19 ṅge [i\*] Maṅgala-  
mahā-śrī [i\*]

## TRANSLATION.

Ōm! Hail! While the glorious Eṛeyapparasa, — whose dignity was adorned with the decoration of a countless number of meritorious qualities, commencing with such (*epithets*) as 'he who is a spotless moon in the sky which is the family of the Gaṅgas, praised throughout the whole world,' (*and*) 'he who is the lord, chosen by herself, of the goddess of sovereignty over the (*whole*) earth, who has for an ornament round (*her*) waist a zone which is the great circle of the waters of the oceans,' — having deprived all (*his*) enemies of power, was ruling the Gaṅgavādi Ninety-six-thousand under the shadow of a single umbrella: <sup>12</sup>—

(Line 3) — Saying "(*We have*) to fight against Vira-Mahēndra," the army of the Nāgattara, together with the chieftain (or chieftains), attacked <sup>13</sup> Ayyapadēva. And

<sup>3</sup> From the inked estampage and the photograph combined.

<sup>4</sup> Represented by a plain symbol.

<sup>5</sup> The syllable *nū* is quite spoilt in the photograph, where it appears to be *ḍu*. We have a similar instance of the lengthening of the *u* of *nuta*, in *pranūteyūm*, *Ind. Ant.* vol. XIX, p. 273, line 23; see also *id.* line 11 and note 11.

<sup>6</sup> Read *tāvad-ādy*.

<sup>7</sup> Read *chchhattra*.

<sup>8</sup> The *anuvāra* here is quite distinct; but we must strike it out, and read the genitive *nāgattarāna*.

<sup>9</sup> Properly there should be the double *pp* in the fourth syllable of this name. It occurs again, however, with the single *p*, in line 17; and I have therefore left it without correction.

<sup>10</sup> The punctuation in this part of the record is rather capricious.

<sup>11</sup> The *ā* of the syllable *lū* has failed to appear in the photograph at all. But it is quite distinct in the estampage.

<sup>12</sup> i.e. 'was reigning as paramount sovereign.'

<sup>13</sup> *lit.* 'on its rising to, i.e. against.'

when it was overwhelming (*him*),<sup>14</sup> having fought on foot,<sup>15</sup> when there was no room left for (*his*) battle-horn, he mounted an elephant, and there was pierced and died.

(L. 5) — Having heard that, Ereyapa<sup>16</sup> was pleased; and, having bound on Iruga, the fillet called *Nāgattara-vaṭṭa*,<sup>17</sup> he gave him the Kalnāḍ district, secured by (*this*) charter, (*consisting of*) the Bempūr Twelve (*villages*).<sup>18</sup>

(L. 6) — They are as follows:—Bempūru and Tovagūru, Pāvina-Pullammanṅala, Kūtanidu-Nallūru, Nallūru-Komaraṅguntā, Iggālūru, Dugmonelmalli and Gaḷaṇ-javāgilu, Sāramvu, Elkuppe, Paravūru, (*and*) Kūḍal.

(L. 15)—This much, with (*a specification of*) the boundaries of the fields, gave Ereyapa to (*his*) follower, the Nāgara.<sup>19</sup> (*May there be*) felicity and great good fortune!

## XLI.—A STONE INSCRIPTION FROM RANOD (NAROD).

By PROFESSOR F. KIELHORN, PH. D., C.I.E., GÖTTINGEN.

In my account of the Bilhari inscription of the rulers of Chedi, *ante*, pages 253 and 267, I had occasion to mention an inscription at Ranod, published in the *Jour. As. Soc. Beng.*, vol. XVI, pages 1080-88, which, I said, might, when properly edited, serve to elucidate certain passages of the Bilhari inscription, and which, I hoped, would also otherwise prove of historical value. I now have to state that, in the midst of the last hot season, Dr. Führer proceeded to Ranod, and, under considerable difficulties, took two impressions of the inscription thus referred to, which have rendered the preparation of a trustworthy text of it an easy task. Unfortunately, the importance of the inscription has not turned out to be at all proportionate to the trouble which Dr. Führer has taken about it; but my thanks to him are none the less sincere.

Ranod, or, as it is more commonly called in the neighbourhood, Narod (Narvad), is described as an old, decayed town of some size, in the state of Gwālior, about half way between Jhānsi and Guna, and 45 miles due south of Narwar, *Indian Atlas*, quarter-sheet No. 51, S.E., Long. 77° 56' E., Lat. 25° 5' N. The most remarkable building of the place is reported to be an old Hindu palace, of the main part of which a photozincograph is given in Sir A. Cunningham's *Archæol. Surv. of India*, vol. II, Plate lxxxv. In front of it is an open cloister, with suites of rooms at each end, which form three sides of a court-yard; and outside the court-yard is a deep square tank with steps leading down to the water's edge, while close by there is a second tank. Judging from the contents of the inscription, I have no doubt that the building thus described by Sir

<sup>14</sup> *lit.* 'on its swelling, or becoming very numerous.'

<sup>15</sup> *lit.* 'on the road.'

<sup>16</sup> See note 9, above.

<sup>17</sup> Compare the *śāśne-perjerepu-paṭṭa*, which, with the title of Tribhuvanāchārī, Vikramāditya II. presented to the architect of his temple at Paṭṭadakal; see *Ind. Ant.* vol. X, p. 164.

<sup>18</sup> The absence of any copulative suffix with the word *kalnāḍ*, prevents our translating "the Bempūr Twelve and the Kalnāḍ district;" and shews that the Kalnāḍ district consisted of the Bempūr Twelve.

<sup>19</sup> This is the only expression in the whole record, the meaning of which has remained at all doubtful. *Savuchara*, or more properly *savuchara*, must be a corruption of the Sanskrit *sahachara*, 'a companion, a follower.' And *nāgarāṅge* is I should think, a mistake for *nāgattaraṅge*, 'to the Nāgattara.'

A. Cunningham<sup>1</sup> was really a Maṭha or residence of ascetics, and that one of the existing tanks is the very tank the construction of which is recorded in this inscription.

The inscription is engraved on an erect tablet in the left end wall of the lower verandah of the main building. It consists of 64 lines of writing, which cover a space of 6' 11" high by 2' 10½" broad. The writing is nearly throughout in a state of perfect preservation, so that almost everything may be read with absolute certainty. The average size of the letters is between ¾" and 7⁄8". The characters are Nāgarī of the 10th or 11th century; they were written on the stone by Rudra, and engraved by Jejjāka (line 64). The language is Sanskrit; and, excepting the introductory *om namaḥ Śivāya* and the words *Rudreṇa likhitā* at the end, the inscription is in verse. It was composed by Devadatta, and delineated or copied out (*varṇitā*) by his son Haradatta (verses 68 and 69). As regards grammar and orthography, there are few things which need be drawn attention to. Except in the word *divisadām*, in line 32, for which in classical Sanskrit we should have expected *divishadām*, the sibilants are everywhere employed in their proper places. The letter *ḥ* is throughout denoted by the sign for *v*. Instead of *anustāra*, we have the guttural nasal in *vrinḥilāni*, line 1, and the dental in *śreyānsi*, line 3, and *-śānsi*, line 9; and instead of *ri*, the vowel *ṛi* in *udṛikta*, line 22. Before *r* the consonant *t* is nine times doubled, e.g., in *ttripura*-, line 5, *-māttram*, line 22, *yattra*, lines 31 and 57; and the word *ujjala* is, as usually, spelt *ujcala*, in lines 50 and 56. A wrong *saṁdhi* we have in *phalam=vipula*-, line 6, and in *Kim-cāmṛita*°, line 57; and wrong grammatical forms are *āpya* for *āptvā*, in line 11, and *samudīyamānaḥ* for *samudyan*, or *samudayan*, in line 7. Besides, I may draw attention to the unusual noun *parishvashkanī*, in line 4, and to the verb *ud-akhoṭi*, in line 64, derived from *ut-khuṭ*, 'to cut or engrave,' which has not been met with elsewhere.

Considering that the language is generally plain and easy to understand, and that the inscription offers very little that can be of value to the historian, it will be sufficient to give the following short abstract of the contents:—

After the introductory "om, adoration to Śiva," and five verses in honour of Gaṇeśa (Vināyaka), Sarasvatī, and Śiva (Śambhu, Dhātṛjaṭi, Tripura-vijayin), the inscription records (in verse 6) that Śiva (Purāri) once pleased Brahman by offering him a sacrifice, the result of which was the origin of the family or line of sages which will be treated of in the following (v. 7). In it, there was a sage who is described as Kadambaguhādhivāsin, 'the inhabitant of Kadambaguhā'; from him sprang the sage Śaṅkhamatḥikādhīpati, 'the superintendent of Śaṅkhamatḥikā'; next came Terambipāla, 'the protector of Terambi'; then Āmardakatīrthanātha, 'the lord of Āmardakatīrtha'; and after him Purandara (vv. 8-10). When the king, the illustrious Avanti or Avantivarman, who was desirous of being initiated in the doctrines of the Śaiva faith, heard of the great holiness of this sage, he resolved to bring him to his own country. He accordingly went to Upendrapura, induced the sage to accede to his request, was initiated by him in the Śaiva faith, and duly rewarded him (vv. 11-13). Purandara then founded a Maṭha, or residence of ascetics, at Mattamayūra, the prince's town; and he also established another Maṭha, at Raṇipadra, the place where the inscription is (vv. 14 and 15). Next came Kavachaśiva; his disciple was Sadāśiva; and he was succeeded by Hṛidayeśa (vv. 16-21). Hṛidayeśa's disciple was Vyomaśiva

<sup>1</sup> See his *Archaeol. Survey of India*, vol. II. pages 303—305. It will be seen below that the inscription mentions no king Someśa or Someśvara, and no town Mājāpura.

(Vyomaśambhu, or Vyomeśa), whose holiness and learning, in which he surpassed all manner of devotees and learned men (the Śākya or Buddhists, who are compared to elephants, the jackal-like Jainas, and others), are eulogised in verses 22-42. He restored to Raṇipadra its former splendour, repaired and enlarged the Maṭha, erected temples and set up statues of Śiva, and he in particular built a magnificent tank, to the description of which no less than twenty verses of the inscription are devoted (vv. 45-64). Verse 65 expresses the wish that the tank may last for ever; and v. 66 forbids the planting of trees near it. And, finally, v. 67 forbids the ascetics to sleep on beds and to allow women to pass the night within the Maṭha.—The inscription is not dated, but it may on palæographical grounds be assigned to the end of the 10th or the beginning of the 11th century A.D.

Of the individuals mentioned in the above, only the prince Avanti or Avantivarman would be likely to interest the historian; but we know nothing about him from other sources, and I can only suggest that he may be related to the Chaulukya princes Avanivarman, Sadhanva, and Simhavarman, the ancestors of the Chedi queen Nohalā, who are mentioned in verses 34 and 35 of the Bilhari inscription, and that he cannot have lived later than the second half of the 9th century. Of the places, Raṇipadra I take to be Ranod itself; Mattamayūra, the town of Avantivarman, and Upendrapura (or Vishnupura?), the original dwelling-place of the sage Purandara, I am unable to identify. As regards Kadambaguhā and the other localities from which the earlier sages receive their appellations, I would suggest that Terambi may be identified with Terahi, which is five miles to the south-east of Ranod, and Kadambaguhā with Kadwaia or Kadwāha, a place which is about six miles south of Terahi, and where there are even now four standing temples and the ruins of nine others.<sup>2</sup>

Of the sages themselves, Purandara is evidently the personage called Mattamayūranātha, 'the lord of Mattamayūra', in verse 49 of the Bilhari inscription. And the account given of him and of his having initiated Avantivarman in the Śaiva faith, in the present inscription, shows that we must read the second half of that verse, one or two *aksharas* of which were indistinct in the impressions, and the exact meaning of which was not apparent at the time, thus:—

*niḥśeṣa-kalmasha-maśīm=apahritya yena  
saṅkrāmitam=para-mahō nṛpater=Avanteḥ ||*

and must translate:—'who, when he had removed every stain of impurity from the prince Avanti, communicated (to him) supreme splendour (by initiating him in the Śaiva faith).'

Of the other sages, the Bilhari inscription too mentions Sadāśiva and Hṛdayaśiva (Hṛdayeśa); but in the place of Kavachaśiva that inscription has Dharmasambhu, and between Sadāśiva and Hṛdayaśiva it interposes two other sages, one described as Mādhumateya, and the other called Chūdāśiva.

I owe to the kindness of Mr. Fleet a rough rubbing, received from Sir A. Cunningham, of a third inscription which treats of the same line of Śaiva ascetics that is eulogized in the Ranod and Bilhari inscriptions. This third inscription is at Chandrehe on the Son river in Rewa, and has been previously mentioned by Mr. Beglar in *Archæol.*

<sup>2</sup> See *Archæol. Survey of India*, vol. XXI, pages 176 and 177.

*Surv. of India*, vol. XIII, page 8. It is on two slabs of stone, each measuring about 3' 2" broad by 1' 4" high, and consists of 27 lines. According to Mr. Beglar it contains the date *Samvat 324 Phālguna-sudi 6*, the year of which Mr. Beglar proposes to alter to 1324. But the inscription is really dated *Samvat 724 Phālguna-sudi 5*, and, from the style of the writing and the locality in which the inscription was put up, this date must be referred to the Chedi era, so that the year corresponds to A.D. 972-3. Like the Ranod inscription, this one also appears to be of slight importance,<sup>3</sup> and I here refer to it chiefly because in line 5 it mentions, apparently in connection with Mattamayūra, the sage Purandara of the present inscription. For since Purandara, in the Chandrehe inscription, is followed by about five more generations of sages, the date of the inscription proves beyond doubt, what I have intimated above, that that sage, and with him the prince Avantivarman, cannot possibly be placed later than the end of the 9th century A.D.

TEXT.<sup>4</sup>

- L. 1. श्री नमः शिवाय ॥  
 प्राहृषेणनवाभोदगर्जितौर्जित्यजिन्ति वः ।  
 वैनायकानि निवृन्तु निर्व्विघ्नं वृद्धितान्यधम्<sup>5</sup> ॥<sup>6</sup>—[1].  
 प्रसन्नौजस्विमधुर-  
 2. व्यक्ताव्यक्तस्वरूपभाक् ।  
 • देवता वाक्सरिद्धेर्द्युदे स्तादः सरस्वती ॥ —[2].  
 संपूर्णार्णवमशेषकल्मषमुषः सम्पन्नमप्यादरा-  
 हूरं पादतलाव-  
 3. घटननमत्कौलासनशयस्थिति ।  
 सानन्दं युगपत्पुरासुरसभासंरम्भदत्तव्यथं  
 शशोर्जास्थपरिग्रहस्य दिशतु श्रेयान्ति<sup>7</sup> वः स्थानकम्<sup>8</sup> ॥<sup>9</sup>—[3].  
 चरणभरावनता-  
 4. वनिविनमत्कमठोरुकर्यराभोगा ।  
 नाव्यस्य घूर्जटेर्धुरि वर्णपरिष्वक्कणी जयति ॥<sup>9</sup>—[4].  
 उत्त्विमो दण्डपादो ग्रहगणमुडुभिः सार्द्धमुत्तन्न भूयः  
 प्रायाद्यावत्स्वसीमाम-  
 5. परपदभरभ्रष्टपृष्ठा क भूमिः ।  
 इत्यदौस्थेपि रङ्गे गगनतलचलच्चारिकाचारहृत्ते-

<sup>3</sup> My rubbing is so indistinct that I am unable to give an accurate account of the contents of the inscription. But so far as I can see, it records the construction of a tank and some buildings by a sage Prasāntasīva, and their restoration by the sage's disciple Prabodhasīva. The spiritual ancestors of Prasāntasīva appear to be Purandara, Śikhāsīva (who seems to be called Madhumati-pati, an appellation which may explain the name Mādhumateya of the Bilhari inscription), and Prabhāvasīva. The inscription, which is in verse, was composed by the poet Dhāmsaṭa, the son of Jeika and Amarikā, and grandson of Mehuka, and engraved by Dānōdara, the son of Lakshmidhara and younger brother of Vāsudeva.

Perhaps I may here draw attention to a note on page 5 of *Archaeol. Survey of India*, vol. XIII, according to which there is in the Asiatic Society's collection a rubbing of an inscription from Makundpur (which is near Chandrehe), dated in (apparently Chedi) Samvat 772. It is very desirable that this inscription should be examined.

<sup>4</sup> From two impressions, prepared by Dr. Führer, and supplied to me by the Editor.

<sup>5</sup> Read वृद्धिता°.

<sup>6</sup> Metre of verses 1 and 2, Śloka (Anushtubh).

<sup>7</sup> Read श्रेयान्ति.

<sup>8</sup> Metre, Śārdūlavikrīṭita.

<sup>9</sup> Metre, Āryā.

स्त्रायन्तां वस्त्रिसन्धं क्षिपुरविजयिनस्त्राष्टवक्रोडितानि ॥<sup>10</sup> —[5].  
भक्त्योपसन्नं स्थिरभक्तिगम्यः प-

L. 6.

झासनं दासवनेतिरम्बे ।

विधाय यज्ञं विधिना विधिज्ञः किलानुजग्राह पुरा पुरारिः ॥<sup>11</sup> —[6].

<sup>12</sup>यच्छन्फलम्विपुलनिर्वृतिवीजमुच्चैः पूर्वोत्तरं विपुलवर्द्धितभूरिशास्त्रः ।

तस्माद्-

7. पूर्व उदभूम्बुनिवन्ध एष निर्धन्विरन्तरतिसारतरोस्तरम्बुः ॥<sup>13</sup> —[7].

तस्मिन्भुनिः सकललोकनमस्त्रमूर्तिरिन्दूपमः प्रतिदिनं समुदीयमानः ।

श्रीमानभूम्बुवि कदम्ब(म्ब)गुहाधिवासी तस्माच्च श-

8. इमठिकाधिपतिर्भुनीन्द्रः ॥ —[8].

तेरम्बि(म्बि)पालः प्रमथाधिपस्य तुलां दधत्कामजयोदयेन ।

ततोभवद्भूरितपास्ततोपि सत्ख्यातिरामर्हकतीर्थनाथः ॥<sup>14</sup> —[9].

तस्मा-

9. तुरन्दरगुर्गुर्वद्वरिम्बः प्रज्ञातिरेकजनितस्य व(व)भूव भूमिः ।

यस्याधुनापि विवु(बु)धैरितिकृत्वशक्ति<sup>15</sup> व्याहृत्यते न वचनं नयमार्गविद्धिः ॥<sup>16</sup> —[10].

वन्द्यः कोपि चका-

10. स्वचिन्त्यमहिमा तुल्यं मुनिर्भास्वता

राजकुत्तमशब्द(द्)पूर्वशिखराभरणम्भकीर्णद्युतिः ।

दीक्षार्थीति वचो निशम्य सुकृती चारोक्तमुर्वीपति-

र्यस्वेहानयनाय यत्नमकरो-

11. स्त्रीमानवन्तिः पुरा ॥<sup>17</sup> —[11].

गत्वा तपस्वन्तमुपेन्द्रपूर्वं पुरे तदा श्रीमदवन्तिवर्मा ।

शृणुं समाराध्य तमात्मभूमिं कथञ्चिदानीय चकार पूताम् ॥<sup>18</sup> —[12].

अथोपसदाप्य च सम्यगैशीं

12. दीक्षां स दक्षो गुरुदक्षिणार्थम् ।

निवेद्य यच्चै निजराज्यसारं स्वजन्मसाफल्यमवाप भूपः ॥ —[13].

स कारयामास समृद्धिभाजं मुनिर्गठं सन्मुनिरत्न-

13. भूमिम् ।

प्रसिद्धमावारिधि मेरुकुलं श्रीमत्पुरे भक्तमयूरनाम्नि ॥ —[14].

पुनर्द्वितीयं स्वयमर्हितोयो गुणैर्भुनीन्द्रो रक्षिपद्रसंज्ञम् ।

तपोवनं श्रेष्ठमठं वि-

14. धाय प्रष्टः प्रतिष्ठां परमां निनाय ॥ —[15].

आसीदतः कवचपूर्वशिवाभिधानो लोकप्रियः कवचवद्दृढदृष्टशक्तिः ।

यः सर्वतो वहति संयति संयताङ्गो

<sup>10</sup> Metre, Sragdharā.

<sup>11</sup> Metre, Upajāti.

<sup>12</sup> Read यच्छन्फलं वि°.

<sup>13</sup> Metre of verses 7 and 8, Vasantatilakā.

<sup>14</sup> Metre, Upajāti.

<sup>15</sup> Read शक्ति.

<sup>16</sup> Metre, Vasantatilakā.

<sup>17</sup> Metre, Śārdūlavikrīḍita.

<sup>18</sup> Metre of verses 12—15 Upajāti.



- L. 15. दाढ्यं गुणाढ्यमिति कामशरैरभेद्यः ॥<sup>19</sup> —[16].  
सदाशिवस्तस्य च शिष्य आसीत्सदा शिवः सर्वजनस्य शान्त्या ।  
तपोवनं यो रणिपद्रनाम प्रसाधयामास
16. तपःसमृद्ध्या ॥<sup>20</sup> —[17].  
अस्मादनल्पादुदयाद्रिकल्पाद्भव्यो(व्यो)दयोभूद्दयेशसंज्ञः ।  
आचार्यसूर्यस्तमसां विदार्य प्रकाममौदार्यमहार्यवीर्यः ॥<sup>21</sup> —[18].  
निरवधि वर्धते न च वि(वि)-
17. भर्त्ति पुरो लघुभावमात्मनः  
प्रसरति दिङ्मुखेषु न च चलति मनागपि मार्गसंस्थितेः ।  
स्फुरति समस्तवर्णरुचितं न च मुञ्चति चारुश्रवता-  
मलमधुनापि यस्य
18. कृतिनोद्भुतमित्यमहर्निशं यशः ॥<sup>22</sup> —[19].  
यस्यात्मेन्द्रियनिग्रहे निजगुरुस्थानान्यलंकुर्वतः  
प्रीतिः पात्रपरिग्रहे च दधतः साधूपभोग्याः श्रियः ।  
स्वभ्य-
19. स्ताखिलशास्त्रनिर्मलमतेरासीत्स एकः परं  
कान्वैः स्त्रोदरपूर्त्तिमात्ररतिभिस्तृष्णाभिभूतैः कथा ॥<sup>23</sup> —[20].  
यदि गुणकीर्त्तनमधुना निःशेषं तस्य साधु वि-
20. वृणोमि ।  
तद्वक्तुं कीर्त्तिमिमां नावसरः प्रस्तुतां तदलम् ॥<sup>24</sup> —[21].  
ओदार्याङ्गुभारदुर्वहधुरानिर्व्यूढवीर्योदयः  
शिष्यः शिष्यवतां विशेषक इव प्रस्ताव-
21. मुख्यः सताम् ।  
श्रीमान्व्योमशिवाङ्गयः समभवत्तस्यापि तादृक्पुन-  
यादृग्भूरिभिरुग्रमद्भुततमैस्तैस्तपोभिर्भवेत् ॥<sup>25</sup> —[22].  
आघ्रां जन्म जगत्त्रयेऽपि दधतः शेषस्य
22. तस्य चमा-  
मस्य व्योमपदादिमन्त्ररचनाख्याताभिधानस्य च ।  
उद्धर्त्तुं विपदि प्रजां गुरुभरव्यापारदत्तात्मनो  
यस्योद्(द्रि)क्तपरोपकारकरुणामासं प्रवृत्तेः फ-
23. लम् ॥ —[23].  
यस्योच्चैश्चरितं चिरात्पुलकदृष्टदृष्टस्वल्पेष्विभि-  
मैश्चुव्यञ्चितम[न्]तारगमकैः संगीयते किञ्चरैः ।  
सूर्याचन्द्रमसोः समं प्रतपतः प्र[ध्वं]स्व<sup>26</sup> दूरं

<sup>19</sup> Metre, Vasantatilakā.<sup>20</sup> Metre, Upendravajrā.<sup>21</sup> Metre, Upajāti.<sup>22</sup> Metre, Dhritasāri (or Pañchakāvalī); the second line of the verse is incorrect.<sup>23</sup> Metre, Śārdūlavikrīḍita.<sup>24</sup> Metre, Āryā.<sup>25</sup> Metre of verses 22—24, Śārdūlavikrīḍita.<sup>26</sup> The sign of *anuvāra* over the second *akṣara* of this word is doubtful in the original.

L. 24.

तम-

स्तस्मात्स्याद्भुतकर्माः किमपरै स्तोत्रैर्विचित्रैरपि ॥ —[24].

द्रुष्टिस्तदनुष्ठानो अद्रिष्टमितभाषितः ।

योन्यतिष्ठत्यतिष्ठावग्रहः सद्भुतिनां व्रतम् ॥<sup>27</sup> —[25].

यः संय-

25. मस्य विनयस्य नयस्य सम्प्रकृष्यस्य चारुचरितस्य च कीर्तनस्य ।

एकस्य वस्तुमिति सद्गुण[सं?] ७ — [स्य] त्वद्वा प्रतिश्रययष्टं यद्विषेव वस्त्रे ॥<sup>28</sup> —[26].

सर्वज्ञ निर्वृतिक्-

26. [रे]ण निरन्तरेण लब्धो(ब्धो)दयेन धवलेन दिगायतेन ।

वर्हिष्णुनाधिकमलंकृतमेतदिन्द्रोद्योतेन यस्य च गुण[प्रस]रेण विश्वम् ॥ —[27].

लोकालोकान्तरालभ्रमणपरिणताव-

27. र्तवेगप्रवृत्ति-

व्यातूलोत्ताललीलां द्रुतगति तुलयन्व्याप्तदिक्चक्रवालः ।

निर्दूयाशेषविश्वक्रमणपटु रजः पावनैर्व्यर्त्तनैर्द्या-

मारादाश्चानुवानस्तपस उदग-

28. मद्यस्य दूरं प्रतापः ॥<sup>29</sup> —[28].

येनेदं पुरमापदन्वतमसे मन्त्रं नियोगाद्विधेः

सत्कीर्त्या रश्मिपद्मसं[प्रम]चिरादुद्भूतं यत्त्वान्नमम् ।

भूधुष्टं शशिनैव निर्मलत-

29. रस्कारस्फुरत्तेजसा

सर्वानन्युदयेन पौरसहितं नीतं पुनस्ताः त्रियः ॥<sup>30</sup> —[29].

स्फारैर्धान्यहिरस्परजनितैर्हिर्निःशेषमन्तर्व्यहि-

स्वङ्गस्तुङ्गतुरङ्गमै-

30. र्गदभरोद्गतैश्च गर्जद्गजैः ।

स्वस्नानस्य विशीर्षविद्रुतमठस्त्रीहामलक्ष्मीधृतो

भूभागास्तपसा पुनर्भववचः संरेजिरे यस्य च ॥ —[30].

सा ज्ञाघ्रा वसतिः स

31. एव विषयस्य प्राचिनस्ता दिशः

सा भूर्भूमिपतिः स एव किमतस्य ते प्रदेशाः परम् ।

यन्मास्तेयमशेषसत्व(च)हितकृत्यप्रवृत्तः स्वयं

पु-

32. स्नानां प्रगुणीकृतोपनिषत्वा पुंजो वपुष्मानिव ॥ —[31].

यद्वाचां मनसां च मोक्षरमतिक्रान्तेन भूषाब्धितं

यन्नीतं गुणमर्धितैर्हिविस(च)दां दारैरदभ्यादरं ।

यत्सत्व(च)व्यलितैः प्र-

<sup>27</sup> Metre, Śloka (Anuṣṭubh).<sup>28</sup> Metre of verses 26 and 27, Vasantatilakā.<sup>29</sup> Metre, Śragdhara.<sup>30</sup> Metre of verses 29—32, Śārdūlavikrīḍita.

L. 33.

चण्डतपसां तेजोभिरुन्मीलितं

तन्नान्यत्र चरिच्चमुन्नतमतावच्चैव तावत्स्थितम् ॥ —[32].

पुरा योषित्सङ्गादनिरुतनिजाचं भगवता

विजिग्ये यः कामस्त्रिपुररिपुणाविष्कृतस्था ।

34. निरुदाचः क्षान्ता तमयमजयत्सङ्गरहितः

सुचीर्णानां स्याद्वा किमिह तपसां दुष्क[र]मिति ॥ <sup>31</sup>—[33].

स्फारास्फालनघातनिर्हयदलद्वश्चोरभेरीरव-

व्याजेनोज्ज्वरा कुमारचरिता-

35.

त्सङ्ग(ङ्)क्षयन्तपः ।

यस्याराधयतस्त्रिसंध्यमधुतध्यानस्थितेर्दूर्ज्वटिं

चैतन्योज्ज्वलतृत्तयोपि समये सङ्गुपवेलोत्सवाः ॥ <sup>32</sup>—[34].

स्तुत्यं स्यात्किमिहास्य नाम चरितं न स्यात्सुपुष्पा-

36.

र्थिना-

मा वा(वा)व्यात्सङ्कोर्त्तिसञ्चिततपस्तेजःसमुत्तेजितम् ।

यस्योच्चैरलधुन्नमद्गुणगुरु व्र(व्र)ह्माण्डमाडम्ब(म्ब)र-

व्यग्रैर्द्राक्थतरुद्रवा(वा)हुपरिधैः संधार्यते यन्नतः ॥ —[35].

सिद्धा-

37.

न्तेषु महेश एष नियतं न्यायेचपादो मुनि-

र्माश्चैरे च कणाशिनस्तु कणभुक्थास्त्रे श्रुतौ जैमिनिः ।

सांख्येनल्पमतिः स्वयञ्च कपिलो लोकायते सङ्गु-

र्वु(र्वु)दो वु(वु)दमते

38.

जिनोक्तिषु जिनः को वाय नायं कृतो ॥ —[36].

यद्भूतं यदनागतं यदधुना किञ्चित्क्वचिद्वर्त्तते

सम्यग्दर्शनसंपदा तदखिलं पश्यन्प्रमेयं महत् ।

सर्व्वज्ञः स्फुटमेष

39.

कोपि भगवानन्यः क्षितौ शंकरो

धत्ते किन्तु न शान्तधीर्विषमदृष्टीर्द्रं वपुः केवलम् ॥ —[37].

अस्मिन्नुद्दामधास्त्रि प्रचुरतरतपःसीन्नि विख्यातनास्त्रि

सर्व्वानन्युक्त[सा?]-

40.

क्षि क्षितिश्चदुर्भरस्त्रिपुष्पद्वरिम्भि ।

संपन्नप्रेम्णि सत्सु स्वयशसि निहितस्फारसारप्रथिम्भि

विद्योत्सर्प्यन्नाह्निम्भि त्रिभुवनतिलके के गुणा हन्त न स्युः ॥ <sup>33</sup> —[38].

संलीनं

41.

मुख एव शास्त्रकरिणामत्युर्जितं गर्जितं

व्रासाद्यस्य च जैनजस्रु(म्बु)कशतैर्दुर्व्याहृतं संहृतं ।

सोढं जातु न जैमिनीयहरिश्चैर्जीलाकृतं हुंकृतं

तस्यान्यद्गणेशकान-

<sup>31</sup> Metre, Śikharipi.<sup>32</sup> Metre of verses 34—37, Śārdūlavikṛīṭa.<sup>33</sup> Metre, Sragdharā.

- L. 42. नपतेः किं स्वात्स्तुतं प्रस्तुतम् ॥ <sup>34</sup>—[39].  
यस्योच्चकैः स्फुरति संतमसं निरस्य तेजः परं प्रतिनिशं प्रतिवासरं च ।  
अन्यः स एष ननु चन्द्रमसो रवेश्च चन्द्रावदातचरितः सुत-
43. रां चकास्ति ॥ <sup>35</sup>—[40].  
यस्यामलं स्फुरति सङ्गुणरत्नवन्दमानन्दकारि जगतां जलताविहीनं ।  
श्रीधोमशशुजलधिः स खलु व्युदस्तृणः सतां समभवद्भुवि कोप्यपूर्वः ॥ —[41].
44. माधुर्यं विनयो नयोनलसता त्वागः क्षमा प्रश्रयः  
स्वैर्यं धैर्यमहार्यवीर्यकलितं सङ्गु(ङ्ग)क्षचर्यन्तपः ।  
इत्यादि प्रचिनोमि चेतसि चिरं यद्यत्किमप्यादरा-  
त्तत्तत्स-
45. [र्व]मचिन्थमस्य महतः कस्मास्तु वाचां पथि ॥ <sup>36</sup>—[42].  
रेजुः सञ्जनरत्नभावजननान्या सिन्धुवेलावधे-  
स्त्रिं यस्य यथांसि कुन्दकलिकाक्रोडप्रभाभांश्चपि ।  
तस्यायं खलु देव-
46. तायतनवान्वापोनिवेशः शुभः  
सोद्यानः प्रथते स्वकीर्त्तिविभवः साक्षादिवानश्वरः ॥ —[43].  
शिवयुग्मसुमादेवीनाव्येश्वरविनायकौ ।  
स मठं मन्दिरे रम्यैरयमेतान्य-
47. चीकरत् ॥ <sup>37</sup>—[44].  
प्रतिक्षपं या प्रतिवि(वि)म्ब(म्ब)तां गते सुनिर्मले वारिणि तारकागणे ।  
कुमुदतीसङ्गसमुज्जिताप्यलं विभाति विष्वकुमुदैरिवाचिता ॥ <sup>38</sup>—[45].  
प्रसादमाधुर्यनिकाम-
48. हृद्यं विराजते यत्र गभीरमन्धः ।  
विडम्ब(म्ब)यत्कल्किकाव्यव(व)त्वं विशुद्धवर्णाहितचारुशोभम् ॥ <sup>39</sup>—[46].  
शैलात्कजाभक्तिपरप्रयातपौराङ्गनानूपरशिञ्जितेन ।  
प्रतिक्षणं
49. या कलहंसनादभ्रमं विधत्ते श्रुतिपेशलेन ॥ <sup>40</sup>—[47].  
धृतोदपात्रावनताङ्गनानां सुखैर्विचित्राधरपत्र(त्र)रम्यैः ।  
तोयं गतैर्या प्रतिवि(वि)म्ब(म्ब)नेन स[शा?]रविन्देव वि(वि)भर्त्ति शोभाम् ॥ —[48].
50. अपूर्वविन्यासविशेषकेषु विभूषिता या दयितेव दृष्टा ।  
सोपानमालावलिचारुमध्या नानन्दयत्कस्य मनो मनोश्चा ॥ —[49].  
प्रासादा यत्र भासन्ते कुन्देन्दुकुमुदोज्ज्व(ज्ज्व)-
51. लाः ।  
श्रीधोमेशमहोवापियशोवीजाङ्गुरा इव ॥ <sup>41</sup>—[50].  
या नीलकण्ठेन तटोपकण्ठं कृतास्त्रदा धाम परं सुखस्य ।  
प्रासादरम्या रमणीयभूमिः पुरा पुरातेः सदृशो चका-

<sup>34</sup> Metre, Śārdūlavikrīḍita.<sup>35</sup> Metre of verses 40 and 41, Vasantatilakā.<sup>36</sup> Metre of verses 42 and 43, Śārdūlavikrīḍita.<sup>37</sup> Metre, Śloka (Anuṣṭubh).<sup>38</sup> Metre, Vamśastha.<sup>39</sup> Metre, Upendravajrā.<sup>40</sup> Metre of verses 47—49, Upajāti.<sup>41</sup> Metre, Śloka (Anuṣṭubh).

L. 52.

स्ति ॥ <sup>42</sup>—[51].

यत्सन्निधौ सान्द्रमुधासितिष्ठा प्रासादमालानुदिनं विभाति ।  
भयेन भानोः परिणाममेव ज्योत्स्ना स्थितेवामरसङ्गमूर्त्या ॥ —[52].  
अन्धोनिधिसुहृत्तुषारशैलैः सम्यग्भि-

53.

राज्यदि कूललोनेः ।

तेनोपमीयेत तदा स्फुटं या समुच्चतेर्बाकिष्टैर्विभातो ॥ —[53].  
अमुक्तमुक्ताफलचारुकान्ति तोयं सदैव प्रतिभाति यत्र ।  
अमूर्त्ततावाच्यमसौदुका-

54.

मसुचैरभून्मूर्त्तमिवान्तरिक्षम् ॥ —[54].

शरन्नियेषामलचन्द्रकाव्या सरोजलङ्घ्येव सरोजलङ्घैः ।  
अलङ्कता चास्तया व्यधत्त या निर्वृतिं कस्य न दृश्यमाना ॥ —[55].  
या सर्वदा

55.

नोत्पत्ति यन्निकामं सत्सूपकारं च गभीरतां च ।

जलैरनस्यैर्भृशमास्थितापि फलं तदेतच्च कुलीनतायाः ॥ —[56].  
सृगाङ्गवि(वि)म्बे(म्बे) प्रतिमागते या स्फुरत्तरङ्गाङ्गुलिभिर्वि-

56.

लोले ।

स्वचारुसौन्दर्यविलोकनाय धृतामलादर्शतलेव भाति ॥ <sup>43</sup>—[57].  
स्त्रिराणि तुङ्गानि सुधोज्ज्वलानि निरन्तरास्त्राज्ज्वलसुन्दराणि ।  
सतां मनांसीव सदानुकूलं विभान्ति यस्याः

57.

सुरमन्दिराणि ॥ —[58].

इदं नभः किन्द्रवता कुतोऽस्य किम्वाद्यतन्तत्कथमत्र चित्रम् ।  
अङ्गाय यत्नेति वितर्क्यु[क्तो] जलं न निश्चेतुमलं जनौघः ॥ <sup>44</sup>—[59].  
सन्धोर्भूमिर्भवतु प्रकामं मनोर-

58.

मा द्यौर्व्य(व्यै)द्वारिदा च ।

तथापि सामान्यगुणादुदस्ता यया विचित्रां रचनां दधत्वा ॥ —[60].  
जित्वारिषडुर्गमनर्थमूलं धर्मे रताः सन्तु सदैव सन्तः ।  
यस्यामितीवाह सुरालया-

59.

लो निलीनपा[राव]तमन्दनादैः <sup>45</sup> ॥ —[61].

रङ्गत्तरङ्गातिमनोरमभू रद्याङ्गनामोदपयोधरा या ।  
दिष्टु स्त्रियन्तो शफरीकटाक्षानचूचुरत्यान्वदृशं प्रियेव ॥ —[62].  
यदस्ति किञ्चित्कचि-

60.

दप्यनिन्दमानन्दहेतुर्जगतीह वस्तु ।

तदेकदेशे निश्चिन्तं विधाय या वेधसोर्ध्वटितेव रम्या ॥ —[63].  
कुवलयमतोव वार्धो विभूयति यदतिमुप्रसिद्धमदः ।  
चित्रमिद-

<sup>42</sup> Metre of verses 51—56, Upajāti.<sup>43</sup> Metre of verses 57 and 58, Upendravajrā.<sup>44</sup> Metre of verses 59—63, Upajāti; read चित्राम्.<sup>45</sup> The second of the two *akṣaras* in brackets was originally प.

- L. 61. नु विचित्रा या कुवलयमण्डलं कुर्वते ॥ <sup>46</sup>—[64].  
 स्त्रिया सैषा वापो गगनशशिर्मौलिर्भगवतो  
 भवत्वाचन्द्रार्कमयिततपसो भूरियशसः ।  
 यदीये भातीयं शरदमलचन्द्रांशुधवला
62. सुराणां सङ्गाली विकटतटपृष्ठे शिखरिणी ॥ <sup>47</sup>—[65].  
 वापीतः निकटं यः पादपमारोपयिष्यति [ब्राह्म]ः ।  
 याता स पञ्चपातकबुद्धः खलु दुस्तरे निरये ॥ <sup>48</sup>—[66].  
 पञ्चैव
63. तेषामिह पातकानि स्वप्सन्ति खट्वासु गृठा मठे ये ।  
 येभ्यस्तरे मूढधियो रज्ज्वां दास्यन्वनार्या वसतिश्च नार्याः ॥ <sup>49</sup>—[67].  
 प्रशस्ता देवसंलापपूर्वदत्ताङ्गयेन या ।
64. विहिता मुख्यशब्दा(ब्दा)र्था सा [सुदेस्तु सतामियम्] ॥<sup>50</sup>—[68].  
 देवदत्तसुतेनैवा हरदत्तेन वरिचिता ।  
 वापो[प्रश]स्तिका रम्या जेष्ठाकेनोदखोटि च ॥ —[69].  
 चद्रेच लिखितम् ॥ ❀ ॥

## XLII.—HAMPE INSCRIPTION OF KRISHNARAYA, DATED SAKA 1430.

By E. HULTZSCH, PH.D.

The original of this inscription is in the great Śiva temple of Pampāpati<sup>1</sup> at the modern village of Hampe, which is situated on the southern bank of the Tungabhadra river and at the north-western extremity of the ruins of Vijayanagara. It is engraved on the south and north faces of a stone tablet, which is set up in front of a *mandapa*. The south face is badly mutilated at the bottom. The second half of the inscription, which is in fair preservation, was published by Mr. Fleet from a photograph by Dr. Pigou.<sup>2</sup> A rough transcript and paraphrase of the Sanskrit portion and a translation of the Kanarese portion of the inscription had already before appeared in the *Asiatic Researches*.<sup>3</sup> I re-edit the whole from an estampage made in 1889.

A second copy of the same inscription is engraved on the north and south faces of another stone tablet, which is set up to the left of the entrance to the Pampāpati temple. This copy is much worn, but helps to ascertain how many verses are lost at the bottom of the south face of the first copy.

<sup>46</sup> Metre, Āryā.

<sup>47</sup> Metre, Śikharinī.

<sup>48</sup> Metre, Āryā.

<sup>49</sup> Metre, Indravajrā.

<sup>50</sup> Metre of verses 68 and 69, Śloka (Anuṣṭubh).

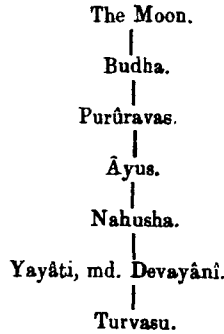
<sup>1</sup> No. 13 on the *Madras Survey Map of Hampe*.

<sup>2</sup> *Ind. Ant.*, vol. V, pp. 73ff. The photograph was published in the *Inscriptions in Dharwar and Mysore*, issued by Mr. (now Sir) T. C. Hope in 1866, No. 32; and reproduced by the Arch. Survey of Western India in *Pāli, Sanskrit, and Old Canarese Inscriptions* (1878), No. 115.

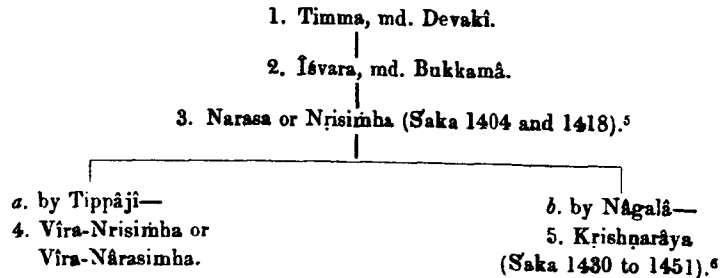
<sup>3</sup> Vol. XX, pp. 25 and 39 (fourth inscription), and p. 34 (twelfth inscription).

The inscription opens with 29 Sanskrit verses, which contain a genealogical account of the second Vijayanagara dynasty down to Kṛṣṇarāya. Then follows a passage in Sanskrit prose, which records a gift to the temple by this king. The document ends with a Kanarese version of the same donation.

The genealogy consists of a mythical and a historical part. The former (verses 3 and 4) runs as follows :—



The historical part begins with verse 5 :—" In his (*viz.*, Turvasu's) race shone king Timma, who was famous among the princes of Tuḷuva, just as Kṛṣṇa shone in the race of Yadu." From this verse we learn, first, that the founder of the second Vijayanagara dynasty was a native of Tuḷu or Northern Malayālam, the country of the Tuḷvas. Secondly, he must have been a usurper, as he claims only a mythical relationship to the princes of the first dynasty of Vijayanagara. For, while the kings of this dynasty used to derive their origin from Yadu,<sup>4</sup> Timma selected, in opposition to his predecessors on the throne, Yadu's younger brother Turvasu as the mythical progenitor of his race. The inscription continues the pedigree from Timma as follows :—



The description of the reigns of these kings is purely conventional. At first sight a historical fact seems to be contained in verse 10, according to which king Narasa conquered Śrīraṅapatṭaṇa. But a reference to a published inscription of Harihara II.<sup>7</sup> shows that this verse was borrowed, together with others, from an " office copy " of the first dynasty, in which it had formed part of the description of the reign of Saṃgama. Regarding the successors of Kṛṣṇarāya, the reader is referred to the *Indian Antiquary*, vol. XIII, p. 154.

<sup>4</sup> See, e.g., Hultzsch's *South-Indian Inscriptions*, vol. I, pp. 156 and 160.

<sup>5</sup> *Ibidem*, p. 131, No. 115, and p. 132, No. 119. In both inscriptions the king is called Nārasimha.

<sup>6</sup> The earliest date is that of the present inscription, and the latest that of another inscription at Vijayanagara; *Asiatic Researches*, vol. XX, p. 29.

<sup>7</sup> *Journal, Bombay Br. R. As. Soc.*, vol. XII, p. 352, lines 17 to 20.

The second part of the inscription, which is written in Sanskrit prose (north face, lines 11 to 25), records that Kṛṣṇadeva-mahārāya gave the village of Singenāyakanaha||i to the Śiva temple called Virūpāksha, and built an assembly-hall (*raṅga-maṇḍapa*) in connection with the same temple. Virūpākshadeva, the old name of the Pampāpati temple, occurs already in inscriptions of Bukka and Harihara II. of the first dynasty.<sup>8</sup> By the assembly-hall must be meant the *maṇḍapa*, in front of which the stone tablet is set up. In a verse (30), with which the Sanskrit portion ends, the inscription is called an edict (*śāsana*) of Kṛṣṇarāya.

The same donation is referred to, with some additions, in the Kanarese portion, where, however, the name of the village is spelt Singināyakanaha||i, with an *i* instead of an *e* in the second syllable.<sup>9</sup> Lines 27f. of the north face contain the date of the grant, Śalivāhana-Śaka-varsha 1430 expired, the Śukla-samvatsara current,<sup>10</sup> Māgha Śu 14, on which day was the festival of the king's coronation. Though no earlier inscriptions of Kṛṣṇarāya are known, it is at present impossible to say, whether the real day of the coronation or an anniversary of it is intended.

In the Sanskrit portion of the inscription occur two Kanarese *birudas*, to which the Sanskrit case-termination is affixed (*bhāṣhege tappuva rāyara gaṇḍaḥ*, north face, line 4, and *māru-rāyara gaṇḍaḥ*, line 5f.), also a Sanskritized form of an Arabic word (*sura-trāṇa* = سلطان, lines 6 and 14) and of a Persian word (*hindu* = هندو, line 6); instead of *rājan*, the Kanarese tadbhava *rāya* is frequently used.

## TEXT.

## A.—South face.

- L. 1. श्रीकृष्णदेवराय श्री  
 2. श्रममस्तु । नमस्तुंगशिरसुंविचंद्रचामरचार[वे] ।  
 3. चैलोकनगरारंभमूलस्तंभाय शंभवे ॥ [१\*]  
 4. कक्षायास्तु तक्षाम प्रत्युहतिमिरापहं । यज्ञजोष्यजोडू-  
 5. तं हरिणापि च पूज्यते । [२\*] अस्ति क्षीरमयाह्वैर्गन्धमानाकाङ्क्षांशुधेः । नव-  
 6. नीतमिवोद्भूतमपनीततमो महः । [३\*] तस्मात्तनयस्तपोभिरतुलैरन्वर्धनामा  
 7. बुधः (i) पुष्करस्व पुरुरवा भुजबलीराहुर्हिषाक्षिघ्नतः । तस्मात्तुर्बुध-  
 8. षोस्व तस्व पक्षो बुधे ययातिः क्षिती (i) स्यात्तस्व तु धुर्वसुर्वसुनिभः<sup>11</sup>  
 9. श्रीदेवयानीपतेः ॥ [४\*] तद्वंशे देवकीजानिर्हिदीपे तिस्रभूपतिः । यशस्वी तुकुर्वेदेषु  
 10. यदोः कृष्ण इवाव्यये ॥ [५\*] ततोभूदुक्ताजानिरीश्वरचितिपालकः । अत्रासमगुचञ्च-  
 11. शं मौळिरक्षं महीमुजां ॥ [६\*] पद्माक्षो बलिजिज्ञैस्त्रिभुवनाक्रांतिसमैर्विक्रमैः[.]  
 12. शंक्षं चक्रमपि त्रयस्त्रिजकरे श्रीदेवकीनंदनः । भूत्वाप्यद्भुतमोक्षरोयमिति  
 13. या<sup>12</sup> भूयस्तारां (i) पप्रथे (i) भूतिं चाखिलपूज्यतामतिशयं भूयस्तुतामा-  
 14. त्रितः ॥ [७\*] भूवासैकपरोपरो रविरिव प्राप्नोदयोद्वर्चिषं (i) यो मंदहरिपूजन् कविकुधोपे-

<sup>8</sup> *Journal, Bombay Br. R. A. Soc.*, vol. XII, pp. 351, 376 and 377. Colebrooke's *Miscellaneous Essays*, Madras edition, vol. II, p. 259.

<sup>9</sup> The second copy of the inscription agrees with this one in the different spelling of the name of the village at both places.

<sup>10</sup> According to the tables, the Śukla-samvatsara corresponded to Śaka 1432 (A.D. 1509-10).

<sup>11</sup> Read तुर्वसु.

<sup>12</sup> Read यो.



- L. 15. तीनपेतो रक्षात् । आपूर्वापरवारिराशि नितरामासेतुहेमाचलं (i) विख्यातो विहसंश्च यो  
वित-
16. रक्षैर्व्योतत व्योतकम् ॥ [८<sup>x</sup>] सरसादुद्भूतस्त्रावरसावनिपालकः । देवकीनन्दनात् कामो देव-
17. [की]नन्दनादिव ॥ [८<sup>x</sup>] कावेरीमाशु बधा<sup>15</sup> बह्मजलरयां तां विलंघैव शत्रुं (i) जीव-  
ग्राहं गृहीत्वा
18. समिति भुजबलात्तं च राज्यं तदीयं । कृत्वा श्रीरंगपूर्वं तदपि निजवशे पट्टं यो ब-
19. भासे (i) कीर्तिस्तंभविधाय क्षिभुवनभवनस्तूयमानापदानः ॥ [१०<sup>x</sup>] चेरं चोळं च पाण्यं  
तम-
20. पि च म[धु]रावन्नभं मानभूषं (i) वीर्योदधं तुरुष्कं गजपतिनृपतिं चापि जित्वा तद-
21. न्यान् । आगंगातीरलंकाप्रथमचरमभूषत्तटांतस्त्रितांतं (i) स्यातः [चो]शीपती-
22. नां स्रजमिव शिरसां श्रासनं यो व्यतानीत् ॥ [११<sup>x</sup>] विविधसुक्ततोहमे रामेश्वरप्रमुखे सुह-
23. स्तुदितहृदयः स्वाने स्वाने व्यघत्त यथाविधि<sup>14</sup> । बुधपरिहृतो नानादानानि यो भुवि
24. षोडश क्षिभुवनजनीहीतं स्त्रीतं यशः पुनरुक्त[यन्] [ ॥ १२ ॥ तिप्पाजीनाग<sup>16</sup>]लादेव्योः कौस-
25. स्त्राश्रीसुमित्रयोः । देव्योरिव नृसिंहेंद्रास्तस्मा[त्पं][त्तिरयादिव<sup>15</sup>] ॥ १३ ॥ वीरौ<sup>17</sup>] विनयिनौ  
राम-
26. लक्ष्मणाविव नन्दनौ । जातौ वीरनृसिंहेंद्रकृष्णरा[यमहीपती<sup>16</sup>] ॥ १४<sup>x</sup>] वीरश्रीनारसिंहकृष्ण<sup>17</sup>
27. विजयनगरे रत्नसिंहासनस्थः<sup>18</sup> कीर्त्त्या नीत्वा निरखन्[गनलनपुष्पा<sup>16</sup>]नप्यव[न्]मयाभ्यान् ॥
28. आ सेतोरा सुमेरोरवनिसुरनुतस्त्वीरमा चोदया[द्वेरा पाशात्वाच<sup>16</sup>]लात्तादखिल-
29. हृदयमावर्ष्य राज्यं शशास ॥ [१५<sup>x</sup>] नानादानाम्यका[र्षी][त्वनकस<sup>16</sup>]दसि [यः श्री]विरू-  
पाक्षदेव-
30. स्वाने श्रीकाळहस्तीशितुरपि नगरे वेक[टा]द्वौ च कां[चां] । श्रीशैले शोचशैले महति
31. हरिहरहोबले संगमे च (i) श्रीरंगे कुंभघोषे [ह]त[तम]सि महानंदितोद्ये निवृत्तौ ॥  
[१६<sup>x</sup>] मोक्षार्थे<sup>19</sup>
32. रामसेतौ जगति तदितरेष्वप्यशेषेषु पुण्यस्नानेष्वार[ब्धना<sup>16</sup>]नाविधबह्ममहादानवारिप्रवा-
33. हैः । यस्मिंदंचतुरंभप्युकरचुररजस्तुषदं[भोधिम<sup>16</sup>]मन्त्रास्त्यक्षिदोद्यत्तरकु-
34. लिशधरोत्कंठिता कुंठिताभूत् ॥ [१७<sup>x</sup>] ब्रह्मांशं विश्वचक्रं [घट<sup>16</sup>]मुदितमहाभूतकं रत्नधे[नूं]
35. स[स]मोधिं च<sup>20</sup> कस्यचित्तिरहलतिके कांचनीं कामधेनूं । स्वर्णं चा<sup>21</sup> यो हिरस्माश्चरधमपि तु-
36. [लापू<sup>16</sup>]रुषं गोसहस्रं (i) हेमाश्वं हेमगर्भं कनककरिरथं पंचसांगव्यतानीत् ॥ [१८<sup>x</sup>] प्र[ग]-
37. [ज्यं<sup>16</sup>] प्रया[स] निर्विघ्नं राज्यं धामिव श्रासितुं । तस्मिन् गुणेन विख्याते चितेरिद्रे [दिवं न]-  
[ते ॥ १८<sup>x</sup>]
38. [ततो<sup>16</sup>]प्य[वा]र्यवीर्यः श्रीकृष्णरायमहीपतिः । विमर्त्ति मच्चिकेयूरनिर्वि[शेषं मर्षं<sup>16</sup>]
39. [मु<sup>16</sup>][जे] ॥ [२०<sup>x</sup>] कीर्त्त्या यश्च समंततः प्र[सूत]या विश्वं रचैव्यं व्रजे- (i) दिक्षाग्रं [पु]-  
[रा पुरारिरम<sup>16</sup>]-
40. [वज्रा<sup>16</sup>]लेखः प्रायशः । पद्माक्षोपि च[तु][र्भुजोजनि च<sup>16</sup>]तुर्व्यङ्गोभवत्पद्म[भूः काली खड्ग<sup>16</sup>]-
41. [मषाद्र<sup>16</sup>][म]रा च [कमलं] वी[चां] [च वाचो करे ॥ २१<sup>x</sup>]

<sup>15</sup> Read वधा.<sup>16</sup> Read वधाविधि.<sup>17</sup> Read वसिष्ठेन्द्रा.<sup>18</sup> Read वसिष्ठेन्द्रा.<sup>19</sup> Read वसिष्ठः ह.<sup>20</sup> Read वसिष्ठः.<sup>21</sup> Read मोक्षार्थं.<sup>22</sup> Read सप्तश्रीपौष.<sup>23</sup> Read स्वर्णं.



- L. 24. रवितनयानुकारिणा रंभमंडपोपि विरचितस्तस्यैव देवस्य तेनैव प्रकटित-  
 25. नरजनुषा प्यसूनुष[नु]षा ॥ तदिदमवनीवनीपकविनुतधरायस्य  
 26. कृष्णरायस्य । शासनमतिबलशासनतत्करदानस्य [सापद]ानस्य ॥ [३०\*] ❀ ॥  
 27. ❀ स्वस्ति श्रीविजयाभ्युदयशालिवाहनशकवर्ष १४३० संदु  
 28. भेलि नडव शुक्लसंवत्सरद माघ शु १४तु श्रीमन्महाराजा-  
 29. धिराजराजपरमेश्वरश्रीवीरप्रतापश्रीवीरकृष्णरायमहा-  
 30. रायश्च पट्टाभिषेकोत्सवपुष्पकालदत्तु श्रीविरूपा-  
 31. क्षदेवर अमृतपडिनहवे[द्येके]<sup>32</sup> सिंम्भिनायकनृक्किंयनू स-  
 32. समर्थिसि देवर संमुखद महारंभमंडपवनू आ मुंद-  
 33. च गोपुरवनू कट्टिसि आ मुंदण हिरिय गोपुरवनू  
 34. श्रीश्रीशारवनू माडिसि श्रीविरूपाक्षदेवरिगे नव-  
 35. रत्नचचितवाद सुवर्चकमलवनू नागाभरणवनू  
 36. समर्थिसिदह [1\*] देवर नै[वे]द्य आरो[ग]क्षे माडुवदके सम-  
 37. र्थिस्त<sup>34</sup> चिंनद हरिवाच १ आरतिहलगे २ वेळ्ये  
 38. आरति २४ इष्टनू समर्थिसिदह ॥ यो धर्मके  
 39. तपिदवहगळु मोहत्त्व[1\*]ब्रह्महत्वादिमहा-  
 40. पातकगळ मा[डिद] पापके होगलुळ्ळवह [1\*]

## TRANSLATION.

## A. Sanskrit portion.

(This is an edict of) the illustrious Kṛishṇadevarāya.

Hail! Let there be prosperity!

(Verse 1.) Adoration to Śaṁbhu (*Śiva*), who is adorned, as with a *chāmara*, with the moon that kisses his lofty head, and who is the principal pillar at the building of the city of the three worlds!<sup>35</sup>

(2.) May that lustre (*Gaṇeśa*),—which dispels the darkness of obstacles, and which, though (*it has the head of*) an elephant (*gaja*), was born from the mountain-daughter (*Agajā*), and is worshipped even by Hari (*Vishṇu*),—produce happiness!<sup>36</sup>

(3.) There was produced, like fresh butter, from the great ocean of milk, when it was churned by the gods, the luminary which dispels darkness (*i.e.*, the moon).

(4.) The son of this (*moon*) was Budha, whose name (*was made*) true to its meaning<sup>37</sup> by his unequalled austerities. In consequence of his pious deeds (*he obtained a son*), Purūravas. (*The son*) of him, who destroyed the life (*āyus*) of his enemies by

<sup>32</sup> Read ०नेवेद्यके.

<sup>34</sup> Read समर्थिसिद.

<sup>35</sup> An easier reading would be वैसीकनवरत्नसमुल्लसत्पाद, 'the principal pillar of support of the city of the three worlds.' Compare वाचस्पत्ययनेन विभुवनभवनस्य, 'the single pillar of support of the house of the three worlds,' *ante*, p. 310, verse 26.

<sup>36</sup> On the *viruddhāśa* between *gaja* and *agajā*, see *Journal, Bombay Br. R. As. S.*, vol. XII, p. 372, note 2. There is also a play on the word *hari*, which signifies 'Vishṇu,' and at the same time 'the lion,' which is considered as the natural enemy of the elephant.

<sup>37</sup> Budha means 'a wise man' or 'a god.'

the strength of his arm, was Âyus. His (*son*) was Nabusha. His (*son*) was Yayâti, who was fierce in battle (*and*) famed on earth. (*The son*) of this husband of the glorious Devayâni was Turvasu, who resembled the Vasus.

(V. 5.) In his race shone king Timma, whose wife was Devakî, (*and*) who was famous among the princes of Tuḷuva, just as Kṛishṇa (*shone*) in the race of Yadu.

(6.) From him was born king Îśvara, whose wife was Bukkamâ (*and*) who was the fearless and virtuous crest-jewel<sup>39</sup> of kings.

(7.) Oh wonder! Though (*like* Kṛishṇa) he was the son of the glorious Devakî, though (*like* Vishṇu) he had lotus eyes, though he acquired tribute (*bali*) by his valour which was able to subdue the three worlds, (*just as* Vishṇu in his Vâmanâvatâra *acquired the three worlds from* Bali *by his three steps*), and though he bore (*the auspicious marks of*) the conch and the discus in his hand,—he became still more famous by the name of Îśvara, as he obtained prosperity (*bhûti*), universal worship, and the daughter of a king, (*just as the god* Îśvara *wears ashes* [bhûti], *is universally worshipped, and is the husband of the daughter of the mountain*).

(8.) Like another sun, who always dwelt on earth, he,—who was continually rising, who was surrounded by poets and wise men, who never fled from war (*and*) who was highly famed from the eastern to the western ocean (*and*) from (*Râma's*) Bridge to the golden mountain (*Meru*),—killed the enemies, (*as the sun conquers*) the Mandehas,<sup>40</sup> and shone, surpassing the trees of heaven by his gifts.

(9.) From this lovely son of Devakî was born king Narasa, just as Kâma from (*Kṛishṇa*) the son of Devakî.

(10.) Resplendent was he, who quickly bridged the Kâveri,<sup>41</sup> (*though*) it consisted of a rapid current of copious water, crossed over it, straightway captured alive in battle with the strength of his arm the enemy, brought his kingdom and (*the city of*) Śrîraṅgapaṭṭana<sup>42</sup> under his power and set up a pillar of fame,—his heroic deeds being praised in the three worlds, (*which appeared to be*) the palace (*of his glory*).

(11.) Having conquered the Chera, the Choḷa, the proud Pândya (*who was*) the lord of Madhurâ, the brave Turushka, the Gajapati king and others, he, who was exceedingly famed from the banks of the Gaṅgâ to Laṅkā and from the slopes of the eastern to those of the western mountain, spread his command like a garland on the heads of kings.

(12.) At Râmeśvara<sup>43</sup> and every other shrine on earth which abounds in sacredness, he, with joyful heart, surrounded by wise men, repeatedly performed the sixteen kinds of gifts according to rule, (*thus*) making superfluous (*his previously acquired*) great fame, which was sung by the inhabitants of the three worlds.

<sup>39</sup> With reference to *maṇiratna* in its literal sense, *atrâśa* and *agunabhramśa* have to be taken in the second meanings 'flawless' and 'not losing its string.'

<sup>40</sup> 'A class of terrific Rākshasas, who were hostile to the sun and endeavoured to devour him;' Dowson's *Classical Dictionary of Hindu Mythology*. According to Sanderson's *Canarese Dictionary*, the sun has the surname Mandeha-mardana, 'the destroyer of the Mandehas.'

<sup>41</sup> Śrîraṅgapaṭṭana, *vulgo* Seringapatam, which, later on, became the capital of the Maistṛ Qdeyars and of Tipû, is situated on an island of the Kâveri.

<sup>42</sup> Literally, '(that compound ending in) paṭṭana, the first member of which is Śrîraṅga.' On similar expressions, see Hultzsch's *South-Indian Inscriptions*, vol. I, p. 166, note 6.

<sup>43</sup> This is the celebrated place of pilgrimage on an island, 33 miles east of Râmnâd. According to Mr. Rice (*Mysore Inscriptions*, p. lvii, note), another Râmeśvara-tīrtha is situated on an island near the junction of the Tungâ and Bhadrâ rivers. Three other Râmeśvaras are noticed by Mr. Sewell in his *Lists of Antiquities*, vol. I, pp. 38, 41, 125.



(Vo. 19 and 20.) When, having ruled his great kingdom without obstacles, this Indra of the earth, who was famed for virtue, had gone to heaven, as if it were in order to rule heaven (*too*), the illustrious king Kṛishṇarāya, whose valour was irresistible, bore the earth on his arm like a bracelet of jewels.

(21.) It was probably through fear, lest everything should assume an identity of lustre from his fame, which was spread everywhere, that, of old, Śiva adopted a (*third*) eye on his forehead (*as a distinguishing mark*), Vishṇu four arms, Brahman four faces, Kālī a sword, Rāmā a lotus, and Vāṇī a lute in her hand.

(22.) Was it through anger, because they gave refuge to his enemies, that he dried up the seven oceans with the clouds of the dust of the earth, which was split by the horses of his numerous armies, and of his own accord created in their stead masses of oceans by the immeasurable waters (*poured out*) at his great gifts, which consisted of a mundane egg, a Meru of gold, &c.?

(23.) It was probably in order to obstruct the path of the chariot of the sun in the sky, with the view that the crowds of suppliants should enjoy as long as possible the riches given by him, that this lord of the earth set up in every part of the earth firmly fixed pillars, which were marked with (*an account of*) his expeditions for conquering each quarter and with (*his*) surnames (*biruda*), and the tops of which touched the clouds.

(24.) Again and again, for the sake of supreme happiness, he performed according to rule those various gifts which are prescribed in the holy books, *viz.*, the weight of a man in gold, &c., together with all minor gifts, at Kāñchī, at Śrīśaila, at Śoṇāchala, at the Golden Hall, on Venkātādri<sup>60</sup> and at all other temples and bathing-places.

(25 to 27.) Some of his surnames (*biruda*) were :—The angry punisher of rival kings; he whose arms resemble (*the coils of the serpent*) Śesha; he who is versed in protecting the earth;<sup>61</sup> the destroyer of those kings who break their word;<sup>62</sup> he who satisfies suppliants; he who is fierce in war; the king of kings and the supreme lord of kings; the destroyer of the three kings (*of the South*);<sup>63</sup> he who terrifies hostile kings; the *Sultān* among Hindū kings; he who crushes the wicked like tigers; and the double-headed eagle which splits the temples of troops of elephants!<sup>64</sup>

(28.) He is served by the Āṅga, Vāṅga, Kālīṅga and other kings, who speak thus :—"Look (*upon me*), Oh great king! Be victorious! Live (*long*)!"

(29.) Seated on a jewelled throne at Vijayanagara, king Kṛishṇarāya, whose liberality was worthy to be praised by the learned, having surpassed Nṛiga and other kings in wisdom, and having bestowed abundant riches on all suppliants on earth, was resplendent with fame from the eastern mountain to the slopes of the mountain of the west and from the mountain of gold (*Meru*) to (*Rāma's*) Bridge.

He, who filled the world, as a box with camphor, with the flood of his fame, which arose from liberality, firmness, valour and other (*virtues*), that were being praised by the crowd of all poets in this world; who was fierce in battle; who surpassed the

<sup>60</sup> On these localities, see the notes on verse 16.

<sup>61</sup> Compare अक्षयवर्धनः in Brown's *Telugu Dictionary*, s. v. *saṁvṛddha*.

<sup>62</sup> This *biruda* is of frequent occurrence in Tamil inscriptions; see Hultzsch's *South-Indian Inscriptions*, vol. I, pp. 80, 104, 111, 120, 123, 131, 132 (note 7) and 139.

<sup>63</sup> *Viz.*, the Chera, Chola and Pāṇḍya; see *ibid.*, p. 111, note 3.

<sup>64</sup> With *Gajauhagandabheruṇḍa* compare the *biruda* *Rāyagajagandabheruṇḍa* on certain coins of Devarāya (*ibid.*, p. 162) and *Arībhagandabheruṇḍa* in a grant of Venkaṭa II. (*Ind. Ant.*, vol. XIII, p. 131, plate iv, line 10).

deeds of Nṛiga, Nala, Nahusha, Nābhāga, Dhundhumāra, Māndhātṛi, Bharata. Bhagtratha, Daśaratha, Rāma and other (*kings*); who protected Brāhmaṇas; who subdued *Sultāns*; who was (*like*) the fever to the elephants of the Gajapati (*king*); who knew many arts; whose face surpassed the lotus; who, (*like*) a second Bhoja, knew the mysteries of poetry, of the drama and of rhetoric; who knew the law; who, every year, performed a sacrifice to (*Kāma*) the lord of the golden festival of spring;<sup>64</sup> who fulfilled the desires of the crowd of Brāhmaṇas; who was rich; who was the chief of all princes; who was fortunate; who was the son of Nāgāmbikā<sup>65</sup> and of king Narasa; who delighted all hearts; who was victorious at the head of battles; who conquered (*all*) quarters; who, having ascended the throne at Vijayanagara, was ruling the whole earth; who won battles by (*the strength of*) his arm:—Kṛishṇadeva-mahārāya gave a village, which was famed by the name of Singenāyakanaha||i and which was adorned with its four boundaries, for (*providing*) pleasant oblations (*naivedya*), (*consisting of*) sweet fruits, cakes, &c., to Śūlin (*Śiva*), called the holy Virūpāksha, to whom pious people have presented heaps of gold, who abides on the Hemakūṭa,<sup>66</sup> and who is diligent in protecting the world. The same (*king*), who assisted (*others*) with his wealth like (*Karna*) the son of the sun, and who was Kāma manifest in a human birth, built an assembly-hall (*raṅga-maṇḍapa*) (*for the use*) of the same god.

(*Vers*e 30.) This is the edict of the heroic Kṛishṇarāya, whose path on earth was praised by the beggars of the earth, and the gifts of whose hand surpassed (*those of*) the tree of Indra.<sup>67</sup>

#### B. Kanarese portion.

Hail! On the 14th day of the bright half (*of the month*) of Māgha of the Śukla-samvatsara, which was current, after the 1430th year of the illustrious, victorious and prosperous Śalivāhana-Śaka had passed, the illustrious mahārājādhirāja and rājaparamēśvara, the illustrious Vīrapratāpa,<sup>68</sup> the illustrious Vīra-Kṛishṇarāya-mahārāya, gave, at the auspicious time of the festival of his coronation (*paṭṭābhishheka*), for (*providing*) daily oblations of food (*amṛita-paḍi-naivedya*), to the holy Virūpākshadeva (*the village of*) Singināyakanaha||i, caused to be built in front of the shrine a large assembly-hall (*raṅga-maṇḍapa*) and a *gopura* before it, caused to be repaired the great *gopura* in front of that, and gave to the holy Virūpākshadeva a golden lotus, set with the nine (*kinds of*) gems, and a snake ornament (*nāgābharana*). For eating<sup>69</sup> the

<sup>64</sup> The expression *kanaka-vasanta-mahotsava* seems to refer to the custom, which is observed at the *Holi* or spring-festival, of throwing yellow or red powder and squirting coloured water at each other. Compare *Ratnavali*, act I, verses 2 and 3.

<sup>65</sup> In verse 13, this queen was called Nāgalā.

<sup>66</sup> This must have been the name of the rock, at the foot of which the Pampāpati temple is built. Compare Colebrooke's *Miscellaneous Essays*, Madras edition, vol. II, p. 259, and *Journal, Bombay Br. E. A. S.*, vol. XII, p. 375:—"The rampart that encompasses it (*viz.*, Vijayanagara) is Hemakūṭa; the most auspicious Tuṅgabhadra is the most that surrounds it; the guardian of it is visibly the god Śri-Virūpākshadeva."

<sup>67</sup> The following explanation of the two difficult compounds, which are contained in this verse, was, for the most part, suggested to me by Paṇḍit Lakshmanāchārya of Bangalore:—  
 अवन्ता दे वजीपक्षा वाचवासेर्विदुः कुवी वरादानवी वमन वल ।  
 वल्लभसुखेन्द्रस्य तर्क कल्पवृक्षमिन्द्रावनि करदानानि लक्ष्मदानानि वल ॥

<sup>68</sup> This surname was borne by the kings of both the first and the second dynasties; see the Index of Hultzsch's *South-Indian Inscriptions*, vol. I, p. 182.

<sup>69</sup> *Ārṅgaṇḍ mānu*, 'to take a meal, to eat food' Sanderson's *Kanarese Dictionary*.

oblations (*naivedya*), he gave to the god—1 golden vessel, 2 drums (*to be used*) during the ceremony of waving lamps, (*and*) 24 silver lamps.<sup>70</sup> Those who injure this meritorious gift (*dharma*), shall incur the sin (*of those*) who have committed the slaughter of a cow, the murder of a Brāhmaṇa, and the other great crimes.

### XLIII.—NEW JAINA INSCRIPTIONS FROM MATHURA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The first eighteen among the following inscriptions form part of the most valuable discoveries,<sup>1</sup> made by Dr. A. Führer in the Kaṅkāli Tīla at Mathurā during the working season of 1890, and I edit them according to the excellent impressions<sup>2</sup> which he has kindly forwarded to me. I add also the five cognate inscriptions found by Dr. Burgess and originally published in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. II, pp. 141ff., and vol. III, pp. 233ff., and five small unpublished fragments, found by Dr. Führer in 1889. All of them, whether bearing kings' names and dates or not, clearly belong to the Indo-Skythic period, or—if the era of Kanishka and his successors is identified with the Śaka era—to the first and second centuries A.D. This is evident from the type of their characters and of their language, which closely agrees with that of the documents found near the same place by Sir A. Cunningham, Mr. Growse, and Dr. Burgess. The general characteristics of the alphabet, its rather clumsy look, which is owing to its squat and square letters and to the thickness of the single strokes, and its otherwise strong resemblance to the writing in the inscriptions of the Śuṅga and Andhra periods, strike the most superficial observer. But it possesses another peculiarity, which consists in the occurrence of a number of cursive and modern-looking forms side by side with archaic ones, which, I think, deserves special mention, since it possesses considerable interest for Indian palæography. This peculiarity is particularly noticeable in the following ten signs. Among the vowels, the initial *a* looks mostly like that of the Andhra inscriptions; but sometimes it shows cursive forms. Thus in *aryya* (No. VIIc, l. 1) and in *asya* (Sir A. Cunningham's No. 8, l. 5)<sup>3</sup> the left limb is represented by a wavy line, drawn by a single stroke, which is not even attached to the vertical on the right; again in *Aya-Balatratasya* (No. VB, l. 1), it consists of a curved stroke on the left which is connected with the right hand vertical by a short horizontal line: this form is very common in the *Kāśī* version of Aśoka's edicts, especially in the thirteenth and fourteenth. Further, the medial *ā* is expressed sometimes, as in Aśoka's edicts, by a short horizontal stroke, more frequently by a curve or by a straight line, rising upwards towards the right, and sometimes by an almost vertical downward stroke, resembling the form found in the inscriptions of the seventh and later centuries. All these

<sup>70</sup> *Ārati* or *ārti* is a *tadbhava* from the Sanskrit *ārtika*, 'a lamp waved before an idol.'

<sup>1</sup> See my letter in the *Academy* of 19th April 1890, p. 270.

<sup>2</sup> The total of the inscriptions, forwarded to me by Dr. Führer, is twenty. One, a very small fragment, I am unable to make out. Another I omit, because it is the already known inscription of the reign of the son of Kshatrapa Rajubala, published by Sir A. Cunningham, *Arch. Surv. Rep.*, vol. XX, p. 49, and plate v, No. 4. The new impressions give less than the earlier facsimile, and seem to indicate that the stone has suffered considerably during late years.

<sup>3</sup> The collection referred to is that in Cunningham's *Archæological Survey Reports*, vol. III, plates xiii—xv.



varieties occasionally occur in one and the same document; compare, *e. g.*, *nāgendrasya* (No. XVIII, l. 2), *māthurānam* (*ibid.*, l. 3), *śailalakānam* (l. 4) and *mātā°* (l. 6). The medial *i* has likewise three forms, one of which is a well-developed semicircle, while the second, a cursive one, looks very much like the medial *e*, and in the third the tail of the curve is drawn down at the back of the consonant just as in the Gupta *i*; all three forms occur in the word *dīvase* and in its abbreviation *di*. The initial *u* consists usually of an angle open to the right, as is invariably the case in the older inscriptions; but in *uchchenāgarasyā°* (No. XIII) it resembles a *da* with a well-developed nail-head at the top. The same inscription shows also in the word *Kumāranandi* a medial *u*, which exactly agrees with the modern Devanāgarī form. Less perfect examples in the same syllable occur in other inscriptions, while usually, except in *tu*<sup>4</sup> and *gu*, where an upward curve on the right side of the consonant is used, the vowel is expressed simply by a straight stroke. The medial *ri* has again three forms, being expressed (1) by the curved line, turning to the left, which usually denotes the subscript *ra*,<sup>5</sup> *e. g.*, in *gri* for *grīshma* (No. IVA, l. 1) and in *Śrīgrihāto* (No. IIIB, l. 2); (2) very frequently by a straight line, slanting sharply from the lower right extremity of the consonant towards the left, *e. g.*, in *gri* for *grīshma* (No. IIA, l. 1), and in *Aryya-Mātridinaḥ* (No. IIIA, l. 3-4); (3) by the curve open to the right, which is constantly used in the Gupta and the later northern alphabets, *e. g.*, in *gri* for *grīshma* (No. XIII, l. 1).<sup>6</sup> Among the consonants the forms of *ka*, *ksha*, *ṇa*, *na* and *sa* deserve particular attention. *Ka* is usually expressed by a cross with a *serif* at the top, but occasionally it has the Gupta form with a curved line instead of a straight cross-bar and with a *serif* or a nail-head at the top; see, *e. g.*, *Kumāranandi* (No. XIII). The lower portion of *ksha* is mostly made square, but in *kshuṇe* (No. XIII) and in *bhikshusya* (Cunningham, No. 12) the left side is round. *Ṇa* is usually formed of two small curves at the top, springing from a short vertical stroke, the lower end of which stands on the middle of a curved base line or on the apex of an angle formed by two straight lines. Sometimes, however, we find archaic forms agreeing in part with the older ones of the Aśoka edicts and of the earlier Andhra inscriptions. Thus in some cases, *e. g.*, in *śramaṇa°* (No. XVII, l. 1) and *toranam* (*ibid.*, l. 2), the base line is made perfectly straight, while, *e. g.*, in *vāraṇato* (No. XIIB, l. 1), the ancient straight top line appears instead of the two curves. On the other hand, we meet also with a cursive form, a further development of the usual one, which somewhat resembles our letter *x* and evidently has been made with two strokes; see, *e. g.*, *gaṇato* (No. VIIA, l. 1) and *kshuṇe* (No. XIII). As regards the dental *na*, it usually consists of a thick straight base line with a short vertical stroke above its centre which bears at the top a *serif*, or a nail-head. Sometimes also, as in the difficult word *hana-grisya* (No. IX, l. 1), *Haginandīa* (*ibid.*, l. 2), the *serif* is wanting and the vertical stroke longer, so that the letter does not differ from the form used in Aśoka's edicts. The letter *sa*, finally, has nearly throughout the form used in the Andhra and other old inscriptions, but in No. V the left-hand limb is invariably converted into a loop, and the

<sup>4</sup> The *tu* with the upward curve occurs also in the Aśoka edicts, especially in the Kālsī version, and has there been misread as *sa*.

<sup>5</sup> This form has remained in many southern alphabets.

<sup>6</sup> I have to add that in a former article, *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. I. p. 176f., I have read erroneously *gra* instead of *gri*. The three forms in the new inscriptions leave no doubt that *gri* is intended. *Gri* is put for *gri*, which also occurs not unfrequently, *e. g.*, in Nos. XX and XXII, just as *priyasya* (No. XII, l. 1) stands for *priyasya*. Instead of *śrīgrihāto* I have given erroneously (*Wiener Zeitschrift*, vol. II, p. 239) *śrīgrihāto*.

letter is almost exactly like the Gupta *sa*. The alphabet of these Indo-Skythic inscriptions may therefore be called a transitional one, which was modified through the influence of the current hand, used in every-day life, the latter being almost identical with the so-called Gupta characters. I may add that cursive forms are met with even among the numeral signs. Thus, in No. VIII, the left-hand limb of the figure 4, which usually is square, has been made round, and the cross-bar consists of a curved stroke. In the same inscription the figure, probably to be read as 40, looks exactly like a Roman V, as the whole lower portion of the two strokes, which has been preserved in the crosslike forms of the same sign on Sir A. Cunningham's Nos. 11, 12 and 13,<sup>7</sup> has been omitted.

Some peculiarities in the spelling, the frequent use of single consonants for double ones, the use of short *i* and *u* for long *ī* and *ū*, and the occasional omission of the long *d* (see, e.g., *hemantamase* (No. V), *maharajasya* and *mosa* (No. IXA), agree with the usage prevailing partly in all, partly in some, versions of Aśoka's edicts and of other ancient inscriptions. They make it difficult to decide, whether some of the curious forms, to be discussed below, are due to negligence in spelling or to grammatical irregularities.

The language of these inscriptions shows the mixed dialect, consisting partly of Prakrit and partly of Sanskrit words and forms, as clearly as the formerly discovered documents. A fixed principle, according to which the mixture has been made, so far as I can see, is not discoverable. All one can say in this respect is that, in certain inflexions and words, the Sanskrit forms are more common than in others, and that in others the Prakrit or hybrid forms prevail. Thus the genitive termination *syā* is much more frequently found after *a* and *i* stems than the Prakrit *sa* which stands for *ssa*. Nevertheless the latter is not entirely wanting. It occurs four times in No. VI A, B, No. VII B, l. 2, and perhaps once in No. XIV B, l. 2. Pure Sanskrit are also the only two verbal forms which occur,—the imperatives *bhavatu* (No. XVIII, ll. 7, 8) and *prīyatām* (No. VIII, l. 2). The latter is so much the more remarkable, as in nearly all other cases the terminations in *ām* are either changed to *am* or are otherwise mutilated. Thus we have in the genitive plural, with one exception—*sarvasatvānām* (No. XXI, l. 6), invariably *nam*, e.g., *śiśūnām* (No. IIC, l. 1), *arahaṃtānam* (No. XVI, l. 1), *māthurānam*, etc. (No. XVIII, l. 3 ff.). Similarly the Sanskrit locatives *asyām*, *etasyām* and *pūrvāyām* remain each once or twice (No. IIIA, l. 1, No. VIIA, l. 1, No. VIII, l. 1) unchanged; in all other cases the hybrid or mutilated forms *asyām*, *asya* or *asyā* and *etasyām*, *etasyā*, *etasya* or *etasa* are used. In the nominative cases the Prakrit forms prevail. The nominative singular of the *a*-stems ends always in *o*, except in the one word *Mātridinah* (No. IIIA, l. 4), which is a very curious hybrid form, the first part *mātri* being Sanskrit and the second Prakrit. The singular nominative of *i*-stems mostly loses the Visarga, e. g., in *Kumārabhāṭi*<sup>8</sup> (No. VII B, l. 2), but it is preserved in *Rishabhāśrīḥ* (No. VIII, l. 2). The same inscription furnishes also a solitary example of a Sanskrit

<sup>7</sup> I omit Sir A. Cunningham's No. 8 from this enumeration, because I believe that its date is really *samvatsare* 70 (+) 4, not 40 (+) 4. The inscription belongs to the reign of Vāsudeva, whose other dates range from Samvat 80 (see No. XXIV) to 98, while Huvishka certainly ruled from Samvat 39 to 48. The oldest known form of the figure 70 consists of a vertical line, to which two short horizontal strokes are attached, one on the right and one on the left side. Made carelessly, this would readily become a cross, somewhat resembling the Roman X.

<sup>8</sup> This may stand for *bhāṭi*.

nominative formed from a consonantal stem, *bhagavān*, while its genitive *bhagavato* (No. IIC, l. 2) and *arahaṃta*, the only other originally consonantal stem which occurs, show Prakrit forms. The nominative plural drops its Visarga as in Prakrit, as in *Sīhā* (No. IVA, l. 2). The other cases show either Prakrit or hybrid terminations. In the singular instrumental of the feminines in *ī*<sup>9</sup> and *ā* the termination is *ye*, e.g., in *sukhitāye*, *kuṭumbīniye* (No. VI), and there is in the same inscription one Pali form, *dhītara* (i. e., *dhītarā*) for *duhitrā* (No. VIA).

The masculine *a*-stems added *ena*, as in No. XVII, l. 4, we have *śakurena*. The dative of the *ā*-stems takes *ye* in *arahaṃtapūjāye*, and *ya* (as in Pali) in *mahābhogātāya* (No. VIII, l. 2). The difference is probably merely graphic, because *ya* is invariably pronounced *yē*, and the stress, which lies on the preceding *tā*, makes the quantity of the following syllable indistinct. In *hitasukhā* (No. XXI, l. 6) we have possibly a contracted form for *hitasukhāa*. The ablative of the masculine and neuter *a*-stems ends sometimes in *ā*, e.g., always in the word *nirvarttanā* (No. IIIA, l. 4), but more usually in *āto*, e.g., in *gaṇāto* (No. IA, l. 1) and *kulāto* (*ibid.*), which termination is a precursor of the Jaina Prakrit and Mahārāshṭrī *āo* and of the Śaurasenī *ādo* or *ādu*. With respect to the variants *gaṇato* (No. VB, l. 1) and *kulato* (*ibid.*) it is difficult to be positive. They may stand for Sanskrit *gaṇataḥ*, *kulataḥ* or, as the long *ā* is sometimes omitted, for *kulāto*. The feminine *ā* and *ī*-stems take *to* and the latter invariably shorten their vowel, as in *Uchenāgarito*<sup>10</sup> *śākhāto* (No. IA, l. 2), and thus agree with those of the Jaina Prakrit, where we find *kaṇṇāto* and *devīto*. As regards the genitives not yet noticed, the feminines in *ā*, *ī* and *ū* form *āye* or *aye*, *īye* or *iye* and *ūye* or *uye*; compare, e. g., *Khudāye* (No. IA, l. 2), *Saṅgamikāye* (No. IIC, l. 1), *Vasulāye* (No. IID, l. 1), *dharmapatniye* (No. IIIC, l. 1), *kuṭumbīniye* (No. VIII, l. 2), *vadhūye* (No. XIA, l. 3) and *vadhūye* (No. X). Three times, in *kuṃṭūbinīya* (No. VB, l. 2), *Saṅgamikāya* and *śiśinīya* (No. XII) we have the termination *ya*, which in my opinion was likewise pronounced *yē* or *ye*. The genitive of the representatives of Sanskrit *duhitri*, *dhītu* or *dhitu*, agrees with the Pali form, and so does *mātu* (No. IIC, l. 2). A remarkable mutilated Sanskrit form is *rājña* (Cunningham, No. 20, l. 2), and very peculiar is the genitive of the male name *Hagināmdia* (No. IXB). The last sign is very distinct; else one would be tempted to conjecture *Hagināmdisya*. *Tasya* (No. VIIIB, l. 2) must stand for *tasyāḥ*, as it refers to the feminine *Kumarami*[*trā*], compare *etasya* for *etasyām*. The locative of the masculines and neuters in *a* shows *e* as in Sanskrit and in most Prakrits; that of the feminine ends in *yām*, *yam*, *yā* or *ya*, e.g., *pūrvāyām* (No. IA, l. 1), *pūrvāya* (No. IVA, l. 1), *śākhāyā* (No. VIII, l. 1), *Haritamālakaḍhiya* (No. IXB). Sir A. Cunningham's Nos. 2, 3, 7, 11 show the Jaina Prakrit and Mahārāshṭrī forms *pūrvāye* or *pūrvāye*. The two locatives of the pronoun *idam*, *asmi* and *asma* (No. VA, l. 1, No. VI, No. XIII, and No. XXV), are corruptions of Sanskrit *asmin*. The few pure Sanskrit forms have been noted above. In the plural, which also does duty for the dual, none but Pali, Jaina Prakrit or hybrid forms occur. The nominatives have already been mentioned. Instances of the instrumental are *mātāpīṭhi* (No. XVII, l. 3) and *putrehi Nandibala-pramukhehi dārakehi* (No. XVIII, ll. 5-6). Among the genitives, the Jaina Prakrit form *Aryya-Veriyāna* (No. VIII, l. 1), among the hybrid forms *tesham* (No. XVIII, l. 5) and *mātāpīṭṭṛṇam* (*ibid.* l. 6) deserve to be mentioned in addition to the Pali forms

<sup>9</sup> Mostly spelt *ī*.

<sup>10</sup> The short *i* may be merely graphic.

enumerated above. With respect to the use of the cases it must be noted that the nominative not rarely takes the place of the crude form, and that the crude form occasionally takes the place of an inflected form. Instances of the former kind are found in [grā]miko *Jayanāgasya* (No. XI B, l. 3), *śiśho Sadhisya* (No. V B, l. 1), *śraddhacharo vāchakasya Aryyadatasya* (No. IV A, l. 2); further in *gaṇisya Aryya-Buddhiśirisya śiśho vāchako Aryya-Sandhikasya* (No. XIX. l. 2),<sup>11</sup> °*Hastahastisya śiśho gaṇisya Aryya-Māghahastisya śraddhacharo vāchakasya Aryya-Devasya* (No. XXI, ll. 4-6). Two perfectly certain instances of the second irregularity occur in *bṛihamta* (?) *vāchaka cha gaṇina cha Ja.mitrasya* (No. IV A, l. 1) and *Vādharma . . vadhū Haggudevasya dharmmapatniye Mittrāye* (IV B, l. 1). The omission of the case terminations in words which qualify others standing in the same case is common, as Professor von Roth has shown,<sup>12</sup> in the *Rigveda*. It occurs also not rarely in Pāṇini's *Sūtras*, is very frequent in the Northern Buddhist works, and is a fixed principle in the modern Indian vernaculars as well in other languages. The use of the nominative instead of the crude form is not known to me from other Indian dialects than that of the Northern Buddhists; but in Zend it is not uncommon. A third syntactical anomaly in our inscriptions is the violation of the rules of concord, in phrases like *vāchako Aryya-Sīhā* (No. IV A, l. 2), *gaṇina cha Ja.mitrasya* (*ibid.*, l. 1), *śiśhinam Aryya-Saṅgamikaye* (No. II C, l. 1), *arahamānam Vadhāmānasya* (No. XVI, l. 1), where a noun in the plural has to be construed with another in the singular. The explanation is, of course, that the plural is a *pluralis majestatis*, and that the terms quoted must be taken in the sense of the "great" or "venerable" *gaṇin*, "the great or venerable female pupil" and "the venerable *arhat*".

With respect to the words, especially the nominal bases, it must be admitted that the pure Sanskrit forms are mostly as numerous as, and in some documents much more numerous than, the Prakrit and hybrid formations. Thus in No. XVIII, there are only three words, *stāna* for *sthāna*, *pratishṭāpita* for *pratiśṭhāpita*, and perhaps *chāndakā* for *chāndrakā* showing the influence of the Prakrit, though the great majority of the terminations are Prakritic. Again, in No. I, we find among fifteen completely readable words nine pure Sanskrit bases, three Prakrit formations, *sethi* for *śreṣṭhi*, *dhitu* for *duhituḥ*, and *Koṭṭiya*, and three hybrids, *Bahmadāsika* for *Brahmadāsika*, *Uchenāgarī* for *Uchch-airnāgarī* and *sahachari-Khudā* for *sahacharī-Kshudrā*. It is only in a few documents like Nos. XII, XIV, and XVI that Prakrit and hybrid form prevail. Irrespective of the numerical question, it is worthy of note that certain words are always given in their Sanskrit form and some invariably in Prakrit. To the former class belong *mahārāja*, *deva*, *putra*, *śākhā*, *dharmapatnī*, *sahacharī*, *pratimā*; to the latter *arahamta* for *arhat*, the representatives of *duhituḥ*, *dhitu* and *dhītu*, and those of the name *Vajrī* or *Vajrā*, *Verī* (No. III B, l. 3), *Vairā* (No. VII B, l. 1), *Veriya* (No. VIII, l. 1), *Vairā* (No. XXI, l. 3). In all the other words, which occur more frequently, there are vacillations, sometimes in one and the same document.

The great interest, which the development of the Prakrits possesses for the history of Indian literature, would make it desirable to determine exactly the character of the vernacular of Central India used in the first and second centuries A.D., which influenced

<sup>11</sup> When I wrote my article in the *Wiener Zeitschrift f. d. Kunde des Morg.*, vol. II, p. 145, I was not aware that this anomaly occurred frequently, and hence proposed to correct the text.

<sup>12</sup> *Abhandlungen des VIIten Int. Or. Congresses, Arianische Section*, pp. 1ff.

the language of these documents. Unfortunately the number of the inscriptions is still so small that it is impossible to obtain in this respect perfectly certain results. Nevertheless I will state that from the materials accessible to me, I consider it to have been in some points more similar to the Jaina Prakrit and the Mahārāṣṭrī than to the Pali and to the language of Aśoka's edicts and of the older Andhra inscriptions. Words like the representatives just enumerated of *Vajrī* and *Vajrā*, like *Koṭṭiya* for *Koṭṭika*, *Brahmadāsiya* for *Brahmadāsika*, *Śiriya* for *Śirika*, *lohavāniya* for *lohavāṇija*, and *Haganamdi* for *Bhaganandi*, seem to indicate that the destruction of the medial and initial consonants had begun, and it is quite possible that among the numerous counter-instances some, at least, may be due to the desire of the authors to make their language sound like Sanskrit, i.e., that they may be attempts at a retranslation of more advanced Prakrit forms into Sanskrit. Thus the two forms *Bahmadāsika* and *Brahmadāsiya* lead me to suspect that the real popular form was *Bamhadāsiya* or even *Bambhadāsiya*, which was retransliterated into Sanskrit in two different ways, both times with indifferent success. In two points this Prakrit probably differed from nearly all the literary Prakrits, agreeing at the same time with the modern vernaculars. First, it probably possessed, like the latter, only two sibilants, *sa* and *śa*, which were, as is done in the present day, frequently interchanged. The inscriptions have, it is true, the three signs used in Sanskrit, and their use remains unchanged in pure Sanskrit words. Even the lingual *sha* keeps its place in such words and in the hybrid forms with *shka* and *shṭa*, e.g., in *Kaṇishka*, *Huvishka*, *pratishtāpita*, *Goshṭha*..., *Jeshṭhastin*, *viśṭūyamāna*, *śishya*. But, when regular Prakrit forms are substituted for, or derived from, the Sanskrit words, the lingual *sha* almost disappears. The palatal *śa*, on the contrary, mostly remains and even extends its sphere; here and there *sa* appears in its stead. Thus we find in the Prakrit equivalent for *śishya*, once *śisha* (No. VB, l. 1), once *śīśa* (No. XIVB, l. 1), and twice *śisa* (No. IX, l. 2, and Cunningham's No. 10, l. 1, *śasasya*, according to the facsimile). The Prakrit feminine of *śishya* is spelt once *śishini* (No. VIB, l. 2) and six times *śīśini* or *śiśini* (No. IIC, l. 1; No. VII B, l. 1; No. XI A, l. 2; No. XII, l. 2; No. XIV B, l. 1). Further, *śvaśura* becomes *śaśura* (No. XVII, l. 4); *śrī* is invariably *śiri* in the names *Śirika* or *Śiriya* and *Buddhaśiri* (No. XIX, l. 2); *Pushyamitriya* is changed to *Puśyamitriya* (No. VI, l. 2). The dental *sa* is put instead of *śa* in *sethi* (No. I A, l. 2), *suchila* (No. IIIB, l. 3), and in *saśrū* for *śvaśrū* (No. XVII, l. 4). Hence I regard the occurrence of *sha* in Prakrit words as merely graphic, and assume that *sa* and *śa* were the only two sibilants of the Prakrit vernacular, but were occasionally used the one for the other. That is just what is done in all the vernaculars of Northern, Western, and Central India, which from Kāśmīr down to the Marāṭhā country possess only the dental and the palatal sibilants and exchange them very frequently, especially in their true popular varieties. The second point, in which the Prakrit of our inscriptions agreed with the modern vernaculars, not with the literary Prakrits, is the neglect of the aspiration of conjunct hard aspirates. We have *stāne* for *sthāne* (No. XVIII, l. 2), *pratishtāpito* for *pratishtāpito* (No. XVIII, l. 4), *Jeshṭhastisya* (No. XIV B, l. 1, twice) for *Jyeshṭhahastisya*, *sarttavāhiniye* (Cunningham, No. 7, l. 2) for *sārttavāhinyāh*, *śreshṭaputrena* and *śreshṭinā* (Cunningham, No. 9, l. 3) for *śreshṭhiputrena* and *śreshṭhinā*. It is just in these very groups that, according to the popular pronunciation of the vernaculars of Northern, Western, and Central India (with the exception of the Marāṭhī), the aspiration is omitted, though in writing it is frequently expressed. The numerous Sanskrit words, like *kanishṭha*, *pra-*

*tishthā*, *pratishtita*, used in all the vernaculars, are in Kāśmīr, the Panjāb, Rājputanā, Gujarāt, Mālvā and the portions of the North-Western Provinces known to me, invariably pronounced *kaniṣṭ*, *pratiṣṭā* and *pratiṣṭit*, and one hears *stāna* quite as often as *sthāna*. It is only the learned Paṇḍit who will at least try to sound the *ṭha* or *tha*. Hundreds, nay thousands, of mistakes in Sanskrit inscriptions and manuscripts show that this neglect of the aspiration, especially in the group *shṭha*, is not of recent date. The examples in our inscriptions are sufficiently numerous to warrant at least the inference that in the first and second centuries of our era the omission of the aspiration did occur, and perhaps was optional.

As regards the origin of this mixed dialect, as well as of all other mixed dialects, I agree with Professor Kern, *Jaartelling*, p. 108 ff., and Dr. R. G. Bhāṇḍārkar, *Indian Antiquary*, vol. XII, p. 146, that it is the result of the efforts of half-educated people to express themselves in Sanskrit, of which they possessed an insufficient knowledge and which they were not in the habit of using largely. All the Jaina inscriptions from Mathurā were no doubt composed by the monks who acted as the spiritual directors of the laymen, or by their pupils. Though no inscription has been found in which the author is named, the above inference is warranted by the fact that numerous later documents of the same character contain the names of Yatis who are said to have composed them or to have written them. The Yatis in the first and second centuries, no doubt, just as now, for their sermons and the exposition of their scriptures, used the vernacular of the day, and their scriptures were certainly written in Prakrit. It was a matter of course that their attempts to write in Sanskrit were not very successful. This theory receives the strongest support from the fact that the character and the number of the corruptions varies almost in every document, and from various single sentences, such as *vāchakasya aryya-Baladinasya śishyo aryya-Mātridināḥ tasya nirvartitānā*, which latter reads exactly like a piece from a stupid schoolboy's exercise. It is also confirmed by numerous analogies, such as the language of the *janmapatras* of the badly educated Joshis mentioned by Dr. Bhāṇḍārkar, the books of masons and carpenters, which give the rules for building houses in most barbarous Sanskrit, and many modern inscriptions, composed by clerks or Yatis. A large number of specimens of the latter kind are contained in the collection of votive inscriptions from Pālitānā lately copied by Mr. H. Cousens. I give a short one, which shows a mixture of Sanskrit, Gujarātī and Mārvāḍī :—

संवत् १८६० ना<sup>13</sup> वैशाख सुदि ५ चंद्रवारे<sup>14</sup> श्रीविजय आणंदसुरिगच्छे<sup>15</sup> श्रीविजयदेवचंद्रसूरिराज्ये श्रीसूरितबिंदिरे<sup>16</sup> वास्तव्य श्री उसवालज्जातीय भवेरी<sup>17</sup> प्रेमचंद भवेरचंद<sup>18</sup> भार्या जीयती<sup>19</sup> तस्य पुत्र वाचचंदेन श्रीविजयहरा पार्श्वनाथ नविन प्रशद<sup>20</sup> नवीन बिंब भरापित<sup>21</sup> । माताजी भकुभाई तस्य पुत्र रत्नचंद भा<sup>22</sup> मलुकचंद भा<sup>23</sup> अमेचंद भां प्रेमचंदनामिन बिंब भरापितं । तपागच्छे । विजयजिनेद्रसूरि प्रतिष्ठित<sup>24</sup> . . . . .

<sup>13</sup> This is the Gujarātī genitive.

<sup>14</sup> A pure Sanskrit form and inflexion; compare below *tasya*.

<sup>15</sup> *Gachchhai*, which recurs below, is the Mārvāḍī spelling for *gachchhe*, which is both Gujarātī and Sanskrit. Similarly we have in the next compound *Daicachandra* for *Devachandra*. The pronunciation is in all three cases *e*, not *ai*.

<sup>16</sup> *Sūritabindire* is the Mārvāḍī form for *Sūratābandare*.

<sup>17</sup> Formed from the Arabic.

<sup>18</sup> A common hybrid form composed of an Arabic and a Prakrit word.

<sup>19</sup> Usually spelt *joiti*, from Sanskrit *dyotanti*.

<sup>20</sup> Pronounce *parshdā*, a common Mārvāḍī and Hindi corruption of *prāsāda*.

<sup>21</sup> A hybrid form, representing Gujarātī *bharāvayun*, which occurs in several other inscriptions.

<sup>22</sup> An abbreviation of *bhāī*, brother.

<sup>23</sup> The form with *ṭa* is invariably used in these inscriptions.

<sup>24</sup> A few words giving the name of the author of this precious document are illegible.

## TRANSLATION.

"On the fifth lunar day (*of*) the bright half (*of*) Vaiśākha of the year 1860, on a Monday, during the reign of glorious and victorious Devachandra Sūri, in the *gachchha* of glorious and victorious Ānanda Sūri, dwelling in the famous harbour of Sūrat, (*was*) the jeweller Premchand Jhaverchand, (*his*) wife (*was*) Joyatī; (*by*) his son Vāichand was erected a new image (*in the*) new temple (*of*) Vijjāharā (Vidyādhara?) Pārśvanāth.<sup>25</sup> The image was erected in the name of Premchand, brother of Ratnachand (*and*) Malukchand, son of Mātāji (?) Jhakubhā; consecrated by Vijaya Jinendrasūri in the Tapāgachcha."

The contents of the older inscriptions Nos. XIX—XXIII have been discussed in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. II, pp. 141ff., and vol. III, pp. 233 ff. Among the new ones Nos. I—XVII belong to the Jains, who possessed, as Dr. Führer has discovered this year, two magnificent temples on the site where the Kañkālī Tīla rises at present. Their historical value is very great. First, No. I, which is dated in the year 5 of Devaputra Kanishka, proves beyond all doubt that Sir A. Cunningham was right in referring the date of his No. 2, *Sam.* 5, to the reign of the first Indo-Skythic king. Secondly, they confirm the correctness of the readings Sthāniya or Thāniyā *kula* and Vāraṇa *gaṇa*, instead of which the *Kalpasūtra* gives Vānījja and Chāraṇa, and they allow us to correct the name of the Śrīguha *sambhoga* to Śrīgriha. Thirdly, they furnish seven well-preserved names of *kulas* and *sākhās*, and in addition a mutilated one, hitherto not traced in epigraphical documents, which help to vindicate the much-assailed Jaina tradition.

Three of the new *kulas*, the Puśyamitriya (No. VI), the Arya-Chetīya (No. IX), and Āryya-Haṭikiya (No. XI), belong to the Vāraṇa *gaṇa*, and evidently correspond with the Pūsamitijja (in Sanskrit Pushyamitriya), the Ajja-Chedaya (in Sanskrit Ārya-Chetaka) and the Hālijja (in Sanskrit Hālīya) *kulas*, which in the list of the *Kalpasūtra* (p. 80, ed. Jacobi) occupy the third, fourth, and sixth places. To the same *gaṇa* belong the Vajanāgarī (No. XI) and the Haritamālakaḍhī (No. X) *sākhās*. The name of the former agrees fully with that of the Vajjanāgarī *sākhā*, the fourth in the list of the *Kalpasūtra* (*loc. cit.*).<sup>26</sup> The Sanskrit equivalent of the word is, I think, not Vajranāgarī, as the commentators of the *Kalpasūtra* assert, but Vārjanāgarī, *i. e.*, the *sākhā* of Vṛjīnagara, the capital of the Vṛjī country. For *Vajranāgarī* would have become *Vairanāgarī*. On the other hand it is highly probable that the Jains were settled in the Vajjabhūmi, where Vardhamāna is said to have done penance.<sup>27</sup> The second, the Haritamālakaḍhī *sākhā* is no doubt identical with the Hāriyamālāgārī, which the *Kalpasūtra* names as the first of the branches of the Chāraṇa *gaṇa*. The form of the inscription gives a good sense if the end of the compound *kaḍhī* is taken to stand for *gaḍhī*, as may be done according to the analogy of *sambhoka* which (No. VII B, l. 1) occurs instead of *sambhoga*.<sup>28</sup> With this supposition it means "the *sākhā* of the fort called Haritamāla," *i. e.*, the field or site of

<sup>25</sup> This might also mean "a new temple of Pārśvanātha (and) a new image."

<sup>26</sup> Regarding the single *ja*, see above, p. 373.

<sup>27</sup> *Āchārāṅgarūtra*, *Sac. Bks. East*, p. 84. The note explains the name, in accordance with Śīlānka's commentary, as an equivalent of *Vajrabhūmi*. But its Sanskrit etymon is *Vārjabhūmi*. The *Vṛjīs*, in Pali *Vajjī* and in Aśoka's edict XIII, *Vaji* and *Varji*, were settled close to the *Suhmas* (*Subbha*) and to *Rāḍhā*.

<sup>28</sup> Occasional substitutions of hard consonants for soft ones are found also in Aśoka's edicts, in the literary Pali, and in other Prakrit dialects.

Harīta. The form of the *Kalpasūtra* would mean "the *sākhā* of the house (*āgāra*) called Hārītamāla". This is hardly possible, and as *gaḍhī* is pronounced *garhī*, it seems probable that Hārīyamālāgārī is slightly corrupt and has to be changed to Hārīyamālagaḍhī. The mistakes, which the inscriptions have shown to occur in other names of the *Kalpasūtra*, certainly encourage one to hazard this slight alteration.

Two of the new names refer to the Koṭṭiya *gaṇa*. The Brahmadāsika *kula* (Nos. I, IV, V, XIV)<sup>29</sup> may be identified with the Bambhaliḷja *kula* of the *Kalpasūtra* (p. 82, Jacobi). The latter name corresponds not to Sanskrit Brahmalīptaka, as the commentators assert, but to Brahmalīya and this is derived from Brahmala, which according to the Indian custom of abbreviating compound names, may stand for Brahmadāsa. Similarly, Devaka, Devala or Devīla may be used for Devadatta, Devagupta, Devapālita, Devarakshita, Devabhūti or Devaśarman.<sup>30</sup>

The Uchenāgarī or Uchchenāgarī *sākhā* of the same inscriptions is of course the Uchchānāgarī *sākhā* of the *Kalpasūtra* (*loc. cit.*) which stands first in the list of the branches of the Koḍiya *gaṇa*. The difference in the second vowel has been caused by the existence of two synonymous Sanskrit forms of the etymon, Uchchainagara and Uchchānagara,<sup>31</sup> which both mean "the high town"

This geographical name seems to be identical, as Dr. Burgess suggests to me, with that of the fort of Unchānagar, which belongs to the modern town of Bulandshahr in the North-Western Provinces (see Sir A. Cunningham's *Arch. Surv. Rep.*, vol. XIV, p. 147). The old name of Bulandshahr itself was Varana or Barana. This is no doubt the place after which the Vāraṇa *gaṇa* was named.

The mutilated name . . hika *kula* (No. II) and . . . ka *kula* (No. XII) must, I think, have been [Me]hika. For there is in the *Śthavirāvali* of the *Kalpasūtra* only one name, Mehiya (Jacobi, p. 81), which shows a penultimate *hi*. If this conjecture is accepted, the new inscriptions furnish also proof of the actual existence of the second *kula* of the Vesavāḍiya *gaṇa*. For the restoration of the mutilated name of the . ārina *sambhoga*, which appears in No. XIV A, l. 2, I cannot offer any proposal. As the letters are not perfectly distinct, it is just possible that *Śirikāto sambhogāto* may be the original reading.

With respect to the Koṭṭiya—Koṭika *gaṇa*, it is now evident that its adherents must have been more numerous in Mathurā than those of the other schools. In our inscriptions it occurs eight times, in Sir A. Cunningham's collection four times, and in Dr. Führer's collection of 1889 certainly once, perhaps twice. It deserves to be noted that it is the only *gaṇa* whose name survived in the fourteenth century A. D.<sup>32</sup> Its great age, as well as the great age of its ramifications, the Brahmadāsika family, the Uchchenāgarī branch and the Śrīgriha district community, is attested by our No. IV. The latest possible date of this inscription is Samvat 50 or A. D. 128-9. The preacher then living, the venerable Sīha, enumerates four spiritual ancestors, the first among whom must have flourished about the beginning of our era. The *gaṇa* was, as

<sup>29</sup> The name occurs, too, in Sir A. Cunningham's No. 2, where on the second (*recte* first) side, l. 2, [ku]lāto Brahmadāsikāto Uchenākarito [*sākhāto*], ought to be restored.

<sup>30</sup> Compare *ante*, p. 225, *Siyaka* for *Simhabhata*, and *ante*, p. 272, *Viśvala* for *Viśvamalla*.

<sup>31</sup> Compare the Sanskrit names *Uchchakṣīśravas* and *Uchchāmānya*.

<sup>32</sup> See *Wiener Zeitschrift f. d. K. d. Morg.*, vol. I, p. 176, note 1.



we learn, much divided at that early period, and this fact speaks in favour of the statement of the tradition which places its origin about the year 250 B.C.<sup>33</sup>

The fourth point, which lends to these new inscriptions a very great importance, is their mentioning several female ascetics, and their showing that these persons developed a very considerable activity. There can be no doubt that Aryya-Saṅgamikā and Aryya-Vasulā, who are mentioned in Nos. II and XII, Graha . i . . . (No. V.), Aryya-Kumāramitā (No. VII), Balavarmā, Nandā and Akakā (?) (No. XI), as well as Aryya-Śamā (No. XIV) and Dhāmāthā (?) (No. XXVI), were nuns. That follows from their title *Aryya*, 'the venerable,' from their being called *śiśini* or *śiśini*, "female disciples," from their having other female disciples, and from the statement that the gifts were made at, or by their *nirvartana*, their request or advice.<sup>34</sup> With the certainty thus gained, it is not difficult to recognise that some of the documents found in former years likewise name nuns or point to the existence of female ascetics among the Jainas of Mathurā. Though No. XIX is mutilated, the 'sister' of Aryya-Sandhika, Aryya-Jayā, who appears among the male ascetics, must now be considered a nun. Again, it becomes very probable that the expression *chaturvarṇa saṅgha*,<sup>35</sup> "the community including four classes," which strongly reminds one of the later Śvetāmbara term *chaturvidha saṅgha*, means, like the latter, the community consisting of monks, nuns, lay-brothers and lay-sisters.<sup>36</sup>

With respect to one of the nuns our inscriptions contain statements which require explanation. The venerable Kumāramitrā in No. V, who was the female pupil of the venerable Baladina, had, it appears, a son Kumārabhaṭi, whom she induced to dedicate an image of Vardhamāna. It would be a mistake to infer from this admission that the nuns of the first and second centuries led immoral lives. The correct explanation will be that Kumāramitrā was a widow who turned nun after the decease of her husband, and that she afterwards acted as spiritual director to her son. It is worthy of note that this is the only case where a nun appears as adviser of a layman. In all the other inscriptions we find that the nuns exhorted female lay members of the Saṅgha to make donations. It agrees with this that in modern times too, the order of Jaina nuns mostly consists of widows, especially of virgin widows, who, according to the custom of most castes, cannot be remarried, and are got rid of in a convenient manner by being made to take the tonsure; see *Ind. Ant.*, vol. XIII, p. 278.

The last of the new inscriptions, Dr. Führer explains, is on a slab found near the brick *stūpa* adjoining the two Jaina temples; but he adds that it was lying loose on the pavement of the court, and that it may have belonged originally to some other temple. It records the consecration of a stone slab, *stāne*, i. e., either "on the site sacred to" or "in the temple of," the divine lord of Nāgas, Dadhikarṇa. The worship of the Nāgas or snake-deities is of great antiquity in India. It forms part of the ancient ritual of the Brāhman, who offered and still offer the *sarpabali*<sup>37</sup> in the rainy season, when the snakes

<sup>33</sup> See *Indian Antiquary*, vol. XI, p. 246.

<sup>34</sup> In further elucidation of the meaning of the term *nirvartana*, I can now add, that many of the dedications, mentioned in the Pālitanā inscriptions, are said to have been made *upadeśāt*, by the advice, of monks.

<sup>35</sup> Sir A. Cunningham's *Archaeological Survey Reports*, vol. XX, plate v, No. 6, l. 3; *Wiener Zeitschrift*, vol. I, p. 172f.

<sup>36</sup> It is a characteristic Jaina doctrine that the Śrāvakas and Śrāvikās form part of the *Saṅgha*. On this point the Jainas differ very markedly from the Buddhists.

<sup>37</sup> This is prescribed in all the *Grihyasūtras*; see, e. g., *Āśvalāyana Gri. Sū.* II, l. 14.

are driven out of their holes and often take refuge in the houses. In the Paurāṇic worship we find the *Nāga-pañchamī*, the snake-festival on the fifth lunar day of the bright half of Śrāvaṇa, which is still very popular and celebrated very generally.<sup>28</sup> There exist also a few Nāga temples. In Gujarāt the most famous is the so-called Nāg of Dehemā, which lies in the north-west corner of the province, close to the Raṇ of Kachchh. I visited Dehemā in 1873 and found there a temple, consisting of a small dome about five feet high, with an opening towards the east. Inside there was a stone slab showing in the centre the relieve of a large cobra standing upright on its tail, and on both sides some smaller ones in the same position. A short inscription stated that the image was erected in Vikrama Samvat 1212, or A.D. 1156-58. The stone slab at Mathurā, of which our inscription speaks, probably bore a similar representation. As regards Dadhikarṇa, his name occurs in the *Harivamśa*,<sup>29</sup> where he is invoked in the *dāṁika mantra*, the daily prayer which is said to have been recited originally by Baladeva and after him by Kṛishṇa. It thus appears that the worship of Dadhikarṇa certainly formed part of the *Bhāgavata* ritual and was practised at Mathurā in early times. These facts may indicate that our No. XVIII is not a Buddhist, but a Bhāgavata inscription. But it is quite possible that the Buddhists in whose legends the Nāgas play a great part, and on whose Stūpas they are often represented as worshippers of the Bo-tree, may have taken over the worship of Dadhikarṇa from the Brāhmanas. Finally, another very interesting point in this inscription is the statement that the dedicators of the stone were the "sons of those *śailālakas* who were famous as the Chāndaka brothers." It is impossible to interpret *śailālaka* otherwise than as a synonym of *śailālin*, which, according to Pāṇini, IV, 3, 110, originally was a name of those actors who studied the *Sūtras* of Śilālin, and according to the *Kausha* was used later to denote any actor. Our inscription, therefore, teaches us that Mathurā had its actors in the first or second century of our era, and makes us actually acquainted with the name of such a troupe. It further shows that play-acting was then, as in the present day, the business of particular families — a fact which may also be inferred from the introduction to several Sanskrit dramas where the *naṭī* is sometimes called the wife of the *sūtradhāra*, and his brothers are mentioned as actors. In a Jaina story of the clever boy Bharata, we hear even of a *naṭagrāma*, a whole village inhabited by actors.

## No. I. \*

A. 1. — — "दे[व]पुत्रस्य क[नि]ष्कस्य सं ५ के १ दि १ एतस्य पूर्व[र]यं कोटियातो नचातो वज्र-  
दायिका[तो]

2. [कु]लातो [उ]त्तमानरितो ग्राह्यातो वेदि-ह — ख ि-ि-ि-वेनस्य सहचरिषुहाये दे[व]—

B. 1. पात्रस्य धि[त] — — —

2. वधमानस्य प्रति[मा] ।

\* See Rao Sāhel V. N. Mandlik's article in the *Jour. Bo. Br. Roy. As. Soc.*, vol. XI, pp. 163ff., where many interesting local customs are mentioned.

<sup>28</sup> *Harivamśa*, I, 158, 17, where the Calcutta edition has the misprint *adgarāḍadhi-karnaya*; see also Long's French translation, tome I, p. 507, where the passage forms the 118th Adhyāya.

<sup>29</sup> Incised on the pedestal of a small squatted figure of a Jina, — the stone measuring 3 feet 1 inch by 1 foot 7 inches, and found in the west of the Kankali Tīn at the second Jaina temple. The bracketted letters are more or less defaced but if nothing is stated to the contrary, I consider the reading nevertheless to be certain.

<sup>30</sup> Restore *niddhā*.

## TRANSLATION.

[Success!] In the year 5 of *Devaputra* Kanishka, in the first (*month of*) winter, on the first day,—on that (*date specified as*) above,—an image of *Vadhamāna* (*Vardhamāna*) (*was dedicated*) by *Khudā* (*Kshudrā*), consort of alderman (*sethi*) . . . . . *sena* (*and*) daughter of *Deva . . pāla*, out of the *Koṭṭiya gaṇa*, the *Bamhadāsika kula*, the *Uchenāgarī śākhā*.

No. II.<sup>a</sup>

- A. 1. — —<sup>a</sup> सं १० ५ म ३ दि १ अस्मा पूर्व[र]य  
 B. 1. — दिकातो<sup>a</sup> कुलातो अर्थजयभूति-  
 C. 1. स शिशीनिनं अर्थसङ्गमिकये शिशीनि—<sup>a</sup>  
 D. 1. अर्थवसुलये [निर्वर्त्त]नं  
 A. 2. — — सख घो[तु] — f — — पु<sup>a</sup> वेदि-  
 B. 2. — “वेदि[स] धर्मपत्निये भट्टि[से]नस  
 C. 2. [मातु] कुमरमितयो<sup>a</sup> दनं भनवतो [म]—  
 D. 2. मा<sup>a</sup> सखतोभट्टिका [१]

## TRANSLATION.

[Success!] In the year 15, in the third month of summer, on the first day,—on that (*date specified as*) above,—a fourfold<sup>a</sup> image of the Divine one, the gift of *Kumaramitā* (*Kumāramitrā*), daughter of . . la, daughter-in-law of . . . , first wife of alderman (*śreṣṭhīn*) *Veṇi*, mother of *Bhaṭṭisena*, (*was dedicated at*) the request of the venerable *Vasulā*, the female pupil of the venerable *Saṅgamikā*, the female pupil of the venerable *Jayabhūti* out of the [*Mehika*] *kula*.

No. III.<sup>a</sup>

- A. 1. सिद्धम् । सं १० ८ व ४ दि १० अस्मा पु-  
 2. र्वायं वाचकस्य अर्थवसु-  
 3. दिनस्य शिष्यो [वाच]को अर्थमा-  
 4. तृदिनः तस्य [नि]र्वर्त्त[न]ः

<sup>a</sup> Incised on the four faces of the pedestal of a small quadruple image of standing naked Jinas;—the stone, 2 feet high by 9 inches square, was found in the west of the *Kankāli Tīla*, at the second Jaina temple.

<sup>a</sup> The beginning of line 2 proves the existence of a lacuna; probably *सिद्धम्* to be restored.

<sup>a</sup> Restore *भट्टिकातो*, as proposed above.

<sup>a</sup> Restore *शिशीनिनं*.

<sup>a</sup> Restore *पु*.

<sup>a</sup> Probably *वेदि* *वेदि* to be restored.

<sup>a</sup> Read *कुमरमितये*.

<sup>a</sup> Restore *प्रतिमा*.

<sup>a</sup> *Sarvatobhadrikā pratimā*,—literally ‘an image lovely on all sides,’ is apparently a technical term for a ‘fourfold image, one being carved on each side of a four-faced column. Compare the use of *sarvatobhadra devdāya*, which, according to *Varāhamihira’s Brihat-Saṃh.*, LVI, 27, means ‘a temple with four doors and many spires,’ i.e., such a one which looks equally pleasing from all sides.

<sup>a</sup> Incised on the pedestal of a four-faced image (*chaṭurmukha*) consisting of four naked standing Jinas. Stone 2 feet 8 inches by 1 foot 2 inches, found at the same place.

- B. 1. [कोट्टियातो गणातो ठानियातो]  
 2. [कुलातो श्रीमहातो संभोगातो]  
 3. [धर्मवेरियासातो सु]चि<sup>52</sup>  
 C. [स]ख धर्मपन्निये ले — — —  
 D. दानं भनवतो स[न्ति] — — [प्र]तिमा  
 A. 5. नाग — — — — — तन<sup>53</sup>  
 B. 4. — । [न]मो चरत्तानं सर्वलोकुत्त[मान]<sup>54</sup>

## TRANSLATION.

Success! In the year 19, in the fourth (*month of*) the rainy season, on the tenth day,—on that (*date specified as*) above,—the pupil of the preacher, the venerable Baladina (*Baladatta*) (*is*) the preacher, the venerable Mātṛidina (*Mātṛidatta*); at his request (*was dedicated*) an image of divine Santi<sup>55</sup> . . . , the gift of Le . . . , first wife of Suchila (*Suchila*), out of the Koṭṭiya *gaṇa*, the Ṭhāniya *kula*, the Śṛigṛiha *sambhoga*, the Aryya-Veri (*Arya-Vajri*) śākhā . . . . . Adoration to the Arhats, the highest ones in the whole world!

No. IV.<sup>56</sup>

A. 1. [सिद्धं सं २० म ३]<sup>57</sup> दि [१०] ७ [एत]स पूर्व्याय कोट्टिय[र]तो गणातो ब्रह्मदासियातो  
 कुलातो उच्च[ानरितो शा]सातो [श्री]महा[र]तो संभोगातो [वृहंतव]ाचक<sup>58</sup> च मचिन च ज[—मि]स[स]  
 — — —

2. धर्म[यो]धस मिचनसिख [ध]र्मपासख अ[वच]रो [वाच]कस धर्म[दत्त]ख<sup>59</sup> शिखो वाचको  
 धर्मवीहा [त]स निवर्त्तया [श्री]मि[त्त]ख<sup>60</sup> मानिकरख [नी]— जयम[हि]<sup>61</sup> धीतु दा — ख

B. 1. [श्री]हवाचियख<sup>62</sup> वाधर — — वधू [ह]मु[दिव]ख धर्मपन्निये मिजाये [दानं] — — —  
 [सर्व]स[त्वानं] हि[तसु]साये काक[तिय] — — — — — च —

2. — वाच — — — — — ि — — — — — रख —  
 — — — — — ।

<sup>52</sup> The letters of the first three lines of B are much blurred and partly indistinct; but none are really doubtful except व. One or two letters may have been lost at the end of B 3.

<sup>53</sup> A 5 is separated by some ornaments from the other four lines. Five letters seem to have been lost.

<sup>54</sup> B 4 is separated from the other three lines by two rows of ornaments. Read चरत्तानं.

<sup>55</sup> If the much disfigured second syllable is *nti*, as I read it doubtingly, it appears certain that the Tirthamkara mentioned must be Śāntinātha.

<sup>56</sup> Incised on the pedestal of a large naked standing Jina, 7 feet 2 inches by 2 feet 3 inches, found at the same place. Very badly preserved.

<sup>57</sup> The figures are doubtful. The first may have been 50.

<sup>58</sup> First three syllables doubtful.

<sup>59</sup> निव<sup>60</sup> doubtful; restore दिव.

<sup>60</sup> The first letter might be read व, and only the upper part of the second sign has been preserved. But in Mr. Growse's No. 8, *Ind. Ant.*, vol. VI, p. 218, we have plainly वाचवद्विचख वीहख.

<sup>61</sup> First letter very doubtful; the third and fourth syllables are possibly वीय or दिव.

<sup>62</sup> वी may have been श्री; the last two syllables of the name are doubtful.

<sup>63</sup> The second syllable is doubtful.

## TRANSLATION.

Success! In the year 20 (?), in the third (?) month of summer, on the seventeenth (?) day,—on that (*date specified as*) above,—the preacher, the venerable Siha<sup>64</sup> (*Siṃha*) (*was*) the pupil of the preacher, the venerable Datta, (*who was*) the *Śraddhachara*<sup>65</sup> of the *gaṇin*, the venerable Pāla, (*who was*) the pupil of the venerable Ogha (?), (*who was*) the pupil of the great (?) preacher and *gaṇin*<sup>66</sup> Ja . . mitra (?) out of the Koṭṭiya *gaṇa*, the Brahmadāsiya *kula*, the Uchchenāgari *śākhā* (*and*) the Śrigriha *sambhoga*,—at his request (*was dedicated*) for the welfare and happiness of all beings . . . , the gift of Mittrā, the first wife of Haggudeva (*Phalgudeva*), the daughter-in-law of the iron-monger Vādhara . . . , the daughter of . . . Jayabhaṭṭi, the *mānikara*, of Khotṭamitta . . . . .

No. V.<sup>67</sup>

A. 1. सवस्वरे<sup>68</sup> पचविंशे हेमंतम[सि] वित्तिये दिवसे वीये चक्षि<sup>69</sup> चुवे

B. 1. कोट्टितो वसतो ब्र[ह्म]दासिकतो कुचतो उचेनगरिनी शाखातो चयवसवतस्य शिषो सवि-

2. स्व शिविनि वदहि — — विवतन<sup>70</sup> [ना]दिष[रित]<sup>71</sup> जम[क]स वधु चव[म]हस्य  
कुट्टविनीय रवनिनिये [वु]चुव<sup>72</sup>[॥]

## TRANSLATION.

In the twenty-fifth year, in the third month of winter, on the twentieth day, at this moment (?),<sup>73</sup> a *vasuya* (?),<sup>74</sup> (*was dedicated*) by Rayagini, the daughter-in-law of Jahhaka, from Nāndigiri (?), (*and*) wife of Jayabhaṭṭa, the request (*having been made*) by Graha . . . , the female pupil of Sadhi, pupil of the venerable Balatrata (*Balatrāta*) out of the Koṭṭiya *gaṇa*, the Brahmadāsika *kula* (*and*) the Uchenāgari *śākhā*.

<sup>64</sup> The plural *Siṃh* is a *pluralis majestatis*, and hence the attributes *śiṣyo* and *vāchako* have been put *ad sensum* in the singular number.

<sup>65</sup> Compare below, No. XXI.

<sup>66</sup> Regarding the construction see above, p. 375.

<sup>67</sup> Incised on the pedestal—left side and back—of a small statue (destroyed); stone 1 foot 11 inches by 9 inches, found at the same place.

<sup>68</sup> The letter व stands below the line. Possibly वक्षि may have been at the beginning of the inscription. Both impressions show a long horizontal stroke and that on thick paper some indistinct letters.

<sup>69</sup> The lower part of the second syllable has on the right a superfluous stroke, which makes it look like a hybrid of व and च.

<sup>70</sup> Restore विवतन.

<sup>71</sup> This may perhaps have been नादिरिती.

<sup>72</sup> The first syllable is not certain.

<sup>73</sup> The phrase *asmi* or *asma kṣaṇe* occurs four times—here and in Nos. VI, XIII and XXV—in the place of *stanyam* or *asanyam pūredyam*. It also occurs once in a second collection to be published hereafter, and twice we have the corresponding *isa* or *isa chhunami* in Kharosthīri inscriptions from the Pafjāb; see Sir A. Cunningham's *Arch. Surv. Rep.*, vol. V, Pl. xvi, Nos. 1 and 2, and *Jour. Asiatique*, 3me série, vol. XV, Pl. i, No. 3. It must, of course, have the same or a similar meaning. The first word is without doubt the equivalent of Sanskrit *asmi*; the second I take to represent Sanskrit *kṣaṇe*, though there is no other instance in which the first vowel of this word becomes *u*; *asmi kṣaṇe* might mean either "at this moment" or "on the occasion of this festival."

<sup>74</sup> *Vasuya* (?) probably denotes either some kind of image or some kind of gift.

No. VI.<sup>73</sup>

- A. महाराज — — — ष्कम सं २० ८ चे २ दि ३० अक्ष जुषे भगवतो वर्धमानस प्रति[मा]<sup>74</sup>  
 प्रतिष्ठापिता गृह[ध]स्व<sup>75</sup> धितर सुखिताये बोधिनादि[ये]<sup>76</sup>
- B. कुटुंबिनिये वारणे गणे पुष्यमित्राये कुले गणिस अर्य[दतस्व शिष्यस्व]<sup>77</sup> गृह[प्र]क्रि[व]स<sup>78</sup>  
 निर्वर्त[ना] अर[हं]तपुत्राये ।

## TRANSLATION.

In the year 29 of the great king . . shka, in the second month of winter, on the thirtieth day,—at this moment (?),<sup>81</sup> an image of the divine Vardhamāna was set up by order of Bodhinadi (*Bodhinandi*?), a married lady, the cherished daughter of Graha-hathi (*Grahakastin*),<sup>82</sup> at the request of Gahaparakiva (?),<sup>83</sup> pupil of the venerable Data, a *gaṇin* in the Vāraṇa *gaṇa* and the Puśyamitriya (*Pushyamitriya*) *kula*, in honour of the Arhat.

No. VII.<sup>84</sup>

- A. 1. [सिद्ध]<sup>85</sup> सं ३० [ध]<sup>86</sup> व ३ दि १० अक्ष[र] पूर्वायां कोट्टियातो गृहतो [स्वानि]या-  
 [ती कु — —]<sup>87</sup>
- B. 1. वहरातो ग[र]ह[र]तो शिरिकातो सं[भो]कातो अर्यवलदिनस्व शिषिनि कुमारमि[त]<sup>88</sup>  
 2. तस्व पुत्रो कुमार[र]भटि मंधिको तस — न<sup>89</sup> प्रतिमा वर्धमानस्व सशितमखित[को]धित<sup>90</sup>
- C. 1. अ[र्य]<sup>91</sup>  
 2. कुमार-  
 3. मित्रा-  
 4. ये—
- D. 1. ख<sup>92</sup>  
 2. [त]न<sup>93</sup>[॥]

<sup>73</sup> Incised on the base of a large statue (lost); stone 3 feet 6 inches long by 9 inches high; found at the same temple.

<sup>74</sup> The last syllable and the vowel of the preceding are completely gone.

<sup>75</sup> The top of the letter अ is gone, and the reading may have been गृहद्विस्व, as the analogy of numerous other names requires.

<sup>76</sup> The last syllable is nearly gone.

<sup>77</sup> The lower parts of the bracketted syllables are gone.

<sup>78</sup> The third syllable looks, on the obverse of two impressions and on the reverse of one, more like a damaged अ. But the reverse of the second impression shows pretty clearly व. The fifth syllable is damaged and not certain.

<sup>81</sup> See above, No. V.

<sup>82</sup> Compare the names *Hastakasti*, *Māghakasti*, *Jyeshthakasti*, etc., below.

<sup>83</sup> I do not dare to propose any transliteration for this name.

<sup>84</sup> Incised (*A*, *B*) on pedestal and (*C*, *D*) on sides of a small seated Jina, 2 feet 6 inches by 1 foot 6 inches; found at the same place. An enormous sign, looking like ग, stands between the second and third signs of शिषिनि and between the fourth and fifth signs of वर्धमानस्व, *B*. 1 and 2.

<sup>85</sup> Faintly visible on one impression only.

<sup>86</sup> The figure is somewhat damaged, but certain.

<sup>87</sup> Restore कुसाली.

<sup>88</sup> Restore कुमारमिना.

<sup>89</sup> Restore दानं.

<sup>90</sup> The third syllable of सशित is not quite distinct.

<sup>91</sup> Possibly अर्य; the left-hand limb of अ is not joined to the vertical stroke.

<sup>92</sup> Restore निर्वर्तनं.

## TRANSLATION.

Success! In the year 35, in the third (*month of the*) rainy season, on the tenth day,—on that (*date specified as*) above;—the female pupil of the venerable Baladina (Baladatta) out of the Koṭṭiya *gaṇa*, the Sthāniya *kula*, the Vairā śākhā (*and*) the Śirika *sambhoka* (*sambhoga*), (*was*) Kumaramitrā (*Kumāramitrā*);—her son (*was*) the dealer in perfumes, Kumārabhaṭi;—his gift (*is*) an image of Vardhamāna (*dedicated at*) the request of the whetted,<sup>88</sup> polished and awakened venerable Kumāramitrā.

No. VIII.<sup>84</sup>

A. सिद्धम् म[हा]रा[ज]स्य र[ाजा]तिरावस्य देवपुत्रस्य हुवशस्य सं

३० (६०१) हेमन्तमासे ३ दि १० एतस्मां पूर्व्यायां कोट्टिये गणे स्थानिकीये कुले चख[विरि]-  
याच शाखाया<sup>86</sup> वाचकस्यार्थवृद्धसि[स्य]

B. शिष्यस्य नविस्य चार्थस्य[स]स्य<sup>87</sup> पुत्रस्य[न]<sup>87</sup>— — — — — [स्य] — —  
[व]तकस्य<sup>88</sup> [क]— सकस्य<sup>89</sup> कुटुम्बिनीये दत्ताय — नवयो<sup>90</sup> महामोक्षताय प्रीयताम्य-  
वानुवमन्त्री.<sup>1</sup>

## TRANSLATION.

Success! In the year 40 (60?) of the great king (*and*) supreme king of kings, Deva-putra Huvashka,<sup>2</sup> in the fourth month of winter, on the tenth day,—on that (*date specified as*) above, (*this*) meritorious gift (*was made*) for the sake of great happiness by Dattā, the wife of Ka . pasaka, an inhabitant of . . vata, [*at the request*] of . . . . . *gaṇin*, the venerable Kharṇṇa, pupil of the preacher, the venerable Vṛiddhahasti out of the Koṭṭiya *gaṇa*, the Sthānikiya *kula* (*and*) the śākhā of the Aryya-Veriyas (*the followers of Ārya-Vajra*). May the divine (*and*) glorious Rishabha be pleased!<sup>3</sup>

<sup>84</sup> I take *sasita* to stand for *samśita*, the past participle of *śi*, and *makṣita* to be a half Prakritic form for *mrakṣita*. These two participles, which I have translated above according to their literal meaning, must no doubt be understood in a figurative sense. They probably refer to the sharpening and polishing of the understanding and of the character by study and penances.

<sup>85</sup> Incised on the pedestal of a large figure which has been destroyed; pedestal 2 feet 6 inches long by 9 inches high; found at the same temple.

<sup>86</sup> The central stroke of वा is wanting.

<sup>87</sup> Possibly चार्थस्य; the lower part of the fourth sign is blurred.

<sup>88</sup> Possibly चखस्य; the tops of the third and fourth signs have been lost.

<sup>89</sup> Remnants of two signs are visible before the mutilated व. The first had a subscript *rs* and the second the vowel *u*.

<sup>90</sup> Before the slightly mutilated *as* stood a compound sign, the lower part of which is very distinctly *pa*.

<sup>1</sup> Restore दानवमन्त्री.

<sup>2</sup> This is the reading of the reverse; according to the obverse one might read °वश्व.<sup>9</sup>

<sup>3</sup> I do not correct this name, because I am doubtful whether the omission of the vowel *i* in the second syllable is due to a clerical mistake, or to the pronunciation. In the genitive, *Huvashkasya*, the stress falls on the third syllable, and the vowel of the immediately preceding one becomes very indistinct.

<sup>4</sup> It would appear from this wish that the statue was one of the first Tirthankara, Rishabha or Vṛishabha.

No. IX.<sup>4</sup>

A. सू — नम श्र[स]तममह[र]व[स] ह[वि]स[स] सव[स]रे ४० ४ इनम[स]मस ३ दिविस २ ए[त]-

B. [स]ां पुर्वय[ि]७ — — गणे चयचेटिये८ कुले हरीतमासकटिय[ग]ास — — — — — णसक  
[स]९ हगिनंदिभ<sup>10</sup> शिसो ग — — नागसेसस नि — — —

## TRANSLATION.

Hail! Adoration! In the year 44 of the most illustrious(?) great king Huviksha,<sup>11</sup> in the third month of summer, on the second day. On that [date specified as] above, at the request of the (venerable) Nāgaseṇa, the pupil of Haginaṃdi (Bhaganandi?), a preacher (vācchuka) in the [Vārāṇa] gaṇa, in the Aryya-Chetīya (Ārya-Chetika) kula, in the Haritamālakadhī (Haritamālagadhī) śākhā . . . . .

No. X.<sup>12</sup>

L. 1. सिद्धम् सं ४० ५ व [३] दि १० [७]<sup>13</sup> एतस्य पुर्व[र]य — — — — — ये  
वुद्धिस<sup>14</sup> वधुये धर्महदिस —

## TRANSLATION.

Success! In the year 45, in the third (?) (month of) the rainy season, on the seventeenth (?) day,—on the (date specified as) above . . . . . by the daughter-in-law<sup>15</sup> of Buddhi, the . . . of Dharmavarddhi . . . . .

No. XI.<sup>16</sup>

A. 1. — — — ४०<sup>17</sup> — हे — दि १०

B. 1. ए [त]स्य पु[र्व]य वरचतो ग[स]-

C. 1. तो चार्थहटिकियतो कुसतो

D. 1. वज्रनगरित[ि] ग[र]स[र]त[ि] शि[र]ियत[ि]

<sup>4</sup> Incised on the *śikhāṣana* or pedestal of a large seated Jina (head lost),—3 feet 5 inches by 2 feet 10 inches; found at the same place. In the plates of facsimiles No. xxxii is a duplicate, to a larger scale and from a different impression, of the second line of this inscription.

<sup>5</sup> The first sign might also be read वा. The second is very distinct, but not a complete letter, as it consists of a semi-circle, open to the left, with a horizontal stroke in the middle. I am inclined to believe that the whole is intended for सखि नमो शिरिमसमहाराजक.—

<sup>6</sup> The figure 4 has no cross-bar in the vertical stroke. वृष probably stands for वीष्मस. I cannot explain वृष. In No. XXIV we have वृष व १.

<sup>7</sup> Restore एवसां पूर्वादा वारके, the latter according to No. XI.

<sup>8</sup> The right side of the last letter is slightly damaged.

<sup>9</sup> Restore वाचका; वाचकस looks here like वाचको, but the reading is certain in the facsimile marked No. 32.

<sup>10</sup> Possibly दिव or इन<sup>11</sup>; at the end one would expect नदिख. Compare the facsimile No. 32.

<sup>11</sup> The form Huviksha may be due either to a negligent mode of spelling or to a faulty pronunciation.

<sup>12</sup> Incised on the pedestal of a small squatted Jina (head lost), 2 feet 7 inches by 2 feet 2 inches; from the same place.

<sup>13</sup> The signs of the date are blurred, but with the exception of the bracketted ones not doubtful.

<sup>14</sup> Some indistinct signs are visible before वेवुद्धिस.

<sup>15</sup> Regarding the meaning of Vadhū, daughter-in-law, compare Nos. II, IV, V.

<sup>16</sup> Incised on the four faces (A, B, C, D) of the pedestal of a quadruple image consisting of four erect naked standing Jinas, placed back to back as usual; stone 2 feet 8 inches by 1 foot, found in the same locality. Preservation apparently not good.

<sup>17</sup> Restore सिद्धं सं. A second figure seems to have stood after the plain व.



- A. 2. — — [ग]तो<sup>19</sup> [द]तिस्<sup>20</sup> शिशिनिये  
 B. 2. महन[न्दि]स्<sup>20</sup> सटचरिये  
 C. 2. बल[वर्म]ये<sup>21</sup> [नन्द]ये<sup>22</sup> च शिशिनिये  
 D. 2. अ[कक]ये<sup>23</sup> [निर्व्वत्तना] — — —  
 A. 3. — [स्व] धीनु अमि[क]जयदेवस्<sup>24</sup> वधूय  
 B. 3. — मिको जयनागस्व धर्मपत्निये सिद्धता[ये]  
 C. 3. — [लथंभ]ो<sup>25</sup> दनं. = —

## TRANSLATION.

[Success! In the year] 40, in the . . . month of winter, on the tenth (?) day,—on that (date specified as) above,—a stone-pillar (was dedicated, being) the gift of Sihadatā (Simhadattā), the first wife of the village headman<sup>26</sup> Jayanāga, the daughter-in-law of the village headman Jayadeva (and) daughter of . . . . at the request of Akakā (?), the female pupil of Nandā (?), and of Balavarmā (?), the *sadhachari*<sup>27</sup> of Mahanandī (Mahanandin) (and) female pupil of Dati (Dantin) out of the Vārāṇa gaṇa, the Āryya-Haṭikiya (Ārya-Haṭhika) kula, the Vajjanagari (Varjanagari) kākḥā (and) the Śīriya sambhoga.

No. XII.<sup>28</sup>

- L. 1. सं ८० ६ हे १ दि १० २ दसस्व धितु एयस्व कुटुबिनिये — — — — —<sup>29</sup>  
 2. — — [क]तो<sup>30</sup> कुलतो अयम[क]मि[क]य शिशिनिय अयवसुस[ये] नि[व]तने [॥]

## TRANSLATION.

In the year 86, in the first (month of) winter, on the 12th day [was dedicated the gift] of . . . ., daughter of Dasa (Dāsa), wife of Pṛiya (Priya), at the request of the venerable Vasulā, pupil of the venerable Saṅgamikā, out of the [Mehi] ka kula.

No. XIII.<sup>31</sup>

[सं ८० ७ ?] ए १ दि [२० ?] अ[स्मि] सुवे सवेनागरस्वार्थकुमारनन्दिशिवस्व मित्रस्व

<sup>19</sup> Restore संभोजतो.

<sup>20</sup> Possibly दतिस्.

<sup>21</sup> The tops and lower ends of the signs are not distinct.

<sup>22</sup> The third and fourth signs are not certain.

<sup>23</sup> Only the second अ is certain.

<sup>24</sup> The bracketted letters seem plain on one impression, but possibly the reading is Sakarmaye.

<sup>25</sup> Possibly शमिषो अयं.

<sup>26</sup> The last two consonants are only half formed. Restore शिवःधर्म.

<sup>27</sup> Regarding the meaning of *śādhika* see the *Petersburg Dictionary*, *sub voce*.

<sup>28</sup> As *sadhā* is in Jaina-Prakrit the usual representative of *śādhika*, the term *sadhachari* corresponds to *śādhika-chari*, and is the fem of *śādhikachari*, see Nos. IV and XXI.

<sup>29</sup> Incised on the pedestal of a small seated Jina (head lost), 1 foot 8 inches by 1 foot 2 inches; found at the same place. Four worshippers on each side of a wheel fill up the centre.

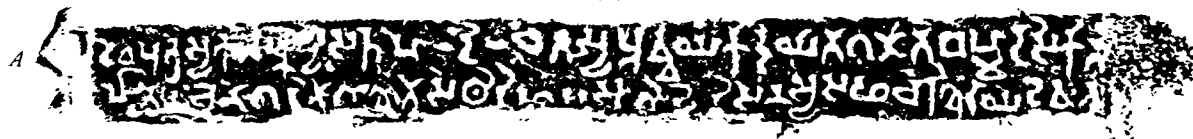
<sup>30</sup> The lost signs probably contained, besides the name of the donatrix, the word दानं.

<sup>31</sup> Only two letters can have been lost before the half visible अ. From No. II, where the names of *Saṅgamikā* and of *Vasulā* occur, it may be inferred that the *kula* name probably was *Mehika*.

<sup>32</sup> Incised on the pedestal of a small squatted Jina (head lost); 1 foot 11 inches by 1 foot 10 inches, from the same place.

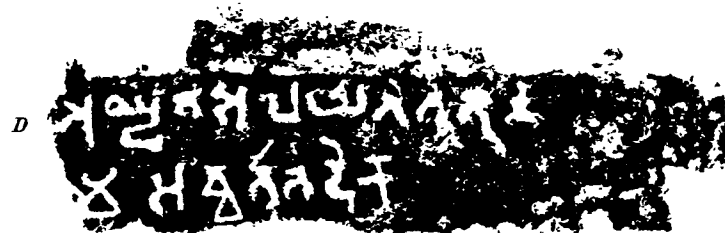
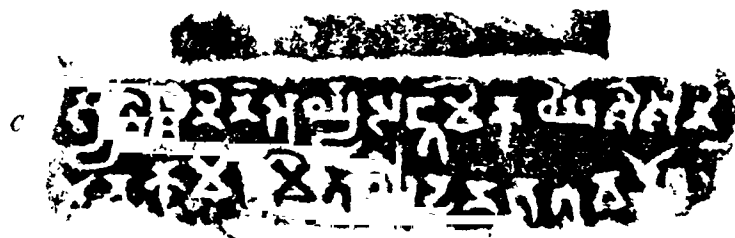
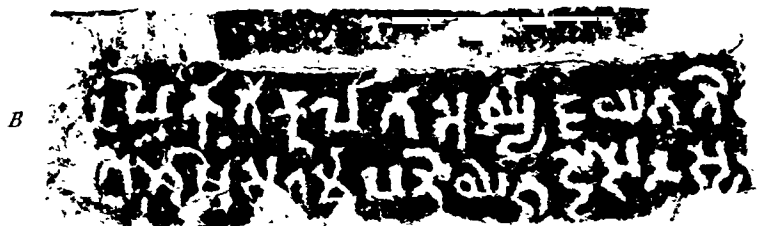
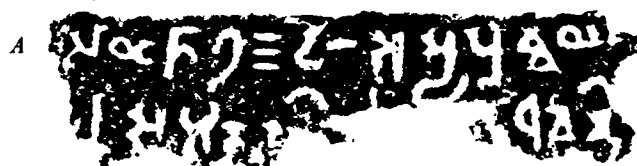
MATHURA INSCRIPTIONS: Nos. I & II.

No 1



Scale . 1-3rd.

No. 2

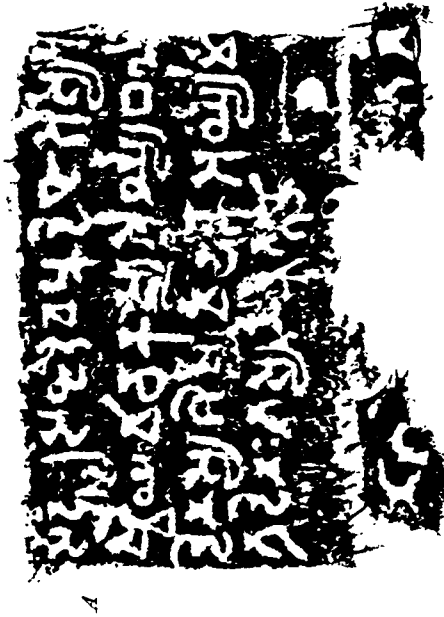


Scale one-half.

From impressions by Dr A. Fuhrer

MATHURA INSCRIPTIONS: Nos. III & IV.

No.3

A  


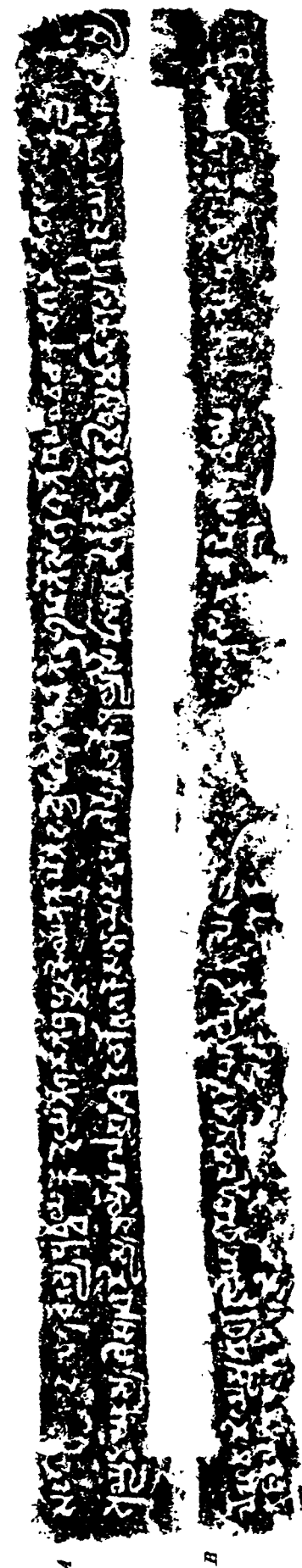
B  

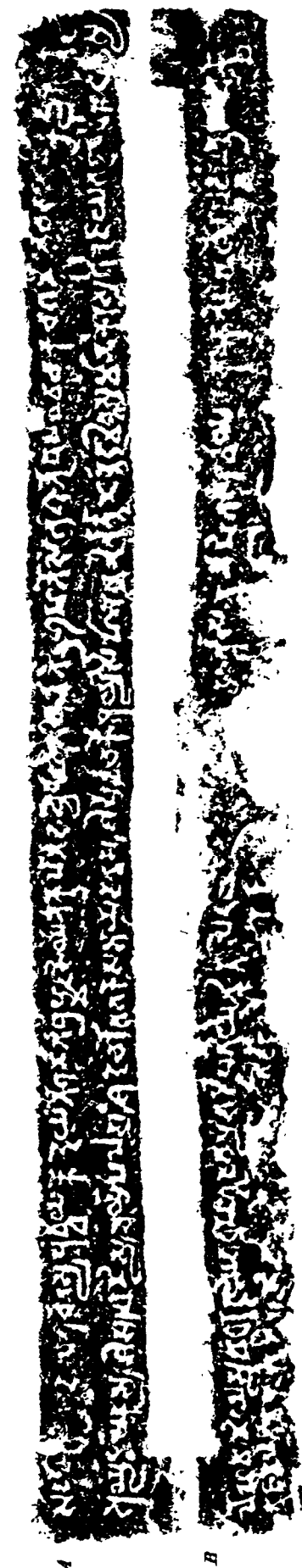

C  


Scale: one-half.

D  


No. 4

A  


B  


Scale: 2-4000.

MATHURA INSCRIPTIONS: Nos. V-VIII.

No 5



Scale: 1-4th.

No 6

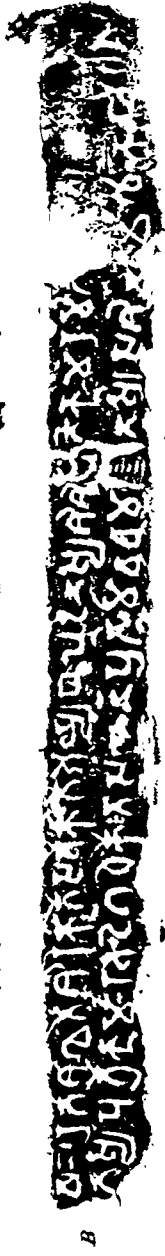


Scale: 1-3rd.

No 7



D



Scale: 1-3rd.

No 8

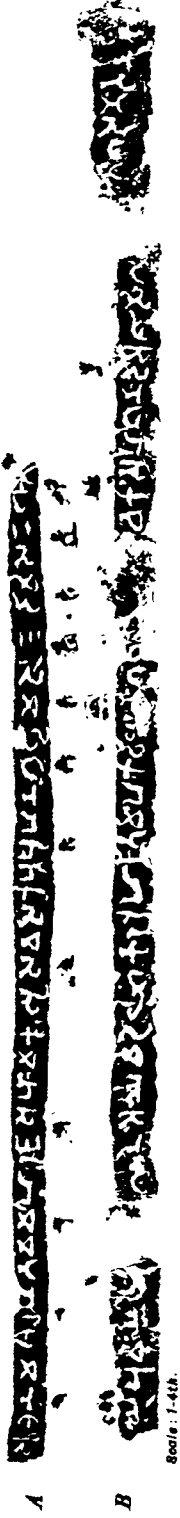


Scale: 1-3rd.

From impressions in Dr A. Führer

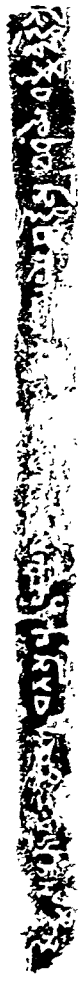
MATHURA INSCRIPTIONS: Nos. IX-XI.

No 9



Scale: 1-4th.

No 10



Scale: 1-4th.

No 11



Scale: one-half.

## TRANSLATION.

In the year 87 (?), in the first month of summer, on the twentieth (?) day,—at this moment (?),<sup>32</sup> of Mittra, pupil of the venerable Kumāranandi, of him of Uchchenagara<sup>33</sup> . . . . .

No. XIV.<sup>34</sup>

- A. 1. सिद्धम् ॥<sup>35</sup> कोट्टियातो गणातो ब्रह्मदासिकात[े] कुलातो  
 2. उ[च्च]ेनागरितो शाखातो —रिनातो सं[भ]ी[गातो] अ[र्च्य]-  
 B. 1. जेष्टहस्ति[स] शि[ष्यो]<sup>36</sup> अर्थमहलो<sup>37</sup> अर्थजेष्ट[हस्ति] [शिष्यो]<sup>38</sup> अर्थ[गा]टक[े] <sup>39</sup> [त]स्य  
 शिशिनि [अर्थ]-  
 2. शमये निर्वतना । उ[स] — प्रतिमा<sup>40</sup> वर्मये धीतु [गुल्हा]ये जयदासस्य कुटुंबिनिये दानं

## TRANSLATION.

Success! The pupil of the venerable Jeshtāhasti (*Jyeshthahastin*) out of the Kottīya *gaṇa*, the Brahmadāsika *kula*, the Uchchenāgarī *śākhā* and the —ārīna *sambhoga* (*was*) the venerable Mahala; the pupil of the venerable Jeshtāhasti (*Jyeshthahastin*) (*was*) the venerable Gādhaka; at the request of his female pupil, the venerable Śāmā, (*was dedicated*) an image of Usabha (*Rishabha*), the gift of Gulhā, the daughter of Varmā (*and*) the wife of Jayadāsa.

No. XV.<sup>41</sup>

— शे<sup>42</sup> एत[स्यां] पूर्वायां कोट्टियातो गणातो . . . .

## TRANSLATION.

..... On that (*date, specified as*) above, out of the Kottīya *gaṇa* . . . . .

No. XVI.<sup>43</sup>

- L. 1. . . . . अरहंतानं<sup>44</sup> वधमानस्य [क]लस्य<sup>45</sup> धितु<sup>46</sup> सिनविषुस्य भ[सि]न[र]य<sup>47</sup>  
 2. . . . . [श]ति]स्य निवर्तनं [॥]

<sup>32</sup> Regarding चुबे, see above, No. V, note 73, p. 375.

<sup>33</sup> Compare the उच्चेनावरी शाखा, and see above, p. 369.

<sup>34</sup> Incised on the pedestal of a small seated Jina, 2 feet 6 inches by 1 foot 7 inches; from the same place.

<sup>35</sup> The stops are throughout expressed by horizontal strokes.

<sup>36</sup> The second syllable is much injured and its vowel not certain.

<sup>37</sup> Possibly, but not probably मङ्गली. The last three syllables of the following word are uncertain, with the exception of स.

<sup>38</sup> The consonant of the first syllable and the vowel of the second are doubtful.

<sup>39</sup> The first syllable may also be read differently.

<sup>40</sup> Restore उदमप्रतिमा.

<sup>41</sup> Incised on the broken base, under the left knee of what has been a seated Jina; stone 1 foot 5 inches by 1 foot 3 inches; found at the same place.

<sup>42</sup> This must be the remnant either of विजे or of विजे.

<sup>43</sup> Incised on the pedestal of a small seated Jina; 2 feet 7 inches by 1 foot 6 inches; same locality.

<sup>44</sup> A very indistinct letter, possibly म, is visible at the beginning of the line. Hence I propose to restore [प्रतिमा]. The lost portion of the inscription no doubt stood on the other side of the pedestal.

<sup>45</sup> The vowel of the first letter is doubtful, as the top of the sign is damaged.

<sup>46</sup> The s-stroke seems to be connected with the left-hand limb of *ta*.

<sup>47</sup> The second sign is very doubtful; I suppose मङ्गली is meant.

## TRANSLATION.

..... [an image] of the worshipful<sup>48</sup> *Arhat* Vadhamāna, [the gift] of . . . . . the daughter of Kala, the sister(?) of Sinavishu (*Vishnushena* ?); the request of . . . . . Śati (?).

No. XVII.<sup>49</sup>

- L. 1. — मा अहंतानं<sup>50</sup> यमण्यविका[ये]<sup>51</sup>  
 2. — लहस्तिनीये तोरणं प्रति[ष्ठापि]<sup>52</sup>  
 3. सह माता पतिहि सह<sup>53</sup>  
 4. सञ्च —<sup>54</sup> शयुरेण<sup>55</sup>

## TRANSLATION.

Adoration to the Arhats! A *Torana* has been erected by order of . . lahastini (*Balahastinī*), a lay-pupil of the ascetics, together with her parents, together with her mother-in-law (and) her father-in-law.<sup>56</sup>

No. XVIII.<sup>57</sup>

- L. 1. सिद्ध [सं] — — — — [दि] ५<sup>58</sup> एतस्वं पू[र्व्वाय]  
 2. भगवतो नागेन्द्रस्य दधिकर्षस्य स्त[ुति]-  
 3. ने शिलापट्टो प्रतिष्ठापितो माथुरा[सं]  
 4. शीलालकानं चान्दका भृतका इति वि[ष्टू]-  
 5. यमानानं तेषं पुत्रेहि नन्दिवलप्र-  
 6. मुखेहि दारकेहि मातापितृणं अग्र-  
 7. प्रत्यंशताये भवतु सर्व्वसत्वा[नं हित-]  
 8. सुखा[र्थं] भवतु [॥]

## TRANSLATION.

Success! In the year....., on the fifth day,—on that (*date specified as*) above, a stone slab was set up in the place sacred<sup>59</sup> to the divine lord of snakes Dadhikarṇṇa by the boys, chief among whom was Nandibala, the sons of the actors<sup>60</sup> of Mathurā, who are being praised as the Chāndaka brothers. May (*the merit of this gift*) be by preference<sup>61</sup> for their parents; may it be for the welfare and happiness of all beings!

<sup>48</sup> "Worshipful" is expressed by the *pluralis majestatis arahantānam* construed with the singular *Vadhamāna*.

<sup>49</sup> Incised on the upper portion of a sculptured *Torana*, 9 feet 2 inches by 1 foot.

<sup>50</sup> Read नमो अहंतान.

<sup>51</sup> The last letter is blurred.

<sup>52</sup> Read प्रतिष्ठापित. Possibly more letters have been lost at the ends of lines 1 and 2.

<sup>53</sup> Lines 4 and 5 stand between three figures of *Toranas*.

<sup>54</sup> Possibly the reading is सञ्च, i. e., शयुर.

<sup>55</sup> I. e., शयुरेण.

<sup>56</sup> The association of the parents and of the parents-in-law is probably intended to secure for them a share of the scriptural merit. Compare the analogous phrases in the Kaṣheri inscriptions Nos. 14, 15, 16, 17 (*Archaeological Surv. Rep. W. Ind.*, vol. V, page 79ff.) and in other Buddhist documents.

<sup>57</sup> Incised on a large sandstone slab, 3 feet 10 inches by 1 foot 4 inches, found on the floor of a brick stūpa, 47 feet in diameter, to the east of the first Jaina temple, on the east of the Tila. Well preserved, with the exception of the loss of the date and of slight injuries at the right end of the lines, which, however, do not make any letter really doubtful.

<sup>58</sup> Not more than four signs have been lost, the tail only of दि is visible. After the half-preserved सं appear the lower portions of two numeral signs.

<sup>59</sup> *Stāna*, which stands for Sanskrit *sthāna*, may also mean "temple."

<sup>60</sup> I take *śailāḍaka* as an equivalent of the Sanskrit *śailāḍin*; see above, p. 381.

<sup>61</sup> Regarding the meaning of *ugrapratyaśatāye*, i. e., *agrapratyaśatāye*, see above, p. 241, note 21.

No. XIX.<sup>62</sup>

- L. 1. [सिद्धम् ॥]महाराजस्य राजातिरास्य देवपुत्रस्य बाहिकणिष्कस्य<sup>63</sup> सं ७ हे १ दि १० ५ एतस्य  
पूर्वायां अर्थोदेहिकियातो  
2. गणातो अर्थनागभुतिकियातो कुलातो गणिस्य अर्थबुद्धशिरस्य शिष्यो वाचको अर्थस[न्धि]-  
कस्य भगिनि अर्थजया अर्थगोष्ठ — —

## TRANSLATION.

Success! In the year 7 of the great king, supreme king of kings, the son of the gods, Shâhi Kanishka, in the first (*month of*) winter, on the fifteenth day,—on the (*lunar day specified*) above, the preacher Aryya[sandh]ika, the pupil of the *ganin* Aryya-Buddhaśiri (*Ārya-Buddhaśrī*) of the Aryyodehikiya (*Ārya-Uddehikīya*) school (*and*) of the Aryya-Nāgabhutikiya (*Ārya-Nāgabhūtīkīya*) line of teachers, his sister Aryya-Jayā (*Ārya-Jayā*), Aryya-Goshṭha . . . . .

No. XX.<sup>64</sup>

[सि]द्धं सं २० (?) [२] शि २ दि ७ वर्धमानस्य प्रतिमा वारणातो गणातो पतिवामि[क]—

## TRANSLATION.

Success! In the year 22 (?), in the second (*month of*) summer, on the seventh day,—a statue of Vardhamāna, from the Vāraṇa *gaṇa*, from the Petivāmik[a *kula*]. . . .

No. XXI.<sup>65</sup>

- L. 1. — धम् सव ५० ४<sup>66</sup> हेमंतमासे चतुर्थे ४ दिवसे १० अ-  
2. स्य पूर्वायां कोट्टियातो [ग]णातो खानि[य]ातो कुलातो  
3. वैरातो शाखातो शीयह[र]तो<sup>67</sup> संभोगातो वाचकसार्य-  
4. [ह]स्तहस्तिस्स शिष्यो गणिस्य अर्थमाघहस्तिस्स अहचरो<sup>68</sup> वाचकस्य अ-  
5. र्यदेवस्य निर्वर्त्तने गोवस्य सोहपुत्रस्य लोहिककावकस्य दानं  
6. सर्वसत्त्वानां हितसुखा एकसरसतो प्रतीष्ठाविता अवतले रक्षान[र्त्तन]े  
7. मे [॥]

## TRANSLATION.

Success! In the year 54 (?), in the fourth, 4, month of winter, on the tenth day,—on the (*lunar day specified*) as above, one (*statue of*) Sarasvatī, the gift of the smith Gova, son of Sīha, (*made*) at the instance of the preacher (*vācchaka*) Aryya-Deva, the

<sup>62</sup> These inscriptions, Nos. xix—xxii, were discovered by Dr. Burgess on first commencing the excavation at Kanikālī Tīla. No. xix is from the base of a large seated Jina, 4 feet 4 inches by 3 feet 2 inches, found on the south-east of Kanikālī Tīla, February 1888. I do not reprint the notes given in the *Wiener Zeitschrift*. The notes now given contain additional corrections.

<sup>63</sup> The former transcript gave, by a *lapsus calami*, *Kanishkasya*, though the lingual *na* is very distinct.

<sup>64</sup> On the base of a seated Jina, 3 feet 6 inches by 2 feet 2 inches, found near the same place. The second line is lost.

<sup>65</sup> On the base of a seated image of Sarasvatī, 1 foot 10 inches by 1 foot 3½ inches, found near the first temple on the south-east of the mound.

<sup>66</sup> The former transcript gave the first figure as 80. On comparing the date of Mr. Growse's No. 5, which is given in words and figures, I think it more probable that the sign is intended for 50.

<sup>67</sup> Formerly read *Śrīgukh[d]to*; but see above, p. 372.

Formerly read *śradhachari*.



*śraddhacharo* of the *ganin* Aryya-Māghahasti, the pupil of the preacher Aryya-Hastahasti, from the Kōṭṭiya *gana*, the Sthāniya *kula*, the Vairā *śākhā* and the Śrigriha *sambhoga*,—has been set up for the welfare of all beings. In the *avatara* my stage dancer(?).

No. XXII.<sup>69</sup>

- L. 1. [f]सङ्गं सं ८० ५ (?) चि २ दि १० ८ कोट्टि[य]ातो गणातो ठानियातो कुलातो वडर[ातो]  
ग[ा]स्तातो अर्थ्यं अरह — — —  
2. चिचिनि घाम[या]ये निर्वर्तन[ा]<sup>70</sup> ग्रहदतस्य धि[तु] घनहथि<sup>71</sup> — — —

TRANSLATION.

Success! In the year 95 (?), in the second (*month of*) summer, on the 18th day,—at the request of Dhāmāthā (?), the female pupil of Aryya-Araha[dinna] from the Kōṭṭiya *gana*, from the Thāniya *kula*, from the Vairā *śākhā* . . . . [*the gift*] of . . . the daughter of Grahadata, the wife of Dhanahathi (*Dhanahastin*) . . .

No. XXIII.<sup>72</sup>

वारणातो गणातो अर्थकनियसिकातो कुलातो ओद — — —

TRANSLATION.

From the Vārāṇa *gana*, from the worshipful Kaniyasika *kula*, [from the] Od . . . (*śākhā*) . . .

No. XXIV.<sup>73</sup>

- L. 1. [सिध]<sup>74</sup> महारजस्य वासुदेवस्य सं ८० ह्व<sup>75</sup> व १ दि १२ एतस्य पूर्व्यायां — — — — —  
2. चित्तु संघनधि[स्य] वधुये बलस्य — — — — —

TRANSLATION.

[Hail!] In the year 80 of Mahārāja Vāsudeva, ..... in the first month of the rainy season, on the twelfth day,—on that (*date specified as*) above, the daughter of ... ..... the daughter-in-law of Saṃghānadhī (?), the ..... of Bala,.....

No. XXV.<sup>76</sup>

— — — — वर्षमासे १ दीवसे ३० अस्मि नु — — — —<sup>77</sup>

<sup>69</sup> On the upper part of a sculptured panel, 1 foot 10 inches by 1 foot 8 inches; the panel has carved on it a stūpa and four worshippers, one being a Nāga. From the south-east part of the mound.

<sup>70</sup> The third letter is doubtful.

<sup>71</sup> Possibly घनहथि.

<sup>72</sup> Discovered by Dr. Führer on January 20th, 1889, incised on a broken panel 1 foot 2 inches by 1 foot 5 inches.

<sup>73</sup> On the base of a seated Jina (head lost), 4 feet 4 inches by 3 feet 3 inches, found in the north-east of the mound near the first temple.

<sup>74</sup> I do not feel certain whether this seeming letter is not some kind of ornament. If it is a letter, it is probably a monogram for सिद्ध.

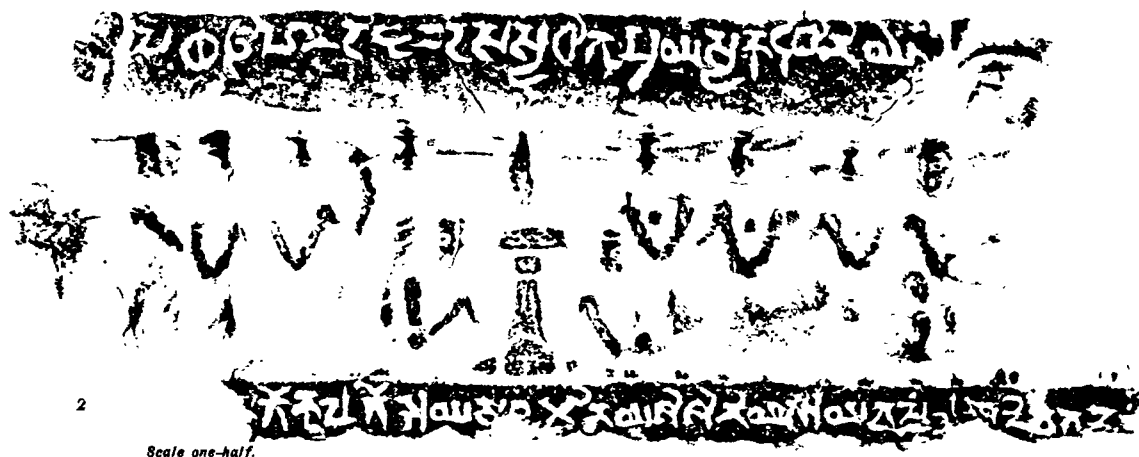
<sup>75</sup> This might be read ह्व, but the lower stroke seems to belong to the letter चि in line 2, and in No. IX we have ह्व before नुस.

<sup>76</sup> Incised on the middle portion of the base of a statue, 10 inches by 12 inches, found near the first temple.

<sup>77</sup> Restore वर्षमासे and नुचे.

MATHURA INSCRIPTIONS: NOS. XII-XVII.

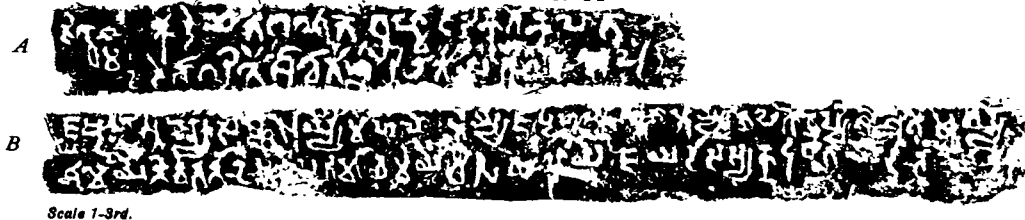
No. 12



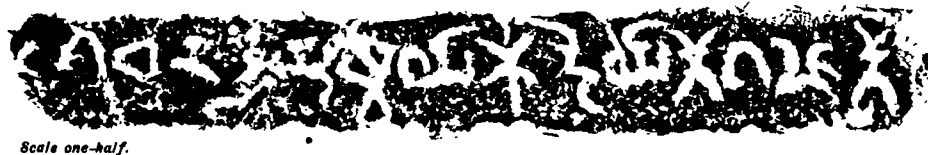
No. 13



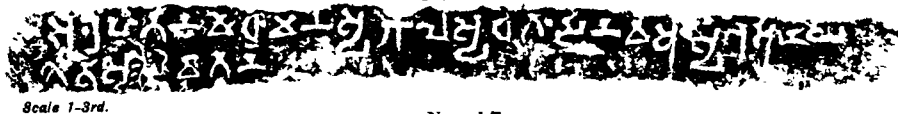
No. 14



No. 15



No. 16

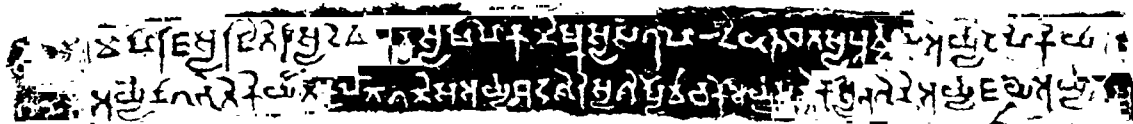


No. 17





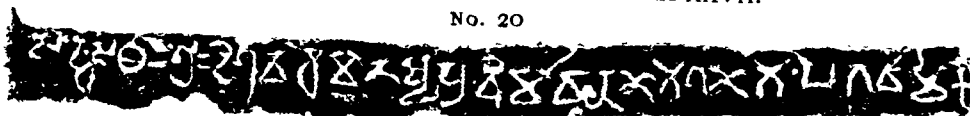
Scale one-half.



Scale 1-4th.

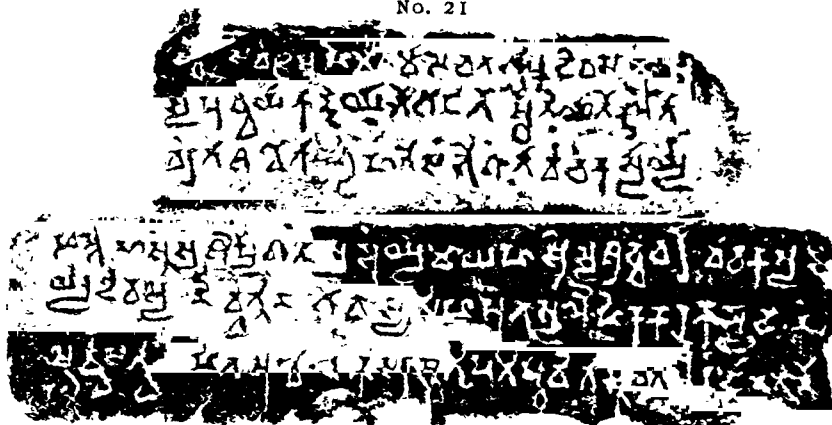
MATHURA INSCRIPTIONS: Nos. XX-XXVII.

No. 20



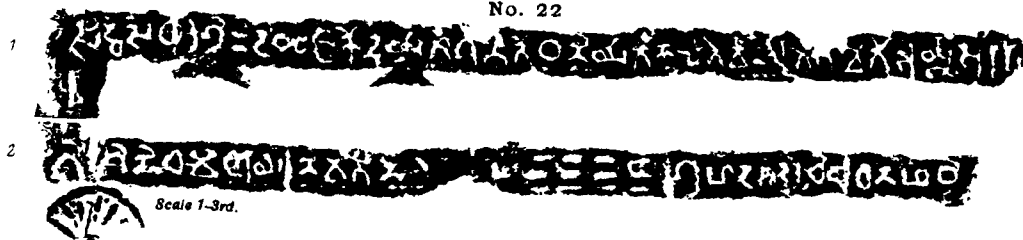
Scale: 1-3rd.

No. 21



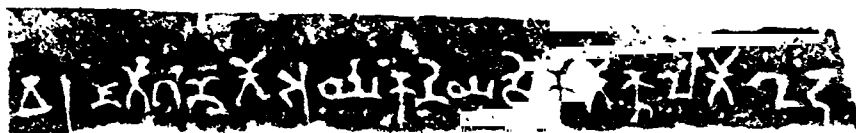
Scale: 1-3rd.

No. 22



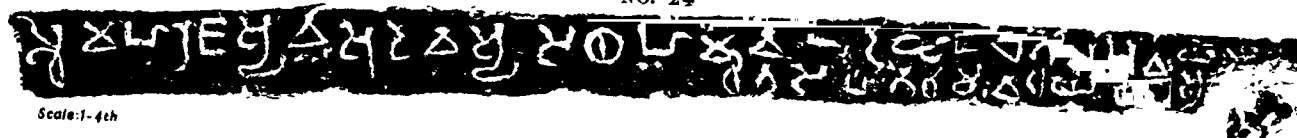
Scale 1-3rd.

No. 23



Scale: 1-3rd.

No. 24



Scale: 1-4th

No. 25



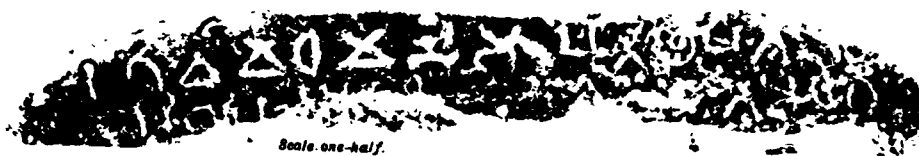
Scale: 1-3rd.

No. 26



Scale 1-3rd

No. 27



Scale one-half.

From impressions by Dr. A. Führer

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

No 28

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: 1-3rd.

No. 29

A ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

B ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: one-half.



No 30

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: 1-3rd.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

No. 31

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale: 5-10ths

No. 32

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Scale 1-3rd.

## TRANSLATION.

..... In the first month of the rainy season, on the thirtieth day, at that time (or, on that festival).....

No. XXVI.<sup>78</sup>

दासस्य पुत्रो चीरि तस्य दत्तिः [॥]

## TRANSLATION.

Chiri, the son of Dāsa; his gift.

No. XXVII.<sup>79</sup>

L. 1. [प्रतिमा] वधमान[स्य] प्रतिस्थापिता<sup>80</sup>

2. [— — — ठानियातो — ल — — — — त आर्यग]<sup>81</sup> — —

## TRANSLATION.

An image of Vadhamāna (*Vardhamāna*) has been set up ..... out of the Thāniya (*Sthāniya*) .....

## XLIV.—FURTHER JAINA INSCRIPTIONS FROM MATHURA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

Impressions of the following seven inscriptions were forwarded by Dr. A. Führer. The first three among them are Sir A. Cunningham's Nos. 6, 7 and 10, in the collection of the third volume of his *Archæological Survey Reports*, while the remaining four were found by Dr. Burgess and by Dr. Führer during the excavations undertaken at the Kaṅkāli Tila in 1888 and in January and February 1890.

The re-edition of Sir A. Cunningham's inscriptions yields at least the confirmation of a number of conjectural emendations which I proposed in the *Wiener Zeitschrift für die Kunde d. Morgenlandes*, vol. I, p. 170ff., and permits us to make some corrections. Among the latter, the most important is the removal of the reading *bhattito* in No. 1B, l. 1, to which Sir A. Cunningham's facsimile pointed, and the substitution of . . *gāto*, i.e. *sambhogāto*, which all the other inscriptions offer after *Śirikāto*.

The new inscriptions confirm the readings of the names *Vāraṇagaṇa* (No. XXX), *Ārya-Hāṭṭiyakula* and *Vajānāgarī śākhā* (No. XXXIV) and of a number of names of ascetics and laymen, found in the preceding series. With respect to the *Śirika sambhoga* it deserves to be noted that No. XXXIV offers the *varia lectio*—*Aryya-Śirikiya*, and thus makes it probable that its name means "founded by the *Ārya-Śrī*" or the venerable *Śrī*, which latter seems to be an abbreviation of a longer name, made *bhīmaavat*.

In addition to these interesting contributions to the history of the Jaina sect, some valuable historical information may be extracted from No. XXXIII, which records a gift

<sup>78</sup> Incised on the base of a small standing Jina, 8 inches by 10 inches, found near the first temple.

<sup>79</sup> Incised on the base of a seated Jina, 2 feet 4 inches by 1 foot 7 inches, found near the first temple.

<sup>80</sup> The third syllable is doubtful.

<sup>81</sup> Only the upper portions of the letters of line 2 have been preserved, and they are, with the exception of ठान, all indistinct and mostly doubtful.

by Kośikī Śi[va]mitrā, [the wife] of Gotiputra, a black serpent for the Poṭhayas and Śakas. Both Gotiputra and Kośikī Śivamitrā were of noble or royal descent. That is indicated by their family names. *Kośikī*, in Sanskrit *Kauśikī*, means 'she of the race of Kuśika.' *Kauśika* is the *nomen gentile* of Viśvāmitra and of his descendants, the Viśvāmitras, who form one of the ancient Vedic *gotras*. Numerous instances in the northern and southern inscriptions show that the queens and princesses were frequently called by the Vedic *gotra*-names, such as the Gautamī, the Vātsī, the Vāsishṭhī, the Gārgī, etc. And the explanation is no doubt that these *gotras* originally were those of the Purohitas of the royal or noble families, from which the queens were descended, and that the kings were affiliated to them for religious reasons, as the *Śrautasūtras* indicate. It seems, therefore, impossible to explain the epithet Kośikī otherwise than by the assumption that Śivamitrā was descended from a royal race, which had been affiliated to the Kauśikas. With respect to Gotiputra, in Sanskrit Gaupṭiputra, it may be pointed out that this name, which means the son of her of the Gupta race, is borne by the second king of Sir A. Cunningham's inscription on the Torāṇa of the Bharhut Stūpa, where we read 'Gotiputrasa Āgarajusa putreṇa, in Sanskrit *Gaupṭiputrasya Āṅḍradīdyutah putreṇa*.<sup>2</sup> Though I am not prepared to identify the two Gotiputras, it is evident that the name was borne at least by one royal or princely personage. The epithet of our Gotiputra, 'a black serpent for the Poṭhayas and Śakas,' points also to his belonging to the warrior tribe. For, according to the analogy of other well-known epithets, such as *vairimattebhasimha*, it can only mean that he fought with the Poṭhayas and Śakas and proved to them as destructive as the black cobra is to mankind in general. The Śakas are sufficiently well known. The Poṭhayas<sup>3</sup> are the Proshṭhas, whom the *Mahābhārata*, VI, 9, 61, and the *Vishṇupurāṇa* (ed. Hall), vol. II, p. 179, name among the southern nations. In the latter passage they appear together with the Śakas and the Kokarakas. As both works include in their enumeration of the southern nations the Trigartas, who are known to be inhabitants of Northern India, the accuracy of their statements with respect to the seats of the Śakas and Proshṭhas may be doubted. But it remains interesting that the two names are placed closely together in the *Vishṇupurāṇa*, and this juxtaposition is, as our inscription shows, not without foundation. The wars, to which it alludes, may have occurred either before the Skythians conquered Mathurā, i.e. before the time of Kanishka, or when their domination had passed away. The letters of the inscriptions, which are particularly old-fashioned and may belong to the first century B. C., speak in favour of the first alternative. If the inscription was incised before the Skythian conquest, it also furnishes valuable testimony for the antiquity of the Jaina temple in which it was found.

In the epithet Tevanika of the donor Namdighosha, mentioned in No. XXXV, we have probably a derivative from the name of a nation or country called Trivarna or Traivarna. I conclude this from the fact that one of the queens in the old Pabhosā inscriptions is called Tevaṇī, 'the Traivarna' (*princess*).

The new inscriptions finally furnish confirmation of some of the curious words and constructions noticed *ante*, pp. 373f. In No. XXXI, we have again the abnormal expression

<sup>1</sup> See *Indian Antiquary*, vol. XIV, p. 138f.

<sup>2</sup> *Āṅḍradīdyut* means 'shining like the planet Mars,' i. e. 'being as harmful for his enemies as the baleful light of *Āṅḍaraka*.'

<sup>3</sup> Poṭhaya corresponds literally with Proshṭhaka or Proshṭhiya.

*kshupe*, which I take to be an equivalent of *kshape*. In some others, e.g. No. XXX, we find another indisputable instance of the use of the nominative in conjunction with genitives.

No. XXVIII.<sup>4</sup>

A. L. 1. सिद्ध स [२०]<sup>५</sup> गृहमा — दि १० ५ कोट्टियातो गणतो [ठ]णियातो<sup>६</sup> कुलतो वेरितो<sup>७</sup> शखतो शिरिकातो

B. L. 1. — — गातो<sup>८</sup> वाचकस्य अर्थसहसिहस्य निर्वर्त्तना<sup>९</sup> दातिलस्य — — — — — मति-

2. लस्य कुटुबिणिये जयवालस्य देवदासस्य नागदिनस्य च नागदिनय च मातु

C. L. 1. आविकाये दि-

2. [ना]ये दानं ॥<sup>१०</sup>

3. वर्द्धमानप्र-

4. तिम ।

## TRANSLATION.

Success! The year 20, summer month 1, day 15,—at the request of the preacher (*vāchaka*) Aryya-Saṅghasiha (*Ārya-Saṅghasiṃha*) out of the Koṭṭiya school (*gaṇa*), the Thāṇiya family (*kula*), the Veri (*Vajri*) branch (*śākhā*) and the Śirika *sambhoga*, an image of Vardhamāna, the gift of the female lay-hearer (*śrāvikā*) Dinā (Dinnā), the . . . of<sup>11</sup> Dātīla . . . , the housewife of Matīla, the mother of Jayavāla (*Jayapāla*), Devadāsa, and Nāgadina (*Nāgadatta*) and Nāgadinā (*Nāgadattā*).

No. XXIX.<sup>12</sup>

L. 1. सिद्ध सव २० २ गि १ दि — — स्य पुर्व्वीयं वाचकस्य अर्थमाविदिनस्य णि — —<sup>13</sup>

2. सत्त्वाहिनिये<sup>14</sup> धर्मसोमाये दानं ॥ नमो अरहंतान

## TRANSLATION.

Success! The year 22, summer (*month*) 1, day . . — on the (*date specified as*) above, at the request of the preacher Aryya-Mātridina (*Ārya-Matridatta*), the gift of Dharmmasomā, the wife of a caravan-leader.<sup>15</sup> Adoration to the Arhats!

<sup>4</sup> This is Sir A. Cunningham's No. 6, *Archaeological Survey Reports*, vol. III, pl. xiii. It is on a base, measuring 1 foot 4 inches by 11 inches, which has borne a standing Jina (destroyed). Dr. Führer's impression seems to show that the inscription has suffered in the beginning, since Sir A. Cunningham's *fac-simile* was prepared.

<sup>5</sup> According to Sir A. Cunningham's *fac-simile*, the date is clearly स २०. The figure is not distinct on the impression.

<sup>6</sup> The vowel-strokes of this and the preceding words are mostly indistinct.

<sup>7</sup> The vowel of the first syllable is distinct on the reverse; the second is indistinct.

<sup>8</sup> Restore संभीगती; a portion of भी is faintly visible.

<sup>9</sup> Read निर्वर्त्तना.

<sup>10</sup> The two stops are expressed by two dots.

<sup>11</sup> Probably 'the daughter of Dātīla (i.e. Dattila) and the daughter-in-law of . . . ' is to be restored.

<sup>12</sup> This is Sir A. Cunningham's No. 7, *Archaeological Survey Reports*, vol. III, pl. xni. It is from the base of a seated Jina (partly gone), and Dr. Führer places the second line as first. I arrange them according to their natural order. Sir A. Cunningham's *fac-simile* also gives L. 2 as the first. If this is correct, the inscription begins from below, like the Pallava pillar inscription, deciphered by Dr. Hultzsch.

<sup>13</sup> Restore निर्वर्त्तना.

<sup>14</sup> Regarding the substitution of सत्त्वा for सार्व्व see *ante*, p. 376.

<sup>15</sup> With the feminine सार्व्ववाहिनी compare the similar सनापतिनी "Mrs. General," विहारसामिनी 'wife of a manager of a Vihāra,' and so forth.



No. XXX.<sup>16</sup>

L. 1. म ४० ७ म् २ दि २० एतस्य पूर्वयं वरणे गणे पतिवमिके कुले वाचकस्य ओहनदिस्य<sup>17</sup>  
 शिसस्य सेनस्य निवतना सवकस्य

2. पुषस्य वधुये गिह — — [कुटिविनि]<sup>18</sup> — — — [पुष]<sup>19</sup>दिन[स्व] [मातु] — — — यं

## TRANSLATION.

The year 47, summer (*month*) 2, day 20,—on that (*date specified as*) above, at the request of Sena, a teacher in the Varāṇa (*Vārāṇa*) school and the Petivamika (*Praitivarmika*) family, and a pupil of Ohanadi (*Ohanandin*), [*the gift*] of . . . . ., the daughter-in-law of the lay-hearer Pusha (*Pushya*), the housewife of Giha . . ., the mother of Pushadina (*Pushyadatta*).

No. XXXI.<sup>20</sup>

A. 1. — — — — — ५ अस्य चुणे — — — — —

2. तो आर्यसुकरस्य<sup>21</sup> शिपिनि — — — — — अय<sup>22</sup> — — —

B. 1. — — — — — [अर्थ]नागदत्ता[या]<sup>23</sup>

No. XXXIII.<sup>24</sup>

L. 1. [न]मो अरहती वर्धमानस्य गोतिपुत्रस्य पोठयशक-

2. कालवाकस

3. — — —<sup>25</sup> कोशिकिये शिमिदाये<sup>26</sup> अयागपटी प्रि — — —<sup>27</sup>

## TRANSLATION.

Adoration to the Arhat Vardhamāna! A tablet of homage<sup>28</sup> was set up by Śivamitra (of) the Kauśika (*family*), [*wife*] of Gotiputra (*Gauṭiputra*), a black serpent<sup>29</sup> for the Poṭhayas and Śakas.

<sup>16</sup> Sir A. Cunningham's *Archaeological Survey Reports*, vol. III, pl. xiv, No. 10. It is on the base of a Jina (figure lost); stone 1' 10" by 9". There are other two small pieces not given here. The inscription does not mark the long vowels. Most of the e and i-strokes are only faintly visible.

<sup>17</sup> Possibly देहनदिस्य, as Sir A. Cunningham reads.

<sup>18</sup> The first vowel is conjectural.

<sup>19</sup> Only the upper parts of the two letters have been preserved, and the following vowel is conjectural.

<sup>20</sup> On the base of a standing Jina, of which only the feet are left; 1' 0" by 2' 7".

<sup>21</sup> Or आर्यसुकरस्य.

<sup>22</sup> Possibly अयं.

<sup>23</sup> The whole gain from this fragment is another instance of the use of the curious form *kshuṇe* for *kshaṇe* (see ante, page 372) and of two names, that of an ascetic *Ārya-Sakara* or *Ārya-Akara*, and of a female name *Āryya-Nāgadattā*.

<sup>24</sup> After the plates had been printed off, Dr. Führer pointed out that No. XXXII is only a duplicate of No. IXB, ante, p. 387. No. XXXIII is on a flat slab with surface carving, 1' 7" by 2' 6", excavated by Dr. Burgess in 1887.

<sup>25</sup> Restore मार्याये.

<sup>26</sup> Read शिवमिदाये.

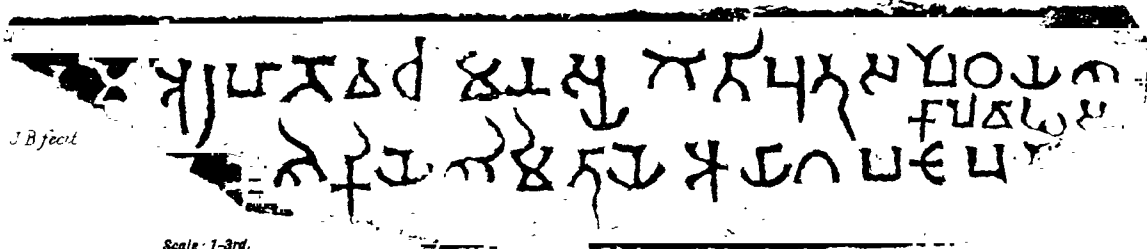
<sup>27</sup> Restore प्रतिष्ठापितो.

<sup>28</sup> *Ayōga* occurs in the *Rāmāyaṇa*, I, 32, 12 (Bo. ed.), and is explained by the commentator as *gajamāyadevatā*, a deity to be worshipped, i.e. an object of homage. The *Petersburg Dict. s. v.* explains it by 'a present obtained by a sacrifice,' quoting the corresponding passage of Schlegel's edition. In the *Rāmāyaṇa* either explanation will suit, but here only the etymological one. There may, of course, be a particular technical meaning, which for the present is not to be got at.

<sup>29</sup> *Kīlavāḍa* is certainly the Prakrit form of the Sanskrit *kālavāḍa* or more correctly *kālavāḍa*, the ancient form, which is found in inscriptions and survives in Southern MSS.

MATHURA INSCRIPTIONS: Nos. XXXIII-XXXV.

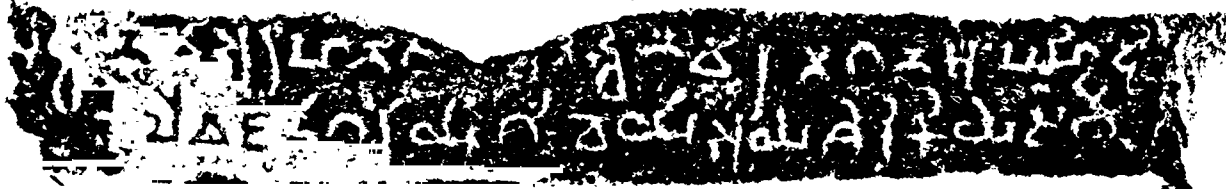
No 33



*J.B. fecit*

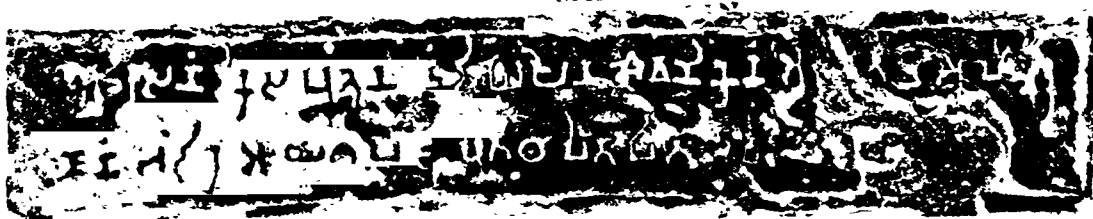
*Scale: 1-3rd.*

No 34



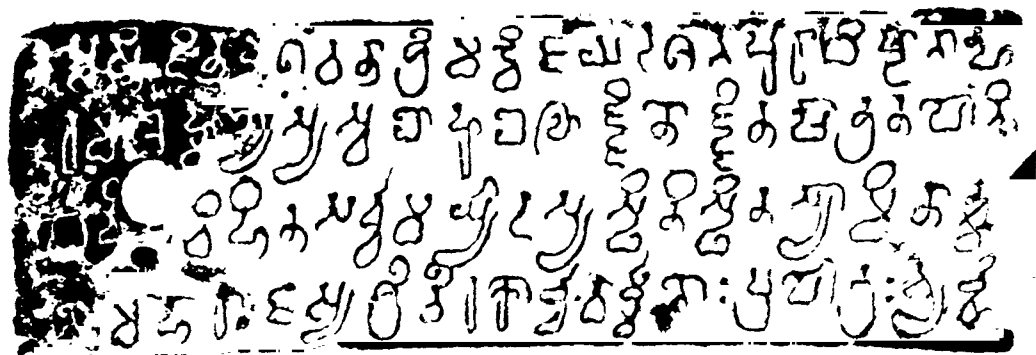
*Scale: one-half*

No 35



*Scale: 3-10ths.*

FIRST PLATE OF A PALLAVA COPPER-PLATE GRANT.



*E. Hultzsch, Ph. D. imp.*

*Scale 3-4ths of original*



No. XXXIV.<sup>30</sup>

- L. 1. [सि]द्ध नमो अरहंताय — — — इन<sup>31</sup> वारणे गणे अयहाट्टि[ये]<sup>32</sup>  
 2. कुले वचनागरिया शाखाया अयंशिरिकिये संभो<sup>33</sup> — —

## TRANSLATION.

Success! Adoration to the Arhats! [*Adoration to the Siddhas*]! [*At the request of* . . . .] in the Vārana school, Aya-Hāṭṭiya (*Ārya-Hāṭṭiya*) family, the Vajanāgari (*Vārjanāgarī*) branch, the Ārya-Śirikiya *sambhoga* . . . . .

No. XXXV.<sup>34</sup>

- L. 1. [ते] — हसनंदिकस पुत्रेन नंदिवोषेन [ते]वचिक्केन च — — त — च ले — —  
 2. चानं भंदिरे<sup>35</sup> [चा]यामपटा प्रतिष्ठापित[ः] — — — — —

## TRANSLATION.

By Namdighosha, the Tevanika<sup>36</sup> (*Traivarnika*), son of Te..rusa(?)—Namdika, tablets of homage<sup>37</sup> were set up in the *bhāmdira* of the . . . . .

## XLV.—A PLATE OF A PALLAVA COPPER-PLATE GRANT.

By E. HULTZSCH, PH. D.

This fragment was found lying in a tobacco field at the village of Darśi<sup>1</sup> in the Nellūr district of the Madras Presidency and is now in the Madras Museum. It consists of the beginning of a Sanskrit inscription engraved on one side of a copper-plate, which measures  $8\frac{1}{4}$  by  $2\frac{5}{8}$  inches. The remaining plates of the grant have not been found. On the left of the inscribed side of the preserved plate is a hole for the lost ring, which must have borne the royal seal. The name of the king, who issued the grant, is lost; but the plate contains the name of his great-grandfather, Śrī-Vīra-Kīrchavarman,<sup>2</sup> whose laudatory epithets agree literally with those attributed to the Pallava kings Skandavarman I. and Skandavarman II., respectively, in two published copper-plate grants.<sup>3</sup> The plate ends with the first syllables of a compound with which, in the

<sup>30</sup> On the base of a seated Jina, of which the head is lost, the stone measuring 3 ft. by 2' 1", found west of the second temple.

<sup>31</sup> Restore नमो सिद्धान्.

<sup>32</sup> Possibly वीळिये.

<sup>33</sup> Restore संभोवे.

<sup>34</sup> On the border of a carved square panel, 2' 10" by 2' 6", found on the west of the Tīla at the second temple.

<sup>35</sup> One is tempted to read भंदिरे 'in the temple.' But the first consonant seems plain.

<sup>36</sup> See above, p. 394.

<sup>37</sup> See the remarks on No. XXXIII, note 28, above.

<sup>1</sup> Mr. Sewell's *Lists of Antiquities*, vol. I, p. 135.

<sup>2</sup> The correct Sanskrit form of this name, Vīra-Kīrchavarman, occurs in a Pallava copper-plate grant at Kaśākūḍi near Kāraikkāl (Karikal), extracts from which were recently published at Paris by Professor Vinson. I am endeavouring to obtain a loan of the original of this important inscription, which appears to establish the connection between the earlier and the later Pallavas.

<sup>3</sup> *Indian Antiquary*, vol. V, p. 51; and vol. VIII, p. 168.

same two grants, the description of the next king opens. This close agreement and the archaic alphabet of the fragment leave no doubt, that it belongs to one of those ancient Pallava kings, whose grants are dated from Palakkada,<sup>4</sup> Daśanapura,<sup>5</sup> and Kāñchīpura.<sup>6</sup> This view is further confirmed by the first line of the plate, according to which the king's order was dated 'from the prosperous and victorious residence of Daśanapura.'

## TEXT.

- L. 1. स्वस्ति जितभगवता [॥\*] श्रीमद्विजयदशरथपुराधिष्ठानात्-  
 2. रमब्रह्मस्थस्य स्वबाहुबलार्जितोर्जितचातपोनि-  
 3. धेर्विधिविहितसर्वमर्थ्यादस्य स्थितिस्थितस्यामिताम्-  
 4. नो महाराजस्य श्रीवीरकोश्वर्धनः प्रपौत्रः [च\*]भ्यर्च्छि-<sup>७</sup>

## TRANSLATION.

Hail! Victorious is Bhagavat! From the prosperous and victorious residence of Daśanapura. The great-grandson of the *mahārāja* Śrī-Vīra-Kōrchavarman, who was very pious, who acquired by the power of his arm a mighty treasure of such penance as becomes the warrior-caste, who ordained all laws according to the sacred scriptures, who was constant in virtue, and whose mind was immeasurable. . . . .

No. XLVI.—KRISHNAPURA INSCRIPTION OF KRISHNARAYA,  
 DATED SAKA 1451.

By E. HULTZSCH, PH. D.

The original of this inscription is engraved on the south and north faces of a rough stone tablet, which is set up in front of the Ugranarasimhasvāmin temple<sup>1</sup> at Kṛishṇāpura, a deserted village at the western extremity of the ruins of Vijayanagara. A very inaccurate abstract of the inscription was published in 1836 by Mr. Ravenshaw.<sup>2</sup> The subjoined transcript is prepared from an estampage made in 1889. The inscription is in the old Kanarese character. About two thirds are in Kanarese prose, and the remainder (lines 33 to 46) is in Sanskrit verse.

The Kanarese portion (lines 1 to 33) records, that Vīra-Kṛishṇarāya-mahārāya gave two villages to the image of Lakshmi-Narasimhadēva, which he had caused to be consecrated in the village of Kṛishṇāpura by Ārya Kṛishṇa Bhaṭṭa, who appears to have been his domestic priest. The date of the grant is:—"Friday, the 15th of the

<sup>4</sup> *Ibid.* vol. V. p. 52. Dr. Purnell's identification of Palakkada with the modern Pulicat (*South-Indian Palaeography*, second edition, p. 36) is untenable, as the latter name is an Anglo-Indian corruption of Palavērkādu, 'the old forest of *vēl* trees.'

<sup>5</sup> *Ibid.* vol. V. p. 154.

<sup>6</sup> *Ibid.* vol. VIII, p. 169.

<sup>7</sup> Read °द्धानात्°.

<sup>8</sup> Read चभ्यर्च्छि°.

<sup>1</sup> No. 26 on the *Madras Survey Map of Hampi*. The colossal image of Narasimha in this temple has baffled the attempts of the Musalmān iconoclasts and is perhaps the most remarkable of the relics of Vijayanagara.

<sup>2</sup> *Asiatic Researches*, vol. XX, p. 29.

bright half of Vaisākha of Śālivāhana-Śaka 1451 [expired], the Virōdhi-samvatsara" (lines 1 to 3); and again:—"the time of an eclipse of the moon on Friday, the 15th of the bright half of Vaisākha in the Virōdhi-samvatsara" (lines 22 and 23). Mr. Fleet informs me that the eclipse referred to occurred on Friday, the 23rd April, A.D. 1529.<sup>3</sup> As stated *ante*, page 362, note 6, this is the latest known date of Kṛishṇarāya. The two villages granted were Vaṅganūru in Henne-nāḍu, a division of Gutti-sīme, and Belachinte in the sīme of Uruvakonḍe. The two sīmes are evidently named after Gutti (Gooty) and Vuravakonḍa in the Gooty tālluqa of the Anantapur district.<sup>4</sup> The fort of Gooty (*Gutti-durga*) bears on its summit three rock-inscriptions of the Western Chālukya king Vikramāditya VI. and one of king Bukka [of Vijayanagara].<sup>5</sup> As Kanarese *h* corresponds to *p* in the other Drāviḍian languages, the term Henne-nāḍu may be derived from Penna (*Vaḍa-Pennai* in Tamil), the Telugu name of the river "Pennar," which appears in "Penner," Pennakonḍa, and other local names.

The Sanskrit portion consists of three imprecatory verses and of a verse in the *Sragdharā* metre, which records that Kṛishṇarāya, the son of king Narasa,<sup>6</sup> caused the image to be consecrated at Kṛishṇāpuri by Ārya Kṛishṇa in the year preceding the grant. The date of the consecration was the day of Uttara-Phalgunī, Thursday, the lunar day of Madana, in the bright half of Chaitra of Śaka 1450 [expired], the cyclic year Sarvadhārin, i.e. 1528-29 A.D. To the kindness of Mr. Fleet I am indebted for the following calculation of this date. "The European equivalent is Thursday, the 2nd April, A. D. 1528. On this day the moon was in Uttara-Phalgunī at sunrise and up to 13 hours 8 minutes after mean sunrise. The expression *Madana-tithi* may apparently denote either the twelfth, the thirteenth, or the fourteenth *tithi* of the bright fortnight of Chaitra.<sup>7</sup> Here it denotes the thirteenth *tithi*. For, that *tithi* ended and the fourteenth commenced at 18 hours 40 minutes on the Thursday; and the *nakshatra*, having ended 5 hours 32 minutes before then, can be connected only with the thirteenth *tithi*."

## TEXT.

## A.—South face.

1. स्वस्ति श्रीजयाम्बुदयशालिवाहनशकवर्षवर्ग-
2. कु १४५१नेय विरोधिसंवत्सरद वैशाख शु-
3. द १५ शुद्ध श्रीमन्नाराजधिराजरा-
4. जपरमेश्वर चरिरायविभाळ सुठ्ठराय<sup>10</sup>
5. मंड संगीतसाहित्यसमरांगचसर्व-
6. भौम श्रीवीरप्रताप श्रीवीरकृष्णरायम<sup>11</sup>
7. हारायच आर्यकृष्णमहर कैयलु कृष्णापुर-
8. दक्ष प्रतिष्ठय माडिशिद<sup>12</sup> श्रीलक्ष्मीनरसिंहदेवर

<sup>3</sup> [According to Oppolzer's *Canon*, this eclipse occurred at 15 hours 18 minutes (universal time), that is at 8 hours 24 minutes P.M. of 23rd April 1529, at Hampé, and was a large partial one.—J. B.]

<sup>4</sup> Mr. Sewell's *Lists of Antiquities*, vol. I, p. 116.

<sup>5</sup> Hultzsch's *South-Indian Inscriptions*, vol. I, p. 167.

<sup>6</sup> See *ante*, p. 362.

<sup>7</sup> See Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s. v. मदनचतुर्दशी, मदनपौर्णमासी, and मदनवाद्यौ.

<sup>8</sup> Read शुद्ध.

<sup>9</sup> I. e. शकवारदक्ष.

<sup>10</sup> Read सुठ्ठराय.

<sup>11</sup> Read कृष्ण for कृष्ण throughout the inscription.

<sup>12</sup> Read प्रतिष्ठेय माडिशिद.

9. अमृतपडिगे<sup>13</sup> समर्पिदि<sup>14</sup> [गु]त्तिसीमेयोळगण हें-
10. नेनाडयोळगण वंगनूर ग्राम १ उ०७वकीं-
11. डेय सीमेयोळगण वेलचितेग्राम १ उभयं
12. ग्रामवेरडकं पालिदि<sup>15</sup> धर्मशासनद क्रमवें-
13. तंदरे [॥<sup>16</sup>] नाड<sup>16</sup> विजयनागरद<sup>17</sup> सिंहहासन-
14. दळू खिरराज्यं गेयिउतिहु<sup>18</sup> कुष्णापुर-
15. दळू आर्यकुष्णभट्टर कैयडू प्रतिष्ठे-
16. य माडिदि चितैदि<sup>19</sup> श्रीमत्सकलमुवना-
17. धीखर अखिळांडकोटिग्रंथांडना-<sup>20</sup>
18. यकराद श्रीलक्ष्मीनरसिंहदेवर<sup>21</sup> नैवेद्य-
19. के गु[त्ति]सीमेयोळगण हेंनेनाड श्रीळगण
20. वंगनूर ग्राम १दं<sup>22</sup> उ०७वकींडेय
21. सीमे श्रीळगण वेलचितेय ग्राम १दं
22. विरोधिसंवत्सरद वैशाख य १५ शुद-
23. झू<sup>23</sup> सीमग्राहणपुंस्वकालदळू<sup>24</sup>
24. सहिरंस्त्रोदकदानधारापूर्वकवा-
25. गि धारयेने००दु चिवाचा समर्पिदि-
26. वादकार<sup>25</sup> [इ]<sup>26</sup> ग्राम २कं<sup>27</sup> सलुव<sup>28</sup> च-
27. तु[सी]मेयोळगण निधिनिचेपजलपाषा-

*B.—North face.*

28. अचिणीआगामिसिध्दसाधंगळें<sup>29</sup> अष्टभो-
29. गतेज[ः]स्त्राम्यसर्वी[त्पत्ति]सकलवळिसहितवागि सुंक-
30. सुवर्नादायतळवा०केसहितवाद सकलस्त्रा-
31. म्यगळू सर्वमान्यवागि आचंद्रार्कस्त्रा-<sup>30</sup>
32. यागि चिवाचा धारयेने००दु समर्पिदि
33. ग्रामगळू धर्मशासन ॥ स्वदत्तादिगुण<sup>31</sup> पुं-
34. स्त्रं परदत्तालुपालनं [॥] परदत्तापहारिण
35. स्वदत्तं निष्फलं भवे[त्] ॥ [सा]मान्योयं धर्मं-<sup>32</sup>

<sup>13</sup> Read अमृत°.

<sup>14</sup> Read समर्पिदि.

<sup>15</sup> Read पालिदि.

<sup>16</sup> Read नाड.

<sup>17</sup> Read ेनगरद.

<sup>18</sup> Read नेय्युतिहु.

<sup>19</sup> Read माडिदि चितैदि.

<sup>20</sup> Read ेनगाळ.

<sup>21</sup> Read ेनरसिंह.

<sup>22</sup> I. e. नोदड.

<sup>23</sup> See page 399, note 9.

<sup>24</sup> Read सीमग्राहण°.

<sup>25</sup> I. e. समर्पिदिदेतु । वादकारच.

<sup>26</sup> Read इ.

<sup>27</sup> I. e. एरडकं.

<sup>28</sup> Read सलुव.

<sup>29</sup> Read ेसिंह.

<sup>30</sup> Read ेस्त्रायि°.

<sup>31</sup> Read स्वदत्तादिगुणं.

<sup>32</sup> Read धर्म°.

36. सेतुर्नराणां काले काले पालनीयो भवद्भिः [i<sup>x</sup>] सर्वा-  
 37. नेतान्भाविनः पार्थिवेन्द्रान् भूयो भूयो या-  
 38. चते रामचंद्रः ॥ स्वदत्तां परदत्तां वा यो  
 39. हरेत वसुंधरां । षष्टिर्वषसहस्राब्दि<sup>35</sup> विष्ठा-  
 40. यां जायते क्रिमिः ॥ श्री श्री श्री [ii<sup>x</sup>]  
 41. शाके \*सादें(ः)स्तुभिः(ः)दंशभिरपि शतैः  
 42. संमिते सर्वदारिद्र्यस्वे<sup>36</sup> चैवाख्यमासे  
 43. सितमदनतिथौ जीववार्यमर्चं । क्रु[ष्णा]-  
 44. पुर्यां यशस्वी<sup>37</sup> नरसन्नुपसृतोका-<sup>38</sup>  
 45. रयत्क्रुष्णरायः क्रुष्णैषार्ये<sup>39</sup> ल-  
 46. क्षीसहितनरहरेः स्वाश्रितेन प्रतिष्ट[<sup>40</sup> i<sup>39</sup> ]

## TRANSLATION.

## A.—Kanarese portion.

(L. 1.) Hail! The following are the contents of the religious edict (*dharmaśāsana*), by which the illustrious *mahārājādhirāja* and *rājaparamēśvara*, the conqueror of hostile kings, the destroyer of the three kings (*of the South*), he who was unrivalled on the battle-field (*as well as*) in music and rhetoric, the illustrious Virapratāpa, the illustrious Vīra-Kṛishṇarāya-mahārāya, protected the two villages, (*viz.*) 1 village (*called*) Vaṅganūru, which belonged to Henne-nāḍu, a division of Gutti-sīme, (*and*) 1 village (*called*) Belachinte, which belonged to the *sīme* of Uṛuvakoṇḍe, which (*two villages*) he gave, on Friday, the 15th of the bright half (*of the month*) of Vaiśākha in the Virōdhi-saṁvatsara, which was the 1451st year of the illustrious, victorious and prosperous Śālivāhana-Śaka, for (*providing*) the daily oblations (*amṛitapaḍi*) to (*the image of*) the blessed Lakshmi-Narasimhadēva, the consecration (*pratishṭhā*) of which he (*viz.* king Kṛishṇarāya) had caused to be performed by Ārya Kṛishṇa Bhaṭṭa at Kṛishṇapura :—

(L. 13.) “ While we were firmly reigning on the throne of Vijayanagara, we gave, —at the auspicious time of an eclipse of the moon (*śmagrahaṇa*), on Friday, the 15th of the bright half (*of the month*) of Vaiśākha in the Virōdhi-saṁvatsara, having given away gold and poured out water, with threefold repetition of the words (“ Not Mine !”)<sup>40</sup> and with a libation, for (*providing*) oblations (*naivēdya*) to (*the image of*) the glorious lord of the whole world, the chief of the universe with its crores of minor worlds, the blessed Lakshmi-Narasimhadēva, the consecration of which we had graciously caused to be performed by Ārya Kṛishṇa Bhaṭṭa at Kṛishṇapura,—1 village (*called*) Vaṅganūru, which belonged to Henne-nāḍu, a division of Gutti-sīme, (*and*) 1 village (*called*) Belachinte, which belonged to the *sīme* of Uṛuvakoṇḍe. Therefore (*we issued this*)

<sup>35</sup> Read षष्टि वर्ष°.

<sup>36</sup> Read सार्ध°.

<sup>37</sup> Read सर्वदारिद्र्यम्.

<sup>38</sup> Read यशस्वी.

<sup>39</sup> Read °द्वय°.

<sup>40</sup> Read कृष्णैषेय.

<sup>41</sup> Read प्रतिष्ठा.

<sup>42</sup> H. Krishna Śāstri, my Kanarese assistant, informs me that it is still customary to utter the two Sanskrit words न मम in making a gift.



religious edict (*which refers*) to the villages, which (*we*) gave as rent-free (*sarvamánya*), with threefold repetition of the words ("Not Mine!") and with a libation, to last as long as the moon and the sun, endowed with all the taxes (*balí*), all the produce (*utpatti*) and the right of the power over the eight kinds of possession,<sup>41</sup> viz. buried treasures, deposits, water, stones, the *akshiní*, future additions (? *ágámin*), actuals (? *siddha*) and outstandings (? *sádhya*), which obtain within the four proper boundaries of these 2 villages, and (*with*) all rights (*svámya*), as tolls (*sunika*), the land-rent in money (*suvarṇádāya*) and the village-watchman's quit-rent."<sup>42</sup>

*B.—Sanskrit portion.*

(L. 33.) "The preservation of the gift of another is twice as meritorious as one's own gift; by the confiscation of the gift of another, one's own gift will become fruitless."

(L. 35.) "Rāmachandra again and again implores all future lords of this earth: 'This bridge of merit, which is common to (*all*) men, must be preserved by each of you in his time.'"

(L. 38.) "He who shall confiscate land given by himself or given by another, is born as a worm in ordure for sixty thousand years."

(L. 41.) In the Śāka (*year*) measured by fourteen and a half hundreds (*i.e.* 1450) (*which was*) the (*cyclic*) year Sarvadhārin, on Thursday, the lunar day of Madana in the bright half of the month called Chaitra, under the Aryamarksha,<sup>43</sup> Kṛishṇarāya, the renowned son of king Narasa, caused to be performed by Ārya Kṛishṇa, who had placed himself under his protection, the consecration (*of the image*) of Lakshmi and Narahari (*i.e.* Narasimha) at Kṛishṇāpurī.

<sup>41</sup> On *akṣabhāga-tējah-svāmya* see *Ind. Ant.* vol. XIX, p. 244, and Mr. Rice's *Mysore Inscriptions*, p. 3, note †.

<sup>42</sup> The term *talavārike* is derived from *talavāra* or *talāri* (Tamil *talaiyāri*), 'a village-watchman.' Compare *Ind. Ant.* vol. XII, p. 165, note 38; Mr. Rice's *Mysore Inscriptions*, p. 229, note 2; Hultzsch's *South-Indian Inscriptions*, vol. I, p. 108, note 6, and vol. II, p. 119, note 4.

<sup>43</sup> *I. e.* the Uttara-Phalguni-nakshatra.

## THE COMPUTATION OF HINDU DATES IN INSCRIPTIONS, &amp;c.

BY PROFESSOR HERMANN JACOBI, PH. D., BONN.

*Introductory.*

If we compute the moment of expiry of a *tithi* by the elements of two or more *Siddhāntas*,<sup>1</sup> the results may differ by an hour or even more. This difference will affect the calculated date only where the end of the *tithi* falls near the beginning or end of a day. But in such cases even a small difference may carry the end of the *tithi* to the preceding or following day, and thereby change the date by a whole day. For these cases, then, it is desirable to be able to compute the *tithi* according to more than one *Siddhānta*. Besides, the moment of the *Samkrānti*, or the true beginning of the solar month, varies with the different authorities, and this difference may affect the name of the lunar month according as the new-moon falls before or after the beginning of the solar month;<sup>2</sup> and hence the necessity of tables for all available *Siddhāntas*.

2. The following tables are based, as far as possible, on the Hindu solar year. This arrangement recommends itself by facilitating the finding of the lunar month, and by abridging the calculation of the *tithi*.

3. A close study of the subject proves that the several *Siddhāntas* furnish the elements on which a date depends nearly correct (*i.e.* compared with the results of modern science) for the time of their composition. Some *Siddhāntas* yield tolerably correct results for a long period extending over several centuries, while others diverge sooner from the truth. Now of course it is always uncertain which *Siddhānta* was followed by the unknown almanac-maker who furnished the date recorded in any historical document; but it may be presumed that he used the *karana* most in vogue, *i.e.* one which was not very old, and which therefore yielded correct results for the time being. These considerations have induced me to construct a General Table in which the value of the quantities necessary for the calculation of dates, *viz.* the relative position of sun and moon, and the moon's anomaly, are set down in accordance with modern science.

4. The General Table is to be first used; and only when by that table the end of the *tithi* falls very near the beginning of the day, and the week-day comes out in error by one day only, need the Special Tables for the several *Siddhāntas* be tried to see if one of them will furnish the desired result.

<sup>1</sup> The tables published by me in the *Indian Antiquary*, vol. XVII, pp. 147—181, are based on the *Sūrya Siddhānta* as now current. They yield therefore the end of a *tithi*, the principal item of a Hindu date, in accordance with that *Siddhānta* only.

<sup>2</sup> My previous tables give the beginning of the solar month according to the *Ārya Siddhānta* only; the present furnish the same also according to the other *Siddhāntas* available to me.

*Hindu Chronology.*

5. The difficulties which beset the verifying of Hindu dates are of two kinds: one, caused by the strictly astronomical basis of the calendar, will be as far as possible removed by the present tables. The other is due to the intricacy of the calendar system, which is further enhanced by the variety of usages adopted in different parts of India as regards some of the elements. It may therefore be convenient to preface these tables by a short description of the principles of Hindu chronology.

*The Solar and Lunar Calendars.*

6. The solar year is the same all over India. It commences with the instant of the sun's entrance (*Samkrānti*) into the Hindu sign of Mesha—Aries, which is, at the same time, the beginning of the solar month Vaiśākha. The beginnings of the other solar months are similarly determined by the entrance of the sun into the different zodiacal signs (see Table III). The moment of the entrance (*Samkrānti*) however is not the same if calculated according to different authorities, but this calculation is reduced to a very easy process by the tables. The solar years are recorded in the era of the Kaliyuga, the years of which are converted into those of the Christian era by subtracting 3101 from the number of complete years elapsed since the beginning of the Kaliyuga; and, *vice versâ*, the corresponding complete, or expired, year of the Kaliyuga is found by adding 3101 to the Christian year.<sup>3</sup>

7. The items of the solar calendar most frequently recorded in documents are the *Samkrāntis*, which, as stated above, are identical with the true commencements of the several solar months; and of which the Makara-*Samkrānti* is also called Uttarāyana-*Samkrānti*, because with it the sun enters upon his northern course, and the Karkāṭa-*Samkrānti* is called the Dakṣiṇāyana-*Samkrānti*, because with it the sun enters upon his southern course.<sup>4</sup> Otherwise the solar calendar is seldom used by itself; a knowledge of it however cannot be dispensed with, as the solar year is the scale by which the lunar calendar is regulated.

8. A lunar month corresponds to one lunation. It is reckoned either from new-moon to new-moon, or from full-moon to full-moon. The first scheme is called the *amānta*, *darśānta*, or southern scheme; the latter the *pūrṇimānta* or northern scheme.<sup>5</sup>

9. Each month consists of two *pakshas*, usually translated by 'fortnight'. The bright fortnight (*śukla*, *buddha* or *sita paksha*, or *śudi*, *sudi*, *śuti*) is the period of the waxing moon; the dark fortnight (*kṛishṇa*, *bahula* or *asita paksha*, or *badi*, *vadi*, *vati*) that of the waning moon. As indicated above, the bright fortnight in the *amānta* or southern scheme is the first *paksha* of the month; in the *pūrṇimānta* or northern scheme, it is the last. But in either case it denotes the same space of time. It is different with the dark fortnight; for the dark fortnight of an *amānta* month corresponds to that of the following month in the *pūrṇimānta* scheme, *e.g.* the dark fort-

<sup>3</sup> It should however be kept in mind that the Christian year does not quite correspond to the year of the Kaliyuga. For, roughly speaking, the three first months of the corresponding Christian year belong to the preceding year Kaliyuga; and the same months of the following Christian year form the end of the given year of the Kaliyuga.

<sup>4</sup> Compare however § 39, on the tropical *Samkrāntis*.

<sup>5</sup> Though the *pūrṇimānta* or northern scheme is decidedly the older of the two, yet for practical reasons the lunar tables are primarily intended for the *amānta* scheme.

night of Chaitra in the *amānta* scheme is the dark fortnight of Vaiśākha in the *pūrṇimānta* scheme, and *vice versa*.

10. The name of the lunar month is now invariably determined by the new-moon forming the true beginning of its bright fortnight. For the lunar month takes the name of the solar month in which that new-moon occurs, *e.g.* the new-moon in the solar month of Chaitra always inaugurates the bright fortnight of the lunar month Chaitra.<sup>6</sup> If two new-moons occur within one solar month, there will be two lunar months of the same name: the proper one (*śiṣa*) and the intercalated one (*adhika*).<sup>7</sup> In the south the intercalated month precedes the proper one; in the north it is inserted between the two *pakṣas* of the proper month. Usually, however, the two homonymous *pakṣas* are marked *prathama* and *dvitīya*. If no new-moon occurs in a solar month, there will of course be no lunar month of that name, and that month is considered expunged (*kṣaya*).<sup>8</sup>

11. Each *pakṣa* is divided into fifteen *tithis*. A *tithi* is the time required by the moon to increase its distance westward from the sun by twelve degrees of the zodiac. As the true motions of the sun and the moon vary with their position in their orbits, the length of a *tithi* is variable; but the General Tables enable us to determine the limits of any *tithi* within about one *ghaṭikā* (24 minutes) of the truth, and the Special Tables to within about a *pala* (24 seconds).

12. The *tithis* are named or numbered by the Sanskrit ordinals—*prathamā*, *dvitīyā*, &c., up to *pañcadaśī*, but the 15th *tithi* of the bright half is also called the full-moon *tithi*—*pūrṇamāsī*, and the 15th *tithi* of the dark half, the new-moon *tithi*—*amāvāsī* or *amācasyā*;<sup>9</sup> and the first *tithi* of either half bears the name *pratipad* or *pratipadā*. The instants of new and full-moon are the terminal points of the dark and bright fortnights. In civil reckoning, the *tithis* are coupled with the civil days in such a way that the civil day (from true sunrise to sunrise) takes the name, *i.e.* number of that *tithi* which ends in it; *e.g.* *Māgha-buddha-panchamyaṁ* (usually abbreviated *Māgha-sudi 5*) means the day on which ends the 5th *tithi* of the bright fortnight of *Māgha*.

13. It sometimes happens (on an average once in 63½ *tithis*) that two *tithis* end in one civil day; in that case the *tithi* which falls within the civil day is considered as expunged (*kṣaya*), and the day is named (or numbered) after the first *tithi* ending in it, the name (or number) of the second being omitted in the numbering of the civil days; *e.g.* if *tithis* 5 and 6 end in one day, that day is called the 5th, and the following day the 7th. On the contrary, if a *tithi* begins on one day, runs over the following, and ends on the next again, the day on which no *tithi* ends takes the same number as the preceding day, which is thus repeated (*adhika* or *dvitīya*); *e.g.* if the 4th *tithi* ends on one day, and the 5th on the day next but one, the three days are numbered respectively 4, *adhika* or *dvitīya* 4, and 5.

<sup>6</sup> It is evident that generally only a part of the lunar month falls in the eponymous solar month; in the *amānta* scheme the last part of the lunar month extends into the next solar month; in the *pūrṇimānta* scheme either the beginning of the lunar month falls in the preceding solar month, or the end of the lunar month in the following solar month.

<sup>7</sup> According to a verse quoted from Brahmagupta, a lunar month which begins and ends in the same solar month receives the name of the preceding solar month. This custom however has long since gone out of use. See Fleet's *Corp. Inscr. Ind.* vol. III, p. 88, note 5.

<sup>8</sup> According to Warren (*Kalasaṅkalita*), its name is compounded with that of the following month.

<sup>9</sup> For full-moon and new-moon form the end of the bright and dark fortnights respectively.

14. In connexion with civil reckoning it may be remarked here that the Hindus have adopted the planetary week current in Europe since about the 2nd century A.D. The Indian week-days are named in the same order as ours, *Ravivāra*, *Somavāra*, *Maṅgala* or *Bhāumavāra*, *Budhavāra*, *Guruvāra*, *Śukravāra*, *Śanivāra*, being our Sunday, Monday, &c. In documents, the week-day is frequently noted together with the lunar date, which enables us to verify the latter. The mean civil day is divided into 60 *ghaṭikās*, of 60 *palas* each. The *ghaṭikā* is therefore = 24 minutes, and the *pala* = 24 seconds.\*

15. Astronomers begin the lunar year with the new-moon in Chaitra; and this reckoning also prevails in Northern India. It will be remarked that the beginning of the lunar year thus falls in the middle of the lunar month of Chaitra according to the *pūrṇimānta* scheme, the first or dark fortnight of Chaitra belonging to the preceding year. In the *amānta* scheme, however, the beginning of the lunar year coincides with that of the month. In Southern India the lunar year usually begins seven months later, i.e. with new-moon in solar Kārttika. The part of the year from Kārttika to Phālguna is the same in the north and south of India; but the months Chaitra to Āśvina of the southern year stand one year in advance of the northern account.

16. The most common eras in which the lunar years are reckoned are the Śaka<sup>11</sup> and Vikrama eras. By adding 3044 to the Vikrama year and 3179 to the Śaka year, the concurrent year of the Kaliyuga is found. The northern lunar year coincides with the concurrent solar year (K.Y.), except in the first part (of varying length) of the lunar month Chaitra, which always falls in the preceding solar year; but of the southern lunar year only the first part, viz. Kārttika to Phālguna, coincides with the concurrent solar year,—the lunar months Chaitra to Āśvina falling in the following year.

17. Usually the year given in a date means the *expired* year, e.g. Śaka 735 means in full phrase "after 735 years of the Śaka era had elapsed," and the year denoted is actually the 736th year current. In conformity with this, the tables always give expired years. The Hindus however occasionally use the current year, the number of which is, of course, in advance by one of the expired years.

18. In interpreting a date, we must keep in mind all possible cases. The year may be either the expired or the current year; it may be either the northern or the southern lunar year; and the date may be recorded either in the northern (*pūrṇimānta*) scheme, or in the southern (*amānta*) scheme. Therefore, if the first calculation of a date yield an unsatisfactory result, we must try the other possible cases before deciding upon it.<sup>12</sup>

\* The sidereal day which is shorter than the civil day by about 10 *vināḍīs* or *palas* (correctly 3 minutes 56.555 seconds) is divided into 60 *vināḍīs*, each of 60 *vināḍīs*, each of 6 *arṣas*. The difference between civil and sidereal time may be neglected, whenever the time is sufficiently small, say less than 3 *ghaṭikās*. This will always be the case in this paper. Correctly speaking, the Hindus employ true civil time, so that the *ghaṭikās* are not of invariable length. This difference, however, may safely be neglected in the operations with which we are concerned.

<sup>11</sup> It may perhaps be worth while to note that in Śaka 0, the mean solar year began with full-moon.

<sup>12</sup> I subjoin in a tabular form the various ways in which, as Professor Kielhorn has shown (*Ind. Ant.* vol. XIX, page 23), a date may be interpreted—

I. Dates in the five months from Kārttika to Phālguna—

- (a) dates in bright fortnights; two possible cases :
  - (1) expired year,
  - (2) current year;
- (b) dates in dark fortnights; four possible cases: expired year and current year according to both the *pūrṇimānta* and *amānta* schemes.

II. Dates in the seven months from Chaitra to Āśvina—

- (a) dates in bright fortnights; three possible cases :
  - (1) northern year current,
  - (2) northern year expired = southern year current,
  - (3) southern year expired;
- (b) dates in dark fortnights; six possible cases: the same three years according to both the *pūrṇimānta* and *amānta* schemes.

*The Tables : the Julian Calendar.*

19. The tables are based, as far as possible, on the Hindu solar calendar; but for simplicity a solar calendar is employed in them in which the dates may differ by one day from the Hindu solar dates. As the Hindus scarcely ever used the solar calendar by itself, this difference is of no practical moment; in the sequel, however, will be shown how the true solar date may be elicited from the tables. It is only necessary here to show how a date in the tables may be converted into the corresponding Christian date, old style. For this purpose the subjoined tables may be used.

**PART I.—CURRENT CENTURIES OF THE KALIYUGA.**

Century .	31	32	33	34	35	36	37	38	39	40
Equation .	0	1	2	3	3	4	5	6	7	8
Century .	41	42	43	44	45	46	47	48	49	50
Equation .	9	10	10	11	12	13	14	15	16	16

**PART II.—ODD YEARS OF THE CENTURY K.Y.**

For the years 1, 2, 5, 6, 9, 10, 13, 17, 21, 25, 29, 33, 37, 41, subtract 1.

" " " 72, 76, 80, 84, 88, 92, 96, add 1.

Years not entered here take the equation of the century without any alteration.

**PART III.—FOR HINDU MONTHS.**

<i>Vaiśākha</i> 14th March	<i>Jyaiṣṭha</i> 14th April	<i>Āshāḍha</i> 15th May	<i>Śrāvaṇa</i> 16th June	<i>Bhādrapada</i> 17th July	<i>Āsvina</i> 17th August
<i>Kārttika</i> 17th September	<i>Mārgaśīra</i> 17th October	<i>Pauṣa</i> 15th November	<i>Māgha</i> 14th December	<i>Phālguna</i> 13th January	<i>Chaitra</i> 12th February.

Chaitra of preceding  
year K.Y.

Vaiśākha of follow-  
ing year K.Y.

12th February C.Y.  
13th February L.Y.

14th March C.Y.  
13th March L.Y.

NOTE.—If the date falls in a common Julian year, the first date should be taken; if in a leap year, the second.

The italicised months contain 31 days.

20. *Rule for finding the Julian date corresponding to a date in the Tables: Ex. 1.* for 3940 K.Y. 25th Bhādrapada. Take the equation of the century K.Y. from Part I, in this case 7; make the alteration prescribed by Part II, here none; add the result to the Julian date placed below the given Hindu month, here  $7 + 17 = 24$ th July. This is the Julian date corresponding to the first day of the solar month, which in the table is numbered 0. Add to the above result the number of the given day, here 25; the sum is the corresponding date of the given day, *vis.*  $24 + 25 = 49$ th July, *i.e.* 18th August. Accordingly 3940 K.Y., 25th Bhādrapada is A.D. 839, 18th August, O.S.

*Example 2:* 4237 K.Y., 28th Māgha.

$10 - 1 = 9$ .  $9 + 14$ th December  $+ 28 = 51$ st December 1136, *i.e.* 20th January, 1137, O.S.

*Example 3:* 4584 K.Y., 13th Kārttika.

$12 + 1 + 17$ th September  $+ 13 = 43$ rd September, *i.e.* 13th October A.D. 1483, O.S.

21. To find the date corresponding to a given Julian date: *Ex. 1*: A.D. 839, 18th August. Convert the year A.D. into the corresponding year K.Y. by adding 3101. (Take care, however, to select the year K.Y. in which the Julian date actually falls);  $839 + 3101 = 3940$  K.Y. Take the equation of the corresponding year K.Y. *viz.* 7. Add it to a date in Part III, so that the sum, or resulting date, is still less or earlier than the given Julian date:  $17\text{th July} + 7 = 24\text{th July} = 0$  Bhādrap. and if  $\text{July } 24\text{th} = 0$  Bhādrap. the 18th Aug. (25 days later) must be 25th Bhādrapada, 3940 K.Y.

*Example 2*: 1187 A.D., 20th January. The date falls in 4237 K.Y.  $10 - 1 = 9$ . 14th December or 0 Māgha + 9 = 23rd December.

20th January = 51st December.  $51 - 23 = 28\text{th Māgha } 4237$  K.Y.

*Example 3*: 1483 A.D., 13th October.

4584 K.Y.  $13 + 1 = 13$ . Kārttika 0, or 17th September + 13 = 30th September; 13th October = 43rd September.  $43 - 30 = 13\text{th Kārttika}$ .

#### *Description and use of the General Tables.*

22. Tables I-IV serve to verify lunar dates coupled with the week-day. The tables are based on the solar calendar, and indirectly indicate the lunar date. This must always be borne in mind in order to understand the application of the tables.

Tables I and II refer to the years of the Kaliyuga. Table I contains the centuries; Table II the complete odd years of the century; Table III gives the days of the solar months approximately; and Table IV, the *ghaṭikās* of a whole day.

To the right of the Index the three columns headed *Feris* (*i.e.* week-day), *Tithi*, and 'moon's mean anomaly', furnish the elements on which the verification of a lunar date depends.

23. To convert a date of the tables into a lunar date:—First convert the given year of the Śaka, Vikrama (or other) era into the corresponding year of the Kaliyuga, by applying the proper equation. As an example take—Śaka 1503, Vaiśākha-sudi 11 Friday. Here we have  $1503 + 3179 = 4682$  K.Y.

The quantities contained in the columns in the different tables must be summed up, *e. g.*, with the date 4682 K.Y. 18th solar Vaiśākha, we proceed as follows:—

			Fer.	Tithi.	M's an.
By Table	I	4600	(0)	17-60	15
" "	II	82 years	(5)	7-09	971
" "	III	18th Vaiś.	(1)	15-26	544
Sum. 4682 K.Y. 18th Vaiś.			(6)	39-95	560

The week-days are counted from Sunday=1 (Saturday being 7 or 0). Therefore, if the *Feria* is greater than 7 (or 14), retrench 7 (or 14); the remainder indicates the week-day. In this case it is the 6th, or Friday.

24. The *tithis* are counted from 0 to 30, the order of the numbers being that of the *amānta* scheme; 0 to 15 are the *tithis* of the bright fortnight, 15 to 30 (or 0) those of the dark fortnight. Therefore, if the sum of the *tithis* is greater than 30 (or 60), retrench 30 (or 60). In this case we have  $39-95 - 30 = 9-95$ . This is the sum of the complete *tithis* elapsed and the decimal fraction of the current *tithi*, at the moment to which the tables refer, *viz.* the beginning of the day of Hindu astronomers, *i.e.* mean sunrise at Lankā (supposed to be situated on the Equator under the prime meridian). *Tithi* 9-95, therefore, means that 9 complete *tithis* and 0-95 of the tenth *tithi* of the bright fortnight have elapsed at mean sunrise at Lankā. If the *tithi* (or remainder)

is above 15, retrench 15; the remainder indicates the complete *tithi* of the dark fortnight, e.g. 17-60 denotes that 2 60 *tithi* of the dark fortnight have elapsed.

This, however, is not the true *tithi*, but always less, and a correction must be applied to obtain the true *tithi*. This correction, which is always *additive*, depends on the mean anomaly of the moon, which is here expressed in thousandth parts of a revolution. Therefore, if it exceeds 1000, the first figure, if it has more than three, is to be rejected. With the remainder as argument turn to the Auxiliary table III, and take out the equation for this argument. The equation added to the mean *tithi* gives the true *tithi*.

Thus the data already found, viz., (6) 9-95 560 :—

$$\begin{array}{r} \text{C's an. 560, gives equation} + 0.25 \\ \text{true } tithi. \quad \quad \quad 10.21 \end{array}$$

Accordingly, on the day under consideration, which was a Friday (as shown by Fer. = 6), the 11th *tithi* was running at mean sunrise at Lankā. Of the 11th *tithi* 0-21 had elapsed, 0-79 *tithi* being wanting to complete it. Table IV shows that 0-79 *tithi* is equal to about 46 *ghaṭikās*. Accordingly the 11th *tithi* ended at about 46 *ghaṭikās* after mean sunrise at Lankā, and therefore that day (18th solar Vaiśākha) was *sudi* 11. New-moon occurred about 11 days before the 18th solar Vaiśākha, or on the 7th; and since it fell in solar Vaiśākha, it commenced the lunar month of Vaiśākha. The lunar date corresponding to 18th Vaiśākha 4682 K. Y. is therefore Vaiśākha-*sudi* 11, Friday.

*Example 2* : 4327 K. Y. 22nd Pausa.

	Fer.	Tithi.	C's an.
4300 K. Y.	(0)	27-78	251
27 years	(6)	25-76	909
22nd Pausa.	(6)	29-38	617
	(5)	25-92	776
an. 776, eq. =		+ 0.01	
		25-93, or 10-93 of the dark fortnight.	

To find the day of new-moon preceding or succeeding the day under consideration : subtract the *tithi* found, viz. 25-92 from the *tithi* of 22nd Pausa, viz. 29-38=3-46; on the day whose *tithi* is equal to or near this remainder of 3-46, new-moon occurred. The next preceding new-moon fell on the 26th Mārgasīra; the next following new-moon on the 27th Pausa. Therefore the lunar date corresponding to 4327 K. Y. 22nd Pausa is, in the *amānta* scheme, Mārgasīra *badi* 11, Gurau or Thursday; in the *Pūrṇimānta* scheme—Pausa *badi* 11, Gurau or Thursday.

25. But the problem which the historian is called upon to solve, is the converse of this : viz. the *tithi* being given, to find the day on which it ended, or more correctly, the *tithi* and the week-day being given, to find whether they really went together or not in a given year. The majority of dates in all kinds of documents give rise to this question when we have to test their genuineness, or to elicit circumstantial or other general information. The problem must be solved indirectly, i.e., we ascertain approximately the day on which the given *tithi* was likely to end, and then calculate, in the way stated above, the *tithi* that really ends on that day; and the solution of this problem may be so managed that the first approximation leads at once to a definite result. The method will be best explained by an example.



The date 3585 K. Y., Āshāḍha-sudi 12, Thursday, being given,—we calculate first the Feria, *tithi*, and  $\epsilon$ 's anomaly for the beginning of the given year, viz. 3585, K. Y.

	Fer.	Tithi.	$\epsilon$ 's an.
3500 K. Y.	(1)	25·96	585
85 years	(2)	10·52	747
3585 K. Y.	(3)	6·48	332

We next ascertain the new-moon in solar Āshāḍha, as by it the lunar month Āshāḍha is determined. New-moon being equal to *tithi* 30·00, we find (by subtracting the *tithi* for the beginning of the given year, viz. 6·48 from 30) that 23·52 *tithis* have to elapse before the next new-moon. Therefore all days in Table III, whose *tithi* is 23·52 or the next lower figure, are approximately new-moon days in 3585 K. Y. Call 'Index of new-moon,' the difference between the *tithi* for the beginning of the given year and 30, and 'Index of the *tithi*,' the sum of the index of new-moon and the number of the *tithi* given in the date to be verified. In this example the *Index* of new-moon is 23·52, and the *Index* of the *tithi* is  $23·52 + 12 = 35·52$  or 5·52.

We now look out in Table III, in the column of the given month, for the day whose *tithi* is nearest to, but smaller than, the Index of new-moon. In this case we find that this occurred on the 24th Āshāḍha. We then select the day whose *tithi* is nearest to, but smaller than, the Index of the *tithi*. If the date belongs to the bright fortnight, or if it is a date in the *amānta* scheme, the day selected must be the nearest day pointed out by the index of the *tithi*, which comes *after* new-moon; but if the date belongs to the dark fortnight of the *pārṇimānta* scheme, the day is to be sought *before* the new-moon day. The date in the present case belonging to the bright fortnight we look out the index of the *tithi*, 5·52, after the 24th Āshāḍha (the day of new-moon); and the *tithi* of the 2nd Śrāvaṇa being 4·70, we select it, and add the corresponding elements to those calculated for the beginning of K. Y. 3585, thus:—

	Fer.	Tithi.	$\epsilon$ 's an.
3585 K. Y. (as above)	(3)	6·48	332
2nd Śrāvaṇa. <sup>12</sup>	(2)	4·70	375
	(5)	11·18	707
$\epsilon$ an. 707, eq.		+ 0·02	
		11·20	

Accordingly, at the beginning of the day, the 12th *tithi* was current, 0·80 *tithi* being wanting to complete the 12th. Table IV shows that 0·80 *tithi* is equal to about 47 *ghaṭikās*. Therefore the 12th *tithi* ended on the day in question, about 47 *ghaṭikās* after mean sunrise at Lankā; that day was a Thursday as the corresponding Feria is (5). It follows that the date—3585 K. Y. Āshāḍha-sudi 12, Thursday, is correct, or that in 3585 K. Y. Āshāḍha-sudi 12 fell on a Thursday. The above operations may be expressed in the following—

#### Rules.

26. (1). Sum up Feria, *tithi*,  $\epsilon$ 's an. for the century (Table I) and the odd years (Table II) of the Kaliyuga corresponding to the given date. The result is the Feria, *tithi*, and  $\epsilon$ 's an. for the beginning of the given year.

<sup>12</sup> Though this notation of the solar day is artificial, still it should always be recorded in the calculation; for it will be of use in some cases, as will be seen in the sequel.

(2). Subtract from 30 the *tithi* for the beginning of the given year. The remainder is the *Index* of new-moon. Add to it (*i.e.* to its complete *tithi*) the number of the *tithi* given in the date; the sum is the *Index* of the *tithi*. It should however be remarked that, if the *tithi* belongs to the dark fortnight, 15 must be added to the above sum to find the *Index* of the *tithi*, both for the *amānta* and *pārvaṃśanta* schemes.

(3). Then look out, in Table III, in the solar month synonymous with the lunar month given in the date, the day whose *tithi* is nearest to, but smaller than, the *Index*<sup>14</sup> of new-moon. Now, if the date belong to the *amānta* scheme, or if it belong to the bright fortnight of either scheme, look out, *after* new-moon day, the day whose *tithi* is nearest to, but smaller than, the index of the *tithi*. But the *tithi*s of the dark fortnight in the *pārvaṃśanta* scheme precede new-moon. Add the *Feria*, *tithi*, and  $\epsilon$ 's *an.* of the day indicated by the *Index* of the *tithi*, to the quantities found for the beginning of the given year, and add to the *tithi* thus found the equation for  $\epsilon$ 's *an.* from the Auxiliary Table III. The result shows what *tithi* was current at the beginning of the day at Lankā. The end of the *tithi* can be found approximately by Table IV.

Ex. 1. Sāhvat 1232 Bhādrapada-*sudi* 13, Ravau (northern year Sāh 1232 = K.Y. 4276, Ravau = Sunday = 1.)

	<i>Fer.</i>	<i>Tithi.</i>	$\epsilon$ 's <i>An.</i>	
4200	(1)	2-19	699	Ind. $\odot$ or new moon = $30 - 3-46 = 26-54$ .
76 years	(5)	1-27	454	Ind. <i>tithi sudi</i> 13, is $26-54 + 13 - 30 = 9-54$ .
4276 K.Y.	(6)	3-46	153	
3rd Āśvina	(2)	8-83	661	
	(1)	12-29	814	
$\epsilon$ 's <i>an.</i> 814, eq. =		0-03		
	(1)	12-32 = Sunday, <i>sudi</i> 13.		

Ex. 2. Sāhvat 1011, Bhādrapada-*śadi* 11, Sukradina (*pārvaṃśanta*, northern year), Sāh 1011 = 4055 K.Y.

	<i>Fer.</i>	<i>Tithi.</i>	$\epsilon$ 's <i>An.</i>	
4000 K.Y.	(1)	8-98	523	Ind. $\odot$ = $30 - 17-31 = 12-69$ .
55 years	(6)	8-33	63	Ind. <i>śadi</i> 11, is $15 + 11 + 12-69 - 30 = 8-69$ .
4055 K.Y.	(7)	17-31	586	
4th Bhādr.	(0)	8-31	573	
	(7)	25-62	159	
$\epsilon$ 's <i>an.</i> 159, eq.		+ 0-77		
	(7)	26-39		

Accordingly, at the beginning of Saturday (= 7) the 27th *tithi*, or the 12th *tithi* of the dark fortnight, was running; and the 11th *tithi* ended on the preceding day, a Friday, which therefore was the day intended in the date.

Ex. 3. Sāhvat 1236, Vaiśākha-*sudi* 15, Sukre, southern year; hence Vaiśākha does not belong to the corresponding solar year, 4280 K.Y., but to the following year 4281; see above §15.

	<i>Fer.</i>	<i>Tithi.</i>	$\epsilon$ 's <i>An.</i>	
4200 K.Y.	(1)	2-19	699	Ind. $\odot$ is 1-52.
81 years	(4)	26-29	725	Ind. <i>sudi</i> 15 = 16-52.
4281 K.Y.	(5)	28-48	424	
19 Vaiśākha	(2)	16-28	581	
	(7)	14-76	5	
$\epsilon$ 's <i>an.</i> 5, eq.		+ 0-43		
	(7)	15-19		

The 15th *tithi* having ended on the preceding day, which was a Friday (6), the date is correct.

<sup>14</sup> We may also take the *tithi* which is equal to the *Index* or even a little larger.

**Ex. 4.** Samvat 1154, Chaitra-sudi 2, Ravau (southern year), Samvat 1154=4198 K.Y. Chaitra belonging to the corresponding solar year, K.Y. 4198, we use the second Chaitra of Table III (see § 16).

	Fer.	Tithi.	☾'s An.		
4198 K.Y.	(1)	5-58	111	Ind.	= 20-43
98 years	(4)	3-99	59	Ind. sudi 2	= 22-43
4198 K. Y.	(5)	9-57	170		
15 Chaitra	(4)	22-52	593		
	(2)	2-09	763, eq.=0.		

The 2nd *tithi* ended on the preceding day, Sunday, as required.

**Ex. 5.** Samvat 1194, Chaitra-badi 5, Gurau. Northern year, *pūrṇimānta*.

We must use the second Chaitra of Table III (see § 15). Samvat 1194 = 4238 K.Y.

	Fer.	Tithi.	☾'s An.
4200 K.Y.	(1)	2-19	699
38 years	(6)	0-63	728
4238 K. Y.	(7)	2-82	427
9th Chaitra	(5)	16-42	375
	(5)	19-24	802
☾'s an. 862, eq.			= 0-02
			19-26

Thus the 20th *tithi*, or 5th *tithi* of the dark fortnight, ended on Thursday as required.

If a doubt be entertained, whether the *tithi* actually ended on the day whose *tithi* has been calculated, calculate for the following day; thus—

4238 K. Y.	(7)	2-82	427
10th Chaitra	(6)	17-44	412
	(6)	20-26	539
☾'s an. 839, eq.			= 0-07

20-33 Hence at the beginning of Friday (6) the 21st *tithi* was running, and therefore the day could not be badi 5.

We may however dispense with a second calculation whenever the running *tithi* is between .10 and .90.

**27. Corrections for true time.**—The tables yield the date in mean Lanka time; to convert it into mean local time, add to or subtract from it the difference in time between the prime meridian—that of Ujjain, or 75° 51' 45" (5 hours 3 minutes 27 seconds) east of Greenwich,—and the place from which the document is dated, one degree being equal to 6 *vinādīs*. If the place lies to the east of Ujjain, the amount must be added; if to the west, it must be subtracted, for local time. Table XXV furnishes, for the principal towns in India, the latitudes, longitudes, and difference in time expressed in *ghaṭikās* and *palas*. The sign + or — indicates the amount that is additive or subtractive.

**28.** A second correction (the Equation of time) is required for converting mean local time into true local time. A method for finding the exact value of this correction will be given below. For the present it will be sufficient to know in which way the correction influences the date. The rule is that true local time is in advance of the mean time (*i.e.* the correction is additive) from about solar Vaiśākha to Kārttika, but behind it (or subtractive) from about Kārttika to Vaiśākha. The correction is at its maximum about the ends of solar Āshāḍha and Pausa, and at its minimum about the beginnings of Vaiśākha and Kārttika.

**29. To find the beginning of a solar month.**—Whenever new-moon occurs on one of the three first days of a solar month, *viz.* on one of the three days marked 0, 1, 2, in the

tables, it becomes doubtful whether the new-moon belongs to the current or to the preceding solar month. For the true beginning of each solar month, *i.e.* the instant of the *samkrānti*, or entrance of the sun into the zodiacal sign, usually falls near the beginning of the second day of the solar month of the tables, *i.e.* on one of the two days marked 0 and 1; it may however also fall on the day marked 2, and still more rarely on the last day of the preceding month. It will therefore, in these cases, be necessary to ascertain the precise beginning of the solar month. For this purpose the column headed "Solar Cor." in Tables I and II, and a similar element placed under the names of the solar months in Table III, is used. The figures entered in this column of Tables I and II denote, in *ghaṭikās* and *palas*, the time by which the beginning of the *mean* solar year (according to the different authorities named in Table I) precedes (—), or follows (+), mean sunrise at Laṅkā (*i.e.* the beginning of the day throughout these tables) of the 3rd Vaiśākha of Table III. *E.g.*—According to the *Ārya Siddhānta* the "Solar Cor." for 4000 K. Y. is — 16 *gh.* 40 *p.*; for 30 years—14 *gh.* 23 *p.*; for K. Y. 4030, therefore, — 16 *gh.* 40 *p.* — 14 *gh.* 23 *p.* or — 31 *gh.* 3 *p.*; for 36 years + 18 *gh.* 45 *p.*, for K. Y. 4036 = — 16 *gh.* 40 *p.* + 18 *gh.* 45 *p.* = + 2 *gh.* 5 *p.* These figures denote that the *mean* solar year according to the *Ārya Siddhānta* began in 4000 K. Y. 16 *gh.* 40 *p.* before mean sunrise at Laṅkā; in 4030 K. Y. 31 *gh.* 3 *p.* before; and in 4036 K. Y. 2 *gh.* 5 *p.* after mean sunrise at Laṅkā of the 3rd Vaiśākha of the tables. In Table III the 'Solar Cor.' placed below the names of the several months, as the correction of the month, shows by how much the true beginning of the month is separated from the mean sunrise of the second day of the same month (marked 1 in Table III), the beginning of the *mean* solar year being supposed to coincide with the beginning of the 3rd of Vaiśākha. In all other cases the 'Solar Cor.' for the year must be combined with the 'Cor.' of the month, in order to find the true beginning of the latter, *e.g.*, 4030 K. Y. = — 31 *gh.* 3 *p.*; Āśvina = + 17 *gh.* 51 *p.*: the sum, — 13 *gh.* 12 *p.* indicates that Āśvina in 4030 K. Y. began 13 *gh.* 12 *p.* before the 1st Āśvina in Table III. As however the beginning of the solar year, and consequently that of the solar months, varies with the different authorities, four columns are given under Corrections for Solar dates in Table I, headed by the name of the *Siddhāntas* from which the elements are derived. The 'Cor.' in Table II strictly applies only to the *Ārya Siddhānta*, and for other *Siddhāntas* it requires a small correction; this however may be neglected in calculations with the General Tables, as the exact calculation can only be made with the Special Tables. In using the *Brahma Siddhānta*, we must use the day 0 of Table III, in place of the day 1, as according to that *Siddhānta* the beginning of the solar year precedes by about one day the beginning of the solar year employed by the other *Siddhāntas*.

The "Cor." for the months differs also with the different authorities. It is given according to the *Ārya Siddhānta*<sup>15</sup> and to the *Sūrya Siddhānta*, which yield the greatest and the smallest amounts. As the General Tables give only approximate results, *i.e.* results correct only to within one or two *ghaṭikās*, it would be needless to strive after greater accuracy in the ascertainment of the beginning of the solar months.

<sup>15</sup> I give the 'Cor.' for the months according to the *Sūrya Siddhānta* as found by the Special Tables; but the 'Cor.' according to the *Ārya Siddhānta* is calculated from the length of the solar months given by Warren. The latter result differs in some cases by more than half a *ghaṭikā* from my calculations. But as Warren probably gave his dates on the authority of a native tradition, and as the difference is smaller than need be taken into account, I have adhered to his statements.

As the beginning of a solar month is the moment of the *samkrānti*, the rules given above serve at the same time for calculating the *samkrāntis*.

30. *Doubtful cases*.—When the index of new-moon points to one of the first three days of a month in Table III, compute the true beginning of the solar month as above, and then calculate the *tithi* for the moment thus found. The result shows at once whether new-moon followed or preceded the true beginning of the month, and consequently whether that new-moon belonged to the same or to the preceding month.

*Rule*.—Sum up the *tithi*,  $\epsilon$ 's *an.* and *Cor.* for the given year; add the *tithi* and  $\epsilon$ 's *an.* for day 1 of the given month, and the *Cor.* for the given month. Add to, or subtract from these sums the *tithi* and  $\epsilon$ 's *an.* for the *ghaṭikās* of the sum of *Cor.* (Table IV) according as the latter has the sign + or —. Then proceed as usual and interpret the result (i.e. the true *tithi*) as explained above. This will be best illustrated by examples.

*Ex.* Suppose a date in Pausha 3844 K. Y. be given, we calculate as usual :—

	Fer.	Tithi.	$\epsilon$ 's An.	
3800 K. Y.	(1)	15.17	348	Ind. ● = 8.37
44 years	(6)	6.46	243	
3844 K. Y.	(7)	21.63	591	

The index of new-moon points to the first Pausha and to the first Māgha, both these days belonging to the doubtful days; hence it is uncertain whether the first new-moon belongs to Mārgasīra or Pausha, and whether the second belongs to Pausha or Māgha. We therefore determine first the true beginning of the solar months Pausha and Māgha. *Cor.* for 3800 is —0gh. 50p., for 44 years +22gh. 55p.; consequently for 3844 K. Y. it is +22gh. 5p. Add '*Cor.*' for Pausha (+9gh. 44p.) = +31gh. 49p., and for Māgha (+30gh. 37p.) = +52gh. 42p. We then add to the result for 3844 K. Y. the *tithi* and  $\epsilon$ 's *an.* for 1 Pausha and 1 Māgha, and the increase of *tithi* and  $\epsilon$ 's *an.* for the calculated *Cor.* of Pausha and Māgha.

	Tithi.	An.		Tithi.	An.
3844 K. Y.	21.63	591		3844 K. Y.	21.63 591
1 Pausha	8.11	855		1 Māgha	7.48 908
32 gh. (Table IV)	0.54	19		53 gh.	0.89 32
	0.28	465			0.00 531
$\epsilon$ 's an. 465, eq.	0.51			$\epsilon$ 's an. 531, eq.	0.34
	0.79				0.34

The true *tithi* for the beginning of both months shows that, in both cases, new-moon had passed; consequently the first new-moon belonged to Mārgasīra and the second to Pausha.

31. *Intercalary and expunged months*.—If in the above example the first new-moon had occurred *after*, and not *before* the beginning of Pausha, there would have been two new-moons in the same solar month, and consequently there would have been an intercalation of Pausha. If on the contrary the second new-moon had occurred *after* the beginning of Māgha while the first occurred *before* that of Pausha, there would have been no new-moon in Pausha, and consequently lunar Pausha would have been expunged. The preceding remarks lead us to the following rules :—

(1) If at the beginning, as well as at the end, of a solar month, the moon is either waxing or waning: or, in other words, if both the current *tithis* belong either to the bright or to the dark fortnight, there is an ordinary and no intercalary or expunged month.

(2) If the moon is waning at the beginning, but waxing at the end of a solar month there is an intercalary month.

(3) If the moon is waxing at the beginning, but waning at the end of a solar month, the homonymous lunar month is expunged. These rules are expressed in the subjoined scheme.

At beginning of a solar month, and		At end of the same solar month.	
<i>Sudi</i>	.	and <i>Sudi</i>	.
<i>Badi</i>	.	and <i>Badi</i>	.
<i>Badi</i>	.	and <i>Sudi</i>	.
<i>Sudi</i>	.	and <i>Badi</i>	.

} ordinary month.

. intercalary month.

. expunged month.

Examples for intercalary months—

Ex. 1. Samvat 1218 (northern year)  $\text{dvi}^\circ$  Āshāḍha sudi 5, Gaurā.

Samvat 1218 = 4262 K. Y.

	Fer.	Tithi.	An.	gh.	p.
4200 K. Y.	(1)	2·19	699	Cor.—32	30
62 years	(1)	25·98	861	+ 2	17
4262 K. Y.	(2)	28·17	560	—30	13

'Cor.' for Āshāḍha, + 10gh. 51p. added to 'Cor.' of the year,—30gh. 13p. makes—19gh. 22p.; Āshāḍha began 19gh. 22p. before 1 Āshāḍha of Table III. 'Cor.' for Śrāvaṇa,—12gh. 31p. added to —30gh. 13p. makes—42gh. 44p.; Śrāvaṇa began (or Āshāḍha ended) 42gh. 44p. before 1 Śrāvaṇa of the Table.

	Tithi.	An.		Tithi.	An.
4262 K. Y.	28·17	560	4262 K. Y.	28·17	560
1 Āshāḍha	1·07	177	1 Śrāvaṇa	3·68	339
	29·24	737		1·85	899
—19 gh.	—0·32	11	—43 gh.	0·73	26
	28·92	726		1·12	873
☾'s an. 726, eq.	0·01		☾'s an. 873, eq.	0·11	
	28·93, Moon waning.			1·23, Moon waxing.	

Accordingly there was an intercalary Āshāḍha. We now calculate *sudi* 5, of the intercalated month.

	Fer.	Tithi.	An.	Ind. ●
4262 K. Y.	(2)	28·17	560	= 1·83
4th Śrāvaṇa	(4)	6·74	448	Ind. <i>sudi</i> 5 = 6·83
	(6)	4·91	8	
☾'s an. 8, eq. =		0·44		
	(6)	5·35		

Accordingly the 5th *tithi* ended on the preceding day, which was a Thursday, as shown by its Fer. being (5). The *sudi* 5 of the regular month fell on the 6th Āshāḍha, which was a Wednesday.

Ex. 2. Samvat 1298,  $\text{dvi}^\circ$  Bhādrapada-badi 7, Gaurā.

The year being the southern year, Bhādrapada fell in 4343 K. Y. (not in 4342 K. Y.) See § 16.

We proceed as above—

	Fer.	Tithi.	An.	gh.	p.
4300 K. Y.	(0)	27·28	251	+ 9	35
43 years	(5)	25·66	997	+ 7	24
4343 K. Y.	(5)	22·94	248	+ 16	59
Bhādrapada Cor.	+ 15gh. 41p.	+ 16gh. 59p.	= + 32 gh. 40 p.		
Āsvina Cor.	+ 17gh. 51p.	+ 16gh. 59p.	= + 34 gh. 50p.		
	Tithi.	An.		Tithi.	An.
4343 K. Y.	22·94	248	4343 K. Y.	22·94	248
1 Bhādrapada	5·26	464	1 Āsvina	6·80	589
+ 33 gh.	0·56	20	+ 35 gh.	0·57	21
	28·76	732		0·31	858
An. 731, eq. =	0·00		An. 858, eq.	0·09	
	28·76, Moon waning.			0·40, Moon waxing.	

Accordingly, there was an intercalation of Bhādrapada. We calculate the *tithi* :—

	Fer.	Tithi.	An.	
4343 K. Y. . . . .	(5)	22·94	248	Ind. ● 7·06
22nd Āśvina . . . . .	(0)	28·14	351	Ind. <i>badi</i> 7 = 29·06
	(5)	21·08	599	
An. 599, eq. . . . .		0·17		
	(5)	21·25		

Accordingly the 22nd *tithi*, or *badi* 7, ended on Thursday (5), as required.

We have selected the day according to the *amānta* scheme, which comes out correctly ; had we tried the *pūrṇimānta* scheme, the week-day would not have come out correctly, *viz.* 24th Bhādrapada, Wednesday, in the first month, 25th Śrāvana, Monday. If we had tried the northern year Sam 1298, whose Bhādrapada fell in 4342 K. Y., we should have found that there was no intercalary Bhādrapada in that year. As the character of a given date is not usually known beforehand, all these calculations must be made in order to decide the case.

32. Though an expunged month cannot occur in a date, still it may be interesting to see how an expunged month can be proved by calculation to have been due. If it be suspected that in 4012 K. Y., Pausha had been expunged, we calculate the *tithis* and anomaly for the beginning of Pausha and Māgha :—

	Tithi.	('s an.	gh.	p.		gh.	p.	gh.	p.	gh.	p.
4000 K. Y.	8·98	523	— 16	40	Pausha	— 10	25 + 9	44 =	— 0	49	
12 years	12·67	66	+ 6	15	Phālguna	— 10	25 + 30	37 =	+ 20	12	
4012 K. Y.,	21·65	589	— 10	25	4012 K. Y.,	21·65	589				
1 Pausha	8·11	855			1 Māgha	7·48	908				
—10 gh.	—0·17	—6			+ 20 gh.	0·34	12				
	29·59	438				29·47	509				
an. 438, eq.	0·57				an. 509, eq.	0·39					
	0·16, Moon waxing.					29·86, Moon waning.					

The calculation shows that no new-moon occurred in solar Pausha : accordingly Pausha was expunged in the Lunar calendar of 4012 K. Y.

The following general rules will be found useful :—

(1) The months Kārttika up to Phālguna only can become expunged.

(2) There can never be an intercalary Pausha, and the intercalation of the months Mārgaśīra and Phālguna is possible only under favourable circumstances, depending on the moon's anomaly.

33. It may sometimes be desired to know in which years of a given century a certain month was intercalary. This may best be explained by an example. If it be required in which years of the 40th century of the Kaliyuga, Śrāvana was intercalary : we add the elements of the 40th century to those of the 1 Śrāvana and 1 Bhādrapada, and calculate them for the beginning of those months in 4000 K. Y., *viz.*—

	Tithi.	('s an.	gh.	p.		Tithi.	('s an.	gh.	p.
4000 K. Y.	8·98	523	— 16	40	4000 K. Y.	8·98	523	— 16	40
1 Śrāvana	3·68	332	— 12	31	1 Bhādr.	5·26	464	+ 15	41
	12·66	862	— 29	11		14·24	421	— 0	59
—29 gh.	—0·49	—18			—1 gh.	—0·02	1		
	12·17	844				14·22	420		

Now it is evident that, as  $12\cdot17 + 17\cdot83 = 30$ , and  $14\cdot22 + 15\cdot78 = 30$ , those years in Table II whose *tithi* is larger than  $15\cdot78$ , but smaller than  $17\cdot83$ , may have had an intercalary Śrāvaṇa; for such a *tithi* added to that for the beginning of Śrāvaṇa of 4000 K. Y., viz.  $12\cdot17$ , will give less than 30, indicating wane of the moon, and added to the *tithi* for the beginning of Bhādrapada, viz.  $14\cdot22$ , give more than 30 or indicate waxing moon as required for an intercalary month. Running the eye over Table II, we select the years whose *tithi* is between  $15\cdot78$  and  $17\cdot83$ , viz. 7, 15, 34, 53, 64, 72, 91.

In these years, therefore, an intercalation of Śrāvaṇa was possible. Those years whose *tithi* is very near the limits must be calculated, as for them the intercalation is

K.Y. 4000	Tithi.	An.
	12·17	844
7	17·65	798
4007	29·82	642
-12 gh.	-0·20	-7
	29·62	635
an. 635	+0·11	
	29·73	

doubtful, e.g. 7, the Cor. of 7 being  $-12\text{ gh. }21p.$  subtract the equivalent (Table IV) from the result.

As  $29\cdot73$  indicates waning moon, the month was intercalary, for without calculation we see that the 1st *tithi* of Bhādrapada comes out larger than 30 or 0.

But, if we compute for 4064, we find that the new-moon had occurred before the beginning of the Śrāvaṇa,—there being consequently no intercalary month of that name.<sup>16</sup>

34. As the beginning of the solar year, and consequently of the solar months, depends on the length of the solar year, and as the different authorities vary in this particular, Table I exhibits columns for the solar correction according to the different *Siddhāntas* most in use. By using the different columns we get different beginnings of the solar months. Usually the difference amounts to a few *ghaṭikās* only; but the *Brahmasiddhānta* yields a date differing by about one day from that of the others.

It is obvious that the difference in the beginning of the solar months, even if it amounts to few *ghaṭikās* only, may occasionally make one month intercalary according to one *Siddhānta*, while others would make a preceding or following month intercalary. For instance, if we calculate Bhādrapada in Samvat 1467, that month is an ordinary one according to the *Ārya Siddhānta*, but intercalary according to the *Sūrya Siddhānta*, while Āśvina is intercalary according to the *Ārya Siddhānta*.

1st.—The calculation according to the *Sūrya Siddhānta*—

	Tithi.	An.	gh.	p.		Tithi.	An.	gh.	p.	
4500	20·99	428	+	9	15	4511 K. Y.	22·86	248	— 0	1
11 years	1·87	820	—	9	16	Āśvina	6·80	589	+	19 30
4511 K. Y.	22·86	248	—	0	1		29·66	837	+	19 30
Bhādra.	5·26	464	+	17	57	19 gh.	+0·32	11		
	28·12	712	+	17	56		29·98	848		
18 gh.	+0·30	11				an. 848, eq. =	0·08			
	28·42	723					0·06, Moon waxing.			
an. 723, eq. =	0·01									
	28·43, Moon waning.									

<sup>16</sup> The two factors which influence the preliminary result are Cor. of the year and C's an. The former may even extend the limits under certain circumstances: if Cor. of the odd year is —, the limit for the beginning of the month may become extended, if +, that for the end of the month; but never by more than 0·60.



Now compute Āśvina and Kārttika according to the *Ārya Siddhānta*.

	tithi.	An.	gh.	p.
4500 K.Y.	20·99	428	+ 3	45
11 years	1·87	820	— 9	16
4511 K. Y.	22·86	248	— 5	31
Āśvina	6·80	589	+ 17	51
	29·66	837	+ 12	20
+ 12 gh.=	0·20	7		
	29·86	844		
An. 844, eq.	= 0·08			
	29·94			

Moon waning.

	tithi.	An.	gh.	p.
4511 K. Y.	22·86	248	— 5	31
Kārttika	8·29	714	— 14	47
	1·15	962	— 19	18
— 19 gh.=	— 32	— 11		
	0·83	951		
951, eq.	= 0·28			
	1·11			

Moon waxing.

The calculation proves that in Samvat 1467, Bhādrapada was intercalary according to the *Sārya Siddhānta*, and Āśvina according to the *Ārya Siddhānta*. However, to decide such cases beyond doubt, the *tithi* should be calculated by means of the Special Tables for the *Siddhānta* in question.

35. On mean intercalations.<sup>17</sup>—It is probable that, in ancient times, besides the

Mean solar month.	Mean tithi.
(Chait. prec. yr. . . . .)	29·68)
Vaiśākha . . . . .	0·60
Jyaiṣṭha . . . . .	1·52
Āshādha . . . . .	2·44
Śrāvaṇa . . . . .	3·37
Bhādrapada . . . . .	4·29
Āśvina . . . . .	5·21
Kārttika . . . . .	6·13
Mārgaśīra . . . . .	7·06
Pausha . . . . .	7·98
Māgha . . . . .	8·90
Phālguna . . . . .	9·82
Chaitra . . . . .	10·74
(Vaiś. fol. yr. . . . .)	11·67)

system of true intercalations as described above, that of mean intercalations was used. The difference between the systems consists in this, that in the latter *mean* solar and lunar months are used instead of *true* ones. As a mean lunar month is shorter by 54 *ghaṭikās* 28 *palas* than a mean solar month, it follows that a mean intercalation is due whenever mean new-moon occurs within 54 *gh.* 28 *p.* after the beginning of the mean solar month, or, expressed in a form more convenient for calculation,—when at the beginning of the mean solar month the mean *tithi* is between 29·08 and 30·00. From this, it follows that, when at the beginning of a mean solar month the mean *tithi* is found to be between 0·00 and 0·92, the *preceding* month was intercalary.

In computing mean intercalations we sum up the *tithi* and *Cor.* for the century and the odd years, from Tables I and II, and add the mean *tithi* current at the beginning of the mean solar month under consideration from the table here given.

*Ex. 1.*—The Khera plate of Dharasena IV mentions an intercalary Mārgaśīra. It has been proposed by Dr. Schram<sup>18</sup> that this was a mean intercalation which occurred in 3749 K.Y. Let us calculate the mean *tithi* for the beginning of mean Mārgaśīra according to the above rules.

	tithi.	gh.	p.
Table I. 3700 K.Y.	19·17	+ 7	5
„ II. 49 years	2·50	— 19	29
mean Mārg.	7·06		
	28·73	— 12	24
„ IV.—12 <i>gh.</i>	— 0·20		
	28·53		

<sup>17</sup> The calculation of mean intercalations is easier by the Special Tables, as will be seen from the example in § 56. *Sitzungsberichte der phil. hist. Classe der Kais. Akademie der Wissenschaften*, Wien 1885.

As the *tithi*, 28.53, does not come within the limits prescribed above for a mean intercalation (*viz.* 29.08—30), Mārgasīra could not have been intercalary.

Now, as a mean solar month is longer by 54*gh.* 28*p.* than a mean lunar month, it follows that at the beginning of a mean solar month the *tithi* will be larger by 0.92 than at the beginning of the preceding one. By this rule we find that in this case the mean *tithi* at the beginning of mean solar Pausha (the month after Mārgasīra) was  $28.53 + 0.92 = 29.45$ . And as this *tithi* makes the month intercalary, it follows that there was a mean intercalation of Pausha; if, however, we have recourse to Brahmagupta's way of naming intercalary months (see § 10, note 7), the intercalated month was Mārgasīra.<sup>19</sup>

*Ex. 2.*—It has been suggested<sup>20</sup> that, in Kaliyuga 3741, mean Pausha was intercalary according to the elements of the *Brahma Siddhānta*.

	tithi.	gh.	p.
3700 K. Y.	19.17	+ 13	7
41 years	3.04	+ 36	21
m. Pausha	7.98	— 60	
	0.19	— 10	32
11 <i>gh.</i> —	0.19		
	0.00		

The *tithi* being just within the prescribed limits, the month was probably intercalary. See below § 57.

#### On Karanas.

36. Half a *tithi* is called a *Karana*, sixty of which make up a lunar month.

Their names and numbers are as follows:—

Kimstughna	. 1	Baṇij	. 7, 14, 21, 28, 35, 42, 49, 56
Bava	. 2, 9, 16, 23, 30, 37, 44, 51	Viṣṭi	. 8, 15, 22, 29, 36, 43, 50, 57
Bālava	. 3, 10, 17, 24, 31, 38, 45, 52	Sakuni	. 58
Kaulava	. 4, 11, 18, 25, 32, 39, 46, 53	Nāga	. 59
Taitila	. 5, 12, 19, 26, 33, 40, 47, 54	Chatushpada	60
Gara	. 6, 13, 20, 27, 34, 41, 48, 55		

The first *tithi* of the bright fortnight is composed of the *karanas* Kimstughna and Bava, the second of Bālava and Kaulava, and so on. The *karanas* therefore do not denote a particular day, but a certain part of a day, about  $29\frac{1}{2}$  *ghaṭikās*.

*Ex.*—In the date Sam. 1275 (*i.e.* 4319 K.Y.) Mārgasīra-sudi 5, the *karaṇa* Bālava is given. What time of the day is intended? We calculate first the *tithi*.

4300 K. Y.	27.78	251	Ind. ● =	1.90
19 years	0.32	864	Ind. sudi 5 =	6.90
4319 K. Y.	28.10	115		
23 Mārgasīra	6.09	783		
	4.19	898		
An. 898, eq. =	0.17			
	4.36			

From the above scheme of *Karanas* we make out Bālava No. 10 to have been the second half of *sudi* 5. By table IV we find that the difference between the *tithi* for the beginning of the day 4.36 and that for the beginning of Bālava 4.50, *viz.* 0.14, is equal to about 8 *ghaṭikās*. The time intended by Bālava therefore was 28th Mārgasīra 8 to 37 *gh.*

<sup>19</sup> Comp. also Fleet, *Corp. Insc. Ind.* vol. III, introd. p. 94.

<sup>20</sup> *Sitzungsberichte*, ut sup.

*Place of the Moon.*

37. *Moon's Nakshatra and Ráśi.*—Dates are frequently coupled with the name of the *Nakshatra* or asterism in which the moon was at the time of the date; occasionally the *ráśi* or zodiacal sign also is mentioned. Table IX shows which part of the Hindu ecliptic is attributed to each *Nakshatra*, and Table V that of the single zodiacal signs, *e. g.* Table IX shows that the *Nakshatra* Viśákhā denotes  $200^{\circ}$ — $213^{\circ} 20'$  of sidereal longitude,<sup>a</sup> and Table V that the sign Kumbhā extends from  $300^{\circ}$  to  $330^{\circ}$  sidereal longitude. If we know the longitude of the moon, we can tell at once in which *Nakshatra* and zodiacal sign she stood. It will, therefore, be necessary to calculate the moon's longitude. Now the longitude of the moon = longitude of the sun + distance of sun and moon. The latter element is furnished by the *tithi*; for, as one *tithi* is equal to the time required by sun and moon to increase their distance by  $12^{\circ}$ , we need only multiply the *tithi* for a given moment by 12, to find the distance of the sun and moon in degrees. We found above that, at the beginning of the 28th Mārgaśīra 4319 K.Y. the true *tithi* was 4.36; it follows that the distance of sun and moon is  $12 \times 4.36 = 52^{\circ} 32'$  or  $52^{\circ} 19'$ .

The true longitude of the sun for the beginning of every day of the solar year is furnished by the column headed  $\odot$ 's longitude in Table VIII, but a correction must be applied for the interval between the beginning of the mean solar year and the beginning of the given day.

*Rule.*—Having found 'Cor.' for the year under consideration, add as many minutes to the longitude of the sun as 'Cor.' contains *ghaṭikās*, if 'Cor.' is negative; if positive, subtract the amount from the sun's longitude.

Thus for the 28th Mārgaśīra 4319 K.Y. we must subtract  $14'$ , for 'Cor.' ( $+19$  *gh.* 35 *p.*—5 *gh.* 6 *p.*) =  $+14$  *gh.* 29 *p.* from the longitude of the sun given in Table VIII for the day under consideration, *viz.*  $237^{\circ} 49'$ . The result,  $237^{\circ} 35'$ , is the sun's longitude at the beginning of 28th Mārgaśīra 4319 K. Y.

To the longitude of the sun must be added the distance of sun and moon; the result, retrenching  $360^{\circ}$  if necessary, will be the true longitude of the moon. Turning with the longitude of the moon to Table IX, we find in which *Nakshatra* the moon was at the moment calculated. In the same way Table V shows through which zodiacal sign she was then passing through.

In this example we have—

Longitude of the sun	.	.	.	.	.	.	.	$237^{\circ} 35'$
+ Distance of sun and moon	.	.	.	.	.	.	.	$52^{\circ} 19'$
Longitude of the moon	.	.	.	.	.	.	.	$289^{\circ} 54'$

According to Table IX the moon stood in Śravaṇa ( $280^{\circ}$ — $293^{\circ} 20'$ ), and would pass into the next *Nakshatra* in between 15 and 16 *ghaṭikās*, the difference  $293^{\circ} 20'$ — $289^{\circ} 53' = 3^{\circ} 27'$ , being equal to 15 *gh.* 43 *p.* (the motion of the moon being supposed to be of mean amount), see Table XI. Table V shows the moon to have been in *Makara*, the Hindu Capricornus.

*Yogas.*

38. A *Yoga* is the period, of variable length, in which the joint motion in longitude of the sun and the moon amounts to  $13^{\circ} 20'$ , being the extent of a lunar mansion. There

<sup>a</sup> The Hindus use sidereal, not tropical, longitude.

are therefore as many *Yogas* as there are lunar mansions, *viz.* 27. Their names and the portions of each are given in Table IX, together with those of the *Nakshatras*.

In order to find the *Yoga* current at a given moment, add the longitudes of the sun and moon, and interpret the sum from Table IX.

*Ex.*—For the beginning of the day, whose *Nakshatra* we have calculated above, 4319 K.Y. Mārgaśīra-sudi 5, we have found :—

Longitude of the sun	.	.	.	.	.	.	.	237°	35'
Longitude of the moon	.	.	.	.	.	.	.	289°	54'
Accordingly degrees of <i>yoga</i>	.	.	.	.	.	.	.	527°	29' or 167° 29'

Table IX shows that 167° 29' falls within the portion of the *yoga* Vyatīpāta (160°—173° 20') which therefore was current at the beginning of the day. It ended, and Harshana commenced, after about 25 *ghaṭikās*, as the difference 5° 53' (=173° 20'—167° 29') is by Table XI = 24 *gh.* 55 *p.*

I shall now give the calculation of a date which contains all the particulars discussed in the foregoing paragraphs.

Vikrama 1531 (K.Y. 4575), Kārttika-sudi 9, Budhavāsare, Dhanishṭhā-nakshatre Vṛiddhi-yoge, Kaulava karaṇe, Kumbha-rāśi-sṭhite chandre.

Calculate first the *tithi* and weekday—

	Fer.	Tithi.	An.	gh. p.	
4500 K.Y. (0)	20·99	428	+	3 49	Ind. ● = 19·56
75 years (3)	19·45	173	+	20 4	Ind. sudi 9 = 28·56
4575 K.Y. (3)	10·44	601	+	23 53	
20th Kārttika (1)	27·57	403			
(4)	8·01	4			
An. 4, eq.	0·43				
	8·44				

Accordingly, on Wednesday (4), at mean sunrise, the 9th *tithi* was current; it ended about 33 *ghaṭikās* (the equivalent of 0·56, see Table IV) later. At the same moment ended the *karaṇa* Kaulava, No. 18, being the second-half of the ninth *tithi*.

On the 20th Kārttika the longitude of the sun is 199° 15' (Table VIII), *Cor.* for 4575 K.Y. is, as calculated above, + 23*gh.* 53*p.* Accordingly 23° 53", or say 24' must be subtracted from the ☉'s longitude. The remainder 198° 51' is the true longitude of the sun at the beginning of the day under consideration.

The distance of sun and moon is  $12 \times 8·44 = 101° 28'$  or  $101° 17'$ . Add longitude ☉ to find the ☾'s longitude =  $198° 51' + 101° 17' = 300° 8'$ . Table IX shows that the moon stands in the *Nakshatra* Dhanishṭhā, and Table V that she had just entered Kumbha or Aquarius, when her longitude is 300° 8'.

The *yoga* is  $198° 5' + 300° 8' = 498° 59'$  or  $138° 59'$ , and Table IX shows that the *yoga* Vṛiddhi was current.

This proves the date to be correct in all particulars. By the rules laid down in § 20 we find that the day corresponded to the 19th October 1474, (Old Style), a Wednesday.

### *The place of the Sun.*

89. To find for any particular day the sun's place in the ecliptic—either in zodiacal sign or in lunar mansion, we need only use the sun's longitude for the given day (in Table VIII) for the Index of Tables V and IX, and in the same way as we have used the

longitude of the moon for finding the *Nakshatra* and *Rāsi*. The *Nakshatras* divide the course of the sun into 27 equal parts which determine fixed periods of the year. These periods are commonly used for regulating agricultural labours; but I do not know whether they are mentioned in the dates of documents. The particulars most frequently mentioned in dates are the *Samkrāntis*. As a *Samkrānti* is the moment of the true beginning of a solar month, this element can be derived from the tables.

In connection with those *Samkrāntis*, however, which determine the Uttarāyana and Dakshināyana, it will be necessary to remark respecting the precession of the equinoxes (*Krāntipāttagati*), that as stated above, the Hindus measured all longitudes on the fixed ecliptic, taking for its initial point the vernal equinox, as it was in 3600 K.Y.<sup>22</sup> At that time the sidereal (*nirayana*) signs coincided with the tropical (*sāyana*) signs, but afterwards they differed from each other by the amount of the precession (*ayanāṁśa*). This amount, in degrees, is found by multiplying the difference between the given year K.Y. and 3600<sup>23</sup> by 3, and dividing by 200; e.g. in 4572 K.Y. the *ayanāṁśa* amounted to  $\frac{3 \times 972}{200} = 14^\circ 58'$  or  $14^\circ 34' 8''$ . By so much the beginning of every tropical (*sāyana*) sign precedes that of the sidereal sign. Hence to find a tropical (*sāyana*) *Samkrānti*, we must subtract the *ayanāṁśa* of the given year from the number of degrees supplied by Table V for the beginning of the fixed (sidereal or *nirayana*) signs. Thus the beginning of the tropical sign Kanyā in K.Y. 4572 will be at  $150^\circ - 14^\circ 35' = 135^\circ 25'$  of longitude. Table VIII shews that the sun was at that point about the 17th Bhādrapada. By means of Tables I-III, we find the day to have been a Friday, Bhādrapada *sudi* 2, and we compute as follows:—

	Fer.	Tithi.	☾'s An.	Cor.	
K.Y. 4500 . . . . .	(0)	22.99	428	gh. + 3	h. 45
72 years . . . . .	(0)	17.04	434	—22	30
17th Bhādr. . . . .	(6)	21.54	45	—18	45
	(6)	1.57	907		
An. 967, eq.		0.19			
		1.76			Friday, <i>sudi</i> 2

We must, however, as explained above, § 37, add as many minutes to the longitude of the sun for the calculated day (in this case,  $135^\circ 10'$ ) as the solar correction for the year ( $-18^{\text{gh.}} 45^{\text{p.}}$ ) has *ghaṭikās*;  $135^\circ 10' + 19' = 135^\circ 29'$ . Accordingly the *sāyana Samkrānti* of Kanyā, which should take place at  $135^\circ 25'$ , occurred just before the beginning of the day calculated, *vis.* about 4 *ghaṭikās* earlier.

A calculation of this sort should be made whenever a date coupled with a *Samkrānti*, does not come out correctly in all particulars. For, it is possible that a *sāyana Samkrānti* may be intended, since these *Samkrāntis* too are auspicious moments.

### Eclipses.

40. The solar and lunar eclipses from B.C. 1207 down to A.D. 2000 are registered in von Oppolzer's *Canon der Finsternisse*.<sup>24</sup> The details of solar eclipses can easily be derived from the tables of Dr. Schram (*ib.* vol. LI). To these works therefore the student is referred in all cases where actual eclipses have to be dealt with. But the

<sup>22</sup> According to the *Siddhānta Shromani*, however, in 3638 K.Y.

<sup>23</sup> The rule for the *Siddhānta Shromani* is—subtract 3638 from the given year K.Y.; the remainder is the *ayanāṁśa* in minutes. Subtract from this result, if a high degree of accuracy is wanted, the tenth part of the above remainder taken as seconds.

<sup>24</sup> *Denkschriften der Kaiserlichen Akademie der Wissenschaften, math. natur. Classe, Wien*, vol. LII.

eclipses mentioned in inscriptions are not always actually observed eclipses, but calculated ones. My reasons for this opinion are the following:—Firstly, eclipses are auspicious moments, when donations, such as are usually recorded in inscriptions, are particularly meritorious. They were therefore probably selected for such occasions, and must accordingly have been calculated beforehand. No doubt they were entered in the *pañchāṅgas* or almanacs in former times as they are now.<sup>25</sup> Secondly, even larger eclipses of the sun, up to seven digits, pass unobserved by common people, and smaller ones are only visible under favourable circumstances. Thirdly, the Hindus place implicit trust in their Śāstras, and would not think it necessary to test their calculations by actual observation. The writers of inscriptions would therefore mention an eclipse if they found one predicted in their almanacs.

For determining the occurrence of eclipses the columns showing the sun's distance from the moon's nodes in Tables VI, VII, VIII, serve. The quantities are given in thousandth parts of the semicircle. In Table VI this quantity is given from modern European tables and also according to the *Ārya, Sūrya*, and *Brahma Siddhāntas*, and the *Siddhānta Śiromani*.<sup>26</sup> In the remaining tables the difference between the various authorities is so small that it is neglected.

According to Hindu science—

At new-moon a solar eclipse is	certain, if ☉ from node is between	0 and 90, or 910 and 1000
	doubtful „ „ „	91 „ 105 „ 909 „ 895
	impossible „ „ „	106 „ 894
At full-moon a lunar eclipse is	certain, if ☉ from node is between	0 and 58, or 942 and 1000
	doubtful „ „ „	59 „ 75 „ 911 „ 923
	impossible „ „ „	76 „ 922

41. A solar eclipse can only happen at the time of new-moon, *i.e.* when *tithi* is 0 or 30, and a lunar eclipse only at the time of full-moon, *i.e.* when the *tithi* is 15·00. It is also obvious that an eclipse of the moon is visible only when the moon is above the horizon during the eclipse, *i.e.* after sunset; and a solar eclipse is invisible after sunset. Therefore, in computing lunar eclipses, we calculate the moment of mean sunset, *i.e.* 30 $gh$ . For this we must add 0·51 to the *tithi*, 18 to anomaly, 3 to node as shown below:—

*Ex.*—Śaka 851, 4030 K.Y. Māgha-sudi 15, Sunday, a lunar eclipse.

According to Tables I-III, and (node) Tables VI—VIII:—

	Fer.	Tithi.	☉'s An.	Node.	
4000 K. Y. . . . .	(1)	8·98	523	62	Ind. ● 18·83
30 years . . . . .	(3)	2·19	684	223	Ind. <i>Tithi</i> 3·83
4030 K. Y. . . . .	(4)	11·17	207	290	
27 Māgha . . . . .	(4)	2·81	815	712	
30 <i>ghaṭikās</i> . . . . .		0·51	18	3	
☉'s an. 40, eq. . . . .	(1)	14·95	40	5	
		52			
		Tithi 15·01			

<sup>25</sup> An eclipse which was not visible in India is recorded in Professor Kielhorn's paper, "Examination of questions connected with the Vikrama era."—*Ind. Ant.* vol. XIX, p. 116, eclipse No. 83.

<sup>26</sup> The limits of a solar eclipse are approximate only. They determine eclipses that might be visible at some point of the whole earth. The Hindu method of calculating solar eclipses is cumbersome, and the results cannot be given in a convenient tabular form. It is different with lunar eclipses. In the middle of solar Āshāḍha a lunar eclipse occurs, as calculated by the *Sūrya Siddhānta*, when at full-moon the anomaly is 500 and 0 and distance from node 76 or 925, or anomaly 0 and distance of node 62 or 938; in the middle of solar Pausa, when at full-moon the anomaly is 500 and distance from node 74 or 926, or anomaly 0 and distance from node 68 or 942. It will be seen that the limit is influenced more by the value of the anomaly than by the time of the year. Details need not be entered upon here; these remarks will serve for most cases.

The *tithi* 15·01, shows that on the day calculated, a Sunday, full-moon occurred before mean sunset at Laṅkā (about  $\frac{1}{2}$ gh. earlier, see Table IV) and as 'node'=5 is within the limits of certain eclipse, there was therefore a lunar eclipse visible in India. The date is 17th January, 930 A.D. On that day, according to von Oppolzer's *Canon*, the middle of a lunar eclipse occurred at 13 hours 8 minutes after mean midnight at Greenwich<sup>27</sup> or 12 hours 12 minutes after mean sunrise at Laṅkā. Our tables make the middle of the eclipse fall about half an hour earlier than the true time.

*Ex.*—Was there a solar eclipse in 4730 K.Y. Jyaishṭha?

Calculate first Jyaishṭha badi 15<sup>28</sup>:—

	Tithi.	An.	Node.	
4700 K. Y. . . . .	14·20	605	345	Ind. ● 13·61
30 years . . . . .	2·19	684	328	
4730 K.Y. . . . .	16·39	289	573	
13 Āshāḍha . . . . .	13·30	631	413	
	29·69	920	986	
An. 920, eq. . . . .	0·22			
	29·91			

New-moon therefore occurred 0·09 *tithis* or  $5\frac{1}{2}$  *ghaṭikās* = 2 hours 12 minutes later. There was a solar eclipse at that time, though we do not find by the tables whether it was visible in India or not. But we learn from von Oppolzer's *Canon* and maps that the eclipse on the 11th June 1629 was so. The middle of the eclipse occurred at 3 hours after mean sunrise at Laṅkā. Our result therefore is in error by 48 minutes.

#### *The cycles of Jupiter.*

42. A chronological datum not unfrequently met with in Hindu dates is the name of the year according to one of the cycles of Jupiter. We know of two Jovian cycles, one of twelve years, and one of sixty years; and there are two ways of applying either cycle. We begin with:

43. *The sixty-year cycle.*—The names of the 60 years in the cycle are given in Table XXIII. They are applied, in the north, on strictly astronomical principles, while in the south this cycle has no longer any connection with the movements of Jupiter. The years in the sixty-year cycle in the south coincide with the civil (solar) year.

*Rule.*—Subtract 14 from the year of the Kaliyuga, or 15 from the Śaka year, or 30 from the Vikrama year (or 33 from the year A.D.); divide by 60, and the remainder is to be looked out in Table XXIII as the number of the cyclic year; *e.g.*—For 3678 K.Y.  $3678-14=3664$ .  $\frac{3664}{60}=61$ , rem. 4. No. 4 in Table XXIII is Hemalamba, which therefore is the cyclic name of the K.Y. year 3678; that year is Śaka 499, Vikrama 634, 577 A.D.; and going through the same operation as prescribed in the rule with these numbers, we always arrive at the same result.

44. *The sixty-year cycle in the north.*—The years in this cycle are Jovian years. The Jovian year is equal to the mean time (about 361 days  $1\frac{1}{2}$  gh.), required by Jupiter to move through a zodiacal sign. Therefore one cycle contains five mean revolutions of Jupiter<sup>29</sup> or about  $59\frac{1}{2}$  civil years.

<sup>27</sup> Greenwich time from midnight, less 56 minutes, gives mean Laṅkā time from sunrise.

<sup>28</sup> Compare note 9.

<sup>29</sup> These five minor cycles, contained in one whole cycle, are named (after the five years of the Vedic *yuga*):—(1) Samvatsara, (2) Parivatsara (3) Idavatsara, (4) Anuvatsara, and (5) Udvatsara.—*Bṛhat Saṃhitā*, VIII, 24

The columns headed 'Jupiter's Samvat.' in Tables VI, VII, VIII, furnish the means of ascertaining the Jovian year for any given epoch. The numbers in them must be summed up for the parts into which the given date is divided, *e.g.*, we find for 3512 K.Y., 18th Kârttika :—

		Jup. Sam.
3500 K.Y.	. . . . .	0.95
42 years	. . . . .	42.4914
18th Kârtt.	. . . . .	0.5595
		<hr/> 44.0009

The integers give the number of the current cyclic year, Table XXIII; in this case 44=Îsvara<sup>30</sup>; the decimals show how much of the Jovian year has elapsed, here  $\frac{9}{10,000}$  or about 20 *ghaṭikās*. This result however does not refer to the beginning of the day, but to a point of time removed from it by the same interval as separates the beginning of the mean solar year from the beginning of the day. We find the moment in question by the 'Cor.' of the given year; in this case for 3542 K. Y. the 'Cor.' is (according to the *Sūrya Siddhānta*) + 32 *gh.* 52 *p.*—8 *gh.* 8 *p.* = + 24 *gh.* 44 *p.* Therefore the result above refers to 24 *gh.* 44 *p.* after mean sunrise at Lankā, and the beginning of the year Îsvara occurred about 4 *gh.* after mean sunrise of the 18th Kârttika in K.Y. 3542.

The tables yield the Jovian years according to the *Sūrya Siddhānta* with *bīja*. To find the same according to the *Sūrya Siddhānta* without *bīja*, multiply the year of the Kaliyuga by 2, and divide by 9; the quotient is to be added as 10,000th parts to the value given in the tables. In the present instance  $3542 \times \frac{2}{9} = 787$ . Dividing by 10,000 gives 0.0787, and this added to 44.0009 makes 44.0796,—the value according to the *Sūrya Siddhānta* without *bīja*.

For the *Ārya Siddhānta*, divide the year K.Y. by 3, and add the quotient divided by 10,000 to the tabular value. In the example this gives 44.1190.

For the *Brahma Siddhānta*, multiply the year K.Y. by 0.0000401528; add to the tabular value and subtract 0.0180.

For *Siddhānta Śiromaṇi*, multiply the year K.Y. by 0.0000273639; add to tabular value and subtract 0.0180.

For the *Ārya Siddhānta* with Lalla's correction subtract 420 from the Śaka year (or 3599 from the year of the Kaliyuga); multiply the remainder in 0.00010445; and subtract the product from the 'Jupiter's Sam.' as found for the original *Ārya Siddhānta*.

The tables yield the result correctly within about 2 *ghaṭikās*, which in most cases is an accuracy not needed. If, however, for special cases, still greater accuracy should be required, it can be found with a high degree of exactness for the commencement of the solar year, by the help of the above rules, for the various *Siddhāntas*. But it must be calculated for the day of the year by multiplying the *ahargana*, or number of the day of the year, by 0.00276988 for *Sūrya Siddh.*; by 0.00276982 for the same *Siddhānta* with *bīja*; by 0.00276991 for the *Ārya Siddhānta* :—the product is the 'Jupiter Sam.' for the beginning of the day under consideration. The fractions here given are the increase of the element in one solar day (60 *ghaṭikās* or 24 hours). From these data the increase for any interval in *ghaṭikās* or hours can easily be found.

<sup>30</sup> If they are larger than 60, subtract 60. The value of 'Jupiter' in Tables VI and VII, it must be noted, refer to the beginning of the mean solar year.



*Ex.*—To find the cyclic year current at the beginning of 4210 K. Y., and on what day that year ended. From Tables VI and VII, and Tables I and II, we have—

	Jup.	Cor. <i>Sūrya Siddh.</i>	Cor. <i>Ārya S.</i>
4200 K. Y. . . . .	49·14	— 28 gh. 22 p.	— 32 gh. 30 p.
10 years . . . . .	10·117	+ 35 „ 12 „	+ 35 „ 12 „
4210 K. Y. . . . .	59·257	+ 6 gh. 50 p.	+ 2 gh. 42 p.

Jup. 59·257 shows that Nandana, the 60th or last year of the cycle, was current. The fraction shows how much of it had elapsed according to the *Sūrya Siddhānta* with *bīja*. The amount according to the same *Siddhānta* without *bīja* must be raised by  $\frac{2}{3}$  of  $4210 \div 10000 = 0·09355$  and is 59·3506. For the *Ārya Siddhānta*, we must add  $4210 \div 30000 = 0·1403$  and obtain J.=59·3973.

Consequently, the end of the year Nandana, or the beginning of Vijaya, occurred after the beginning of the solar year 4210 K.Y.,—by the *Sūrya Siddhānta* with *bīja* after 0·743; by the *Sūrya Siddhānta* without *bīja* after 0·6494; and by the *Ārya Siddhānta* after 0·6027. Now taking these figures as arguments in Table VIII, we find the days on which the Jovian year ended according to the three authorities, viz. by:—

- (a) *Sūrya Siddhānta* with *bīja* on 25 Pausa, when J.=0·7424, diff. 0·0006;
- (b) *Sūrya Siddhānta* without *bīja* on 20th Mārgasīra, J. = 0·6482, diff. 0·0012;
- (c) *Ārya Siddhānta* on 3rd Mārgasīra, J.=0·6011, diff. 0·0017.

Multiplying the figures of the differences by  $2\frac{1}{2}$ , the result is the difference in *ghaṭikās*. In this case we have (a) 13 gh., (b) 26 gh., (c) 37 gh. Added to Cor. we get (a) 20 gh., (b) 33 gh., and (c) 40 gh. for the times after mean sunrise at Laṅkā, of the above calculated days, when the year Nandana ended according to the three different authorities.

It must, however, be noted that this calculation yields results correct only within two *ghaṭikās*, unless the calculation explained above should be resorted to, in which case any degree of accuracy may be attained.

45. The beginning of a cyclic year according to the *Ārya Siddhānta* falls about three days earlier than if the same moment is calculated by the rule of Varāha Mihira (*Bṛihat Samhitā*, VIII, 20, 21) or the *Jyotistattva*. To find the time intervening between the beginning of the mean solar year and the beginning of the cyclic year according to these authorities we compute thus: Multiply the Śaka year by 44, add to the product 8589, according to Varāha Mihira, or 8582 according to *Jyotistattva*; neglect the quotient, and multiply the remainder by 365 days 15 *ghaṭikās* 31 *vinādis*,<sup>21</sup> the product divided by 3750 shows the interval in days supposed to have elapsed since the beginning of the cyclic year, current at the beginning of the solar year, up to the latter moment. If it is proposed to find the end of Jupiter's year current at the beginning of a given Śaka year, we must compute, not for the given year, but for the next following one, and find the part of the Jovian year elapsed up to the calculated moment. The result subtracted from 365 days  $15\frac{1}{2}$  *ghaṭikās* shows the interval elapsed from the beginning of the given Śaka year up to the end of the Jovian year which was current at its

<sup>21</sup> This part of the rule, which is wanting in Varāha Mihira, is absurd. The remainder should be multiplied by 361 days 1 gh. 21 p. The *Kaṣepa* too does not correspond with the results of the *Ārya Siddhānta*, on which the rule is based; it ought to be 8626 instead of 8589 or 8582.

beginning.<sup>32</sup> If a few days do not influence the general result, as is usual, the tables here given may be used, applying the correction prescribed for the *Ārya Siddhānta*.

46. *The cycle of twelve years.*—The years in this cycle take the names of the common months with *Mahā* prefixed, e.g. *Mahākārttika*; they are entirely regulated by Jupiter, but on two distinct principles.

47. *The mean-sign system.*—In this system the name of the Jovian year depends on the zodiacal sign in which mean Jupiter is at a given time. The end and beginning of the Jovian years are exactly the same as in the sixty-year cycle. We can therefore use the tables as before.

*Rule.*—Find 'Jupiter's Samvat.' for the given date according to the *Siddhānta* to be employed. Divide the figures of the integral part by 12, neglect the quotient, and the remainder is the index of the subjoined table:—

0 or 12. Āsvayuja.	4. Māgha.	8. Jyāishṭha.
1. Kārttika.	5. Phālguna.	9. Āshāḍha.
2. Mārgasīra.	6. Chaitra.	10. Śrāvaṇa.
3. Pausa.	7. Vaiśākha.	11. Bhādrapada.

E.g. we have found above that 'Jupiter' according to the *Ārya Siddhānta* about the beginning of 4210 K.Y. was 59°39'73". By the above rule we find that then the year *Mahā-Bhādrapada* was running, which ended, as calculated above, on the 3rd *Mārgasīra*.

48. *The heliacal rising system.*—The year in this system begins with the heliacal rising of Jupiter i.e. his reappearing after his conjunction with the sun: the year is named from the *Nakshatra* in which the planet rises heliacally, in the same way as the lunar months were named after the *Nakshatra* in which the moon of a particular month became full. The 27 (or 28) *Nakshatras* are formed into twelve groups (indicated in Table IX by an asterisk placed after the last *Nakshatra* in each group). Of the two or three *nakshatras* in each group, only one (the name of which is spaced in Table IX) gives name to the lunar month or to the Jovian year.

The problem, therefore, is to find the apparent longitude of Jupiter at his heliacal rising, and the time of the rising. If we know the longitude of Jupiter when heliacally rising, we can readily interpret it according to the different systems of the *Nakshatras* as specialised in Tables IX and X. A strict solution of the problem would entail long and troublesome calculations. As, however, all dates as yet found in this cycle have already been calculated (by Mr. Dikshit, *Corpus Inscrip. Ind.* vol. III, p. 105), there will only be occasion to solve the problem when new dates occur. We may therefore be content to ascertain the time of Jupiter's heliacal rising within a day from the correct date, and the longitude of Jupiter at that time within a degree of the truth.

*Ex.*—Calculate 'Jupiter's Sam.' for the beginning of the year; e.g. 8576 K. Y.,  $0.95 + 16.8892 = 17.8892$ . For the *Sārya Siddhānta* without *bija* add  $\frac{1 \times 3194}{90000} = 0.0795$ , making 17.9187, or rejecting the 3rd and 4th decimals—17.92. Subtract 12 or multiples of 12 from the integers, and there results 5.92. Multiply this by 0.088, add the product, 0.49, to the 'Jupiter Sam.' found above:  $5.92 + 0.49 = 6.41$ . With the sum apply to Table XII and add to or subtract from it (as directed in the table) the

<sup>32</sup> For such problems, however, Professor Kielhorn's tables published in the *Indian Antiquary* (1889), vol. XVIII, pp. 198ff. and 390ff., and in the *Abhandlungen der Königl. Gesellschaft der Wissenschaften zu Göttingen*, 1889, supply an easy method of computation.

equation; thus  $6.41 - 0.05 = 6.36$ . Convert the last result into degrees by multiplying it by 30;  $6.36 \times 30 = 190^{\circ}8$  or  $190^{\circ}48'$ . This is approximately the longitude of Jupiter at his conjunction with the sun. Add  $1^{\circ}$ ; the result will be approximately the apparent longitude of Jupiter at his heliacal rising. Looking out this longitude of Jupiter in Tables IX and X, we find in which *Nakshatra* the planet stood, and consequently what was the name of the Jovian year which then commenced. In this case we find Mahā-Vaiśākha according to the *Brahma Siddhānta*, and Mahā-Chaitra according to the other systems. But this is only an approximation.

49. The second part of the problem is to find the date of the heliacal rising of Jupiter. At the same time we can correct the longitude of Jupiter. Select in Table VIII the day on which the longitude of the sun is equal to that found for Jupiter at his conjunction, and calculate 'Jupiter Sam.' for that day, correct it by the equation, and convert it into degrees as above. The longitude of the sun is  $191^{\circ}14'$  on the 12th Kārttika; 'Jupiter' for that day is 0.5429, which added to the value for beginning of 3576 K.Y.: 5.9187 makes 6.4616 or 6.46; subtract equation 0.05, and we have 6.41, or in degrees  $192^{\circ}3$  or  $192^{\circ}18'$ . If the resulting longitude of Jupiter is smaller than the longitude of the sun calculated for the day, the conjunction has passed; if larger, it is still to come. In either case the conjunction is removed from the computed date by as many days as degrees intervene between Jupiter and the sun. About 14 days after the conjunction the heliacal rising of Jupiter takes place, and the new Jovian year begins. In this case we find that the conjunction took place on the 13th Kārttika, and consequently the heliacal rising of Jupiter about the 27th, when his longitude was about  $193^{\circ}18'$ . The 27th Kārttika of 3576 K.Y. is to be calculated by Tables I—III,—

	Fer.	Titthi.	An.
3500 . . .	(1)	25.96	585
76 years . . .	(5)	1.27	456
27 Kārtt. . . .	(1)	4.67	658
	(7)	1.90	699
An. 699, eq.		= 0.02	
		1.92	

Kārttika-sudi 2, Saturday.

•Mr. Dikshita, who has calculated the same date, ascertained that the heliacal rising took place on Kārttika-sudi 1; this result therefore differs from the correct one by one day. If we calculate again the longitude of Jupiter for the 27th Kārttika we find it to be  $193^{\circ}30'$ , interpreted by Table X as the beginning of Svāti, according to Garga and Brahmagupta. The year was therefore Mahā-Vaiśākha.

#### The Ahargana.

50. An element constantly used in Hindu calculations is the *Ahargana*, or the days elapsed since the beginning of the Kaliyuga. Column *Ahar.* in Tables VI-VIII, serves for finding the *Ahargana* for any given date, by summing up the figures in the column for the three parts into which a date is divided; e.g. for K.Y. 4163, 19th Phālguna, we find—

	Ahar.
4100 . . . . .	1497561
63 years . . . . .	23011
19th Phālguna . . . . .	821
Ahargana . . . . .	1,520,893

By adding 588,466 to the *Ahargana*, we get the corresponding day of the Julian period, in this case 2,109,359. Divide the *Ahargana* or the day of the Julian period by 7; the rest indicates the week-day, counting from Friday = 0 for the *Ahargana*, or Monday = 0 for the Julian period.

If the *Ahargana* is given, we find the date from the tables in the following way :— Find in Table VI the *Ahar*. nearest to, but smaller than, the proposed *Ahargana*, and subtract it from the latter; with the remainder go through the same operation using Table VII; and with the second remainder apply to Table VIII for the day of the year. The entries of the Index put together will give the date sought.

*E.g.* the poet Nārāyaṇabhaṭṭa mentions that he finished his *Bhāgavata stotra* on the 1,712,210th day of the Kaliyuga. We find the corresponding date according to the above rule, thus :—

$$\begin{array}{r}
 1712210 \\
 1680190 = 4600 \text{ K. Y.} \\
 \hline
 32020 \\
 31777 = 87 \text{ years.} \\
 \hline
 243 = 0 \text{ Pausha.}
 \end{array}$$

The day intended was K.Y. 4687, 0 Pausha, or A.D. 1586, 28th November.

If instead of the *Ahargana* the day of the Julian period be given, subtract 588,466 from the latter. The remainder is the *Ahargana* with which we proceed as just explained.

#### THE SPECIAL TABLES.

51. The Special Tables are chiefly intended for calculating *tithis* and other items of Hindu dates according to different *Siddhāntas*, after the day and time of the day when the *tithi* ended has been ascertained approximately by means of the General Tables. The General Tables serve as a key for the Special Tables; hence the general arrangement is the same in both. There is, however, this difference, that, while the General Tables refer to mean sunrise at Lankā, the Special Tables for centuries and odd years (XIII and XIV—XIX) refer to the beginning of the mean solar year. The time intervening between this moment and mean sunrise at Lankā is furnished by the column 'Cor.' In order, therefore, to make the calculation for mean sunrise at Lankā by the Special Tables, we must add to, or subtract from, the elements furnished by the tables for the day under consideration, their increase for the time indicated by 'Cor.'<sup>33</sup> The amount of the increase, taken from the Table XXII for *ghaṭikās* and *palas*, must be added with the sign of 'Cor.' i.e. the amount must be added if 'Cor.' is additive, and *vice versa*.

The Special Tables furnish the astronomical data on which the *tithi* depends, viz. the mean distance of sun and moon, the mean anomaly of the moon, and the mean anomaly of the sun. The latter is composed of the anomaly of the sun for the beginning of the century<sup>34</sup> and the mean longitude of the sun for the moment under con-

<sup>33</sup> The sign of 'Cor.' in the Special Tables will be found to be the converse of that in the General Tables. But the numerical value is the same in both.

<sup>34</sup> As this is practically the same in odd years, the corresponding column has been omitted in the table for odd years.

sideration. These three elements for the several parts into which a date is divided, must be summed up; and complete revolutions rejected.

With the resulting  $\epsilon$ 's anomaly and  $\odot$ 's anomaly, turn to the Table XXIV, for the equation; take the corresponding equations (interpolating for values intermediate between those in the table), find their sum or difference as the equations are additive or subtractive. The sum or difference, according to its sign, must be added to, or subtracted from, the mean distance to obtain the true distance of sun and moon for the moment calculated. As  $12^\circ$  indicate one *tithi*, we find the number of *tithis* elapsed since the instant of the last conjunction or *amāvāsyā* by dividing the degrees of the equated distance by 12; the quotient shows how many *tithis* are gone.<sup>33</sup>

*Ex.*—We have found above (§ 25) that Āshāḍha-sudi 12 K. Y. 3585, occurred on 2nd Śrāvaṇa. Mr. Dikshit has calculated the same date according to several *Siddhāntas*, (*Corp. Insc. Ind.* vol. III, introd. p. 157), and he states that according to the *Sūrya Siddhānta* the 12th *tithi* ended 51 *gh.* 11 *p.* after mean sunrise at Laṅkā.

First compute K. Y. 3585, 2nd Śrāvaṇa, according to the *Sūrya Siddhānta* :—

	Dist.	$\epsilon$ 's an.	$\odot$ 's an.	Cor.
3500 K. Y. . . . .	323° 0' 0"	40° 29' 30"	282° 45' 25"	— 23 <i>gh.</i> 52 <i>p.</i>
55 years . . . . .	126 7 48	268 1 32	0 0 0	+ 0 21
2nd Śrāvaṇa . . . . .	53 44 23	135 2 33	91 39 39	— 23 31
Suma. . . . .	502 52 11	443 33 35	374 25 4	
Or . . . . .	142 52 11	83 33 35	14 25 4	

As shown by 'Cor.', we must retrench the increase for 23 *gh.* 31 *p.* to find the value of the elements for mean sunrise at Laṅkā. But as we have to calculate their amount for 51 *gh.* 11 *p.* after sunrise, we add that time to 'Cor.' viz.— 23 *gh.* 31 *p.* + 51 *gh.* 11 *p.* = + 27 *gh.* 40 *p.* We therefore add the increments for 27 *gh.* 40 *p.* (Table XXII for *ghaṭikās* and *palas*) to the above result :—

	Dist.	$\epsilon$ 's an.	$\odot$ 's an.
3585 K. Y., 2nd Śrāv. . . . .	142° 52' 11"	83° 33' 35"	14° 25' 4"
27 <i>gh.</i> . . . . .	5 29 9	5 52 45	26 37
40 <i>p.</i> . . . . .	8 8	8 42	39
	148 29 28	89 35 2	14 52 20

We have now to find the equation for the  $\epsilon$ 's anomaly. In Table XXIV, we have the equation for  $\epsilon$ 's anomaly  $86^\circ 15' = -5^\circ 2' 9"$ . The difference between the given  $\epsilon$ 's anomaly and this is  $3^\circ 20'$ . The increase of the equation for one minute of anomaly  $\Delta$  is  $0'' 16$ , accordingly for  $3^\circ 20'$  or 200' it is  $32''$ . Added to the above equation this makes  $-5^\circ 2' 41''$ .<sup>34</sup>

In the same way we find the equation for the  $\odot$ 's anomaly  $14^\circ 52' = +0^\circ 34' 4"$ . The sum of both equations =  $-4^\circ 28' 37"$ , added to  $148^\circ 29' 28"$  gives  $144^\circ 0' 51"$  for the true distance of sun and moon. As a *tithi* is equal to  $12^\circ$  of distance,  $144^\circ$  marks the end of the 12th *tithi*, and the distance  $51''$  is equal to about 4 *palas* (Table XXII), by which time the end of the *tithi* occurred before the moment calculated by Mr. Dikshit.<sup>35</sup>

Let us now calculate the same date according to the *Brahma Siddhānta* and the

<sup>33</sup> In all these calculations care should be had to take the tables for the same *Siddhānta* throughout the process; only Tables XXI and XXII equally apply to all *Siddhāntas*.

<sup>34</sup> In this instance it would have been easier to start from anomaly  $90^\circ$ , and subtract the increase for  $25'$ ; the resulting equation will then be found to be  $5^\circ 2' 42''$ , which is more correct.

<sup>35</sup> I cannot account for the difference in the result, but I should think that the native method of calculation admits of various abbreviations of the process which in the end bring about a slightly different result.

*Siddhānta Śiromaṇi*. Mr. Dikshit finds that the 12th *tithi* ended according to the *Brahma Siddhānta* at 50 *gh.* 15 *p.* after mean sunrise at Lankā, and according to the *Siddhānta Śiromaṇi* at 53 *gh.* 21 *p.* For the *Brahma Siddhānta* (Tables XIII and XVI), we must select the 3rd Śrāvāṇa and not the 2nd:—

	Dist.	☾'s anomaly.	☉'s anomaly.	Cor.
3500 . . .	312° 30' 0"	22° 47' 43"	242° 6' 0"	- 31 <i>gh.</i> 52 <i>p.</i>
85 years . . .	125 52 30	268 27 31	0 0 0	+ 1 58
3rd Śrāvāṇa . . .	65 55 50	148 6 27	92 38 47	- 29 54
	144 18 20	79 21 41	14 44 47	

The corrections for *Siddhānta Śiromaṇi* (Table XIX) are:—

	Dist.	☾'s anom.	☉'s anom.
3500 . . .	35' 0"	52' 30"	52' 30"
85 years . . .	0 39	1 16	1 16
	35 39	53 46	53 46

These corrections must be subtracted from the above result:—

<i>Brahma Siddhānta</i>	144° 18' 20"	79° 21' 41"	14° 44' 47"
	— 35 39	— 53 46	— 53 46
<i>Siddhānta Śiromaṇi</i>	143 42 41	78 27 55	13 51 1

Add 50 *gh.* 15 *p.* to Cor. - 29 *gh.* 54 *p.* = + 20 *gh.* 21 *p.* for *Brahma Siddhānta*.

" 53 " 21 " " " " = + 23 " 27 " " *Siddhānta Śiromaṇi*.

Add the increase to the result for both authorities (Table XXII)—

<i>Brahma Siddhānta</i>	144° 18' 20"	79° 21' 41"	14° 44' 47"
20 <i>gh.</i> . . .	4 3 49	4 21 18	19 43
21 <i>p.</i> . . .	4 16	4 34	21
	148 26 25	83 47 33	15 4 51
<i>Siddhānta Śiromaṇi</i>	143° 42' 41"	78° 27' 55"	13° 51' 1"
23 <i>gh.</i> . . .	4 40 23	5 0 30	22 40
27 <i>p.</i> . . .	5 29	5 53	27
	148 28 33	83 34 18	14 14 8

We find the equations for the *Brahma Siddhānta* (Table XXIV):—

$$\begin{aligned}\epsilon &= - 5^\circ 0' 14'' \\ \odot &= + 38 58 \\ \text{Sum} &= - 4^\circ 26' 16''\end{aligned}$$

And for the *Siddhānta Śiromaṇi*:—

$$\begin{aligned}\epsilon &= - 5^\circ 0' 7'' \\ \odot &= + 32 15 \\ \text{Sum} &= - 4^\circ 27 52\end{aligned}$$

Applying the sum of the equations to the above results we get by the *Brahma Siddhānta*, 144° 0' 9"; by the *Siddhānta Śiromaṇi*, 144° 1' 1". Accordingly the 12th *tithi* ended before the time stated by Mr. Dikshit, by less than one *pala* in the case of the *Brahma Siddhānta*, and by four *palas* in that of the *Siddhānta Śiromaṇi*.

#### Other problems solved by the Special Tables.

52. All problems which depend on the position of the sun and the moon, and which are treated of in the preceding section can be solved, for the several *Siddhāntas*, with the greatest accuracy by means of the Special Tables.

*True longitude of the Sun.*—A calculation of a date as conducted in the preceding paragraphs yields (1) the distance of the mean moon from the mean sun for a particular moment (Dist.), (2) the mean anomaly of the moon, (3) the mean anomaly of the sun for the same time, (4) the equation of mean moon to true moon, (5) the equation of mean sun to true sun, and (6) the true distance between sun and moon.

From (3) and (5) we derive the true longitude of the sun by adding to the mean anomaly of the sun the equation of the sun, but with the sign changed, and then subtracting the mean anomaly of the sun for the beginning of the century. *E. g.* we have found that K. Y. 3585, Āshāḍha sudi 12, ended, according to the *Brahma Siddhānta*, 50 *gh.* 15 *p.* after mean sunrise at Laṅkā, and that at that moment the mean anomaly of the sun was  $15^{\circ} 4' 51''$ ; the corresponding equation is  $+ 33' 58''$ ; applying the equation with the sign changed, we have  $14^{\circ} 30' 53''$ . By subtracting the mean anomaly of the sun for the beginning of the century, *viz.*  $282^{\circ} 6'$ , we have the sun's true longitude  $92^{\circ} 24' 53''$ .

**53. True longitude of the Moon.**—If we add the true longitude of the sun to the true distance between sun and moon (5), we get the true longitude of the moon, on which depends the *Nakshatra* and *Rāśi* (see § 6).

Here we have  $144^{\circ} + 92^{\circ} 24' 53'' = 236^{\circ} 24' 53''$ . The *nakshatra* is Jyeshthā (Table IX) and the *rāśi* Tūlā (Table XII). Adding the ☉'s long. to the ☾'s long. we find the *Yoga*,  $236^{\circ} 24' 53'' + 92^{\circ} 24' 53'' = 328^{\circ} 49' 46''$ , *Yoga*: Brahman (Table IX).

**54. The Samkrāntis.**—The time of all Samkrāntis according to the *Sūrya Siddhānta* is found in Table XX. If the time, according to another *Siddhānta*, is wanted, we can use the mean longitude of the sun as given at the same place; *e.g.* if it be proposed to find the moment of the Karkāṭa Samkrānti in K. Y. 4581, according to the second *Ārya Siddhānta*, we calculate as follows:—

4500 K. Y. ☉'s Anom.	282° 4' 2"	Table XVII, Second Ārya Siddhānta.
Kark. Samkr. „	90° 30' 28"	
	<hr/>	
	12° 34' 30"	Eq. $11^{\circ} 15' = + 25' 28''$
Eq. ☉	$-0^{\circ} 28' 13''$	+ $1^{\circ} 19' = 2' 45''$
	<hr/>	
	12° 6' 17"	Eq. $12^{\circ} 34' = + 28' 13''$
Subtract mean an. ☉	$-282^{\circ} 4' 2''$	
True long. ☉	<hr/> 90° 2' 15"	

At the moment assumed for the Samkrānti, *viz.* 0 Śrāv. 49 *gh.* 48 *p.*, the Samkrānti had passed, and the sun had advanced  $2' 15''$  beyond the initial point of Karkāṭa. According to Table XXII<sup>30</sup>,  $2' 15''$  is equal to about 2 *gh.* 17 *p.* by which time therefore the Samkrānti, according to the second *Ārya Siddhānta*, preceded the moment calculated. The Samkrānti occurred therefore on 0 Śrāvāṇa 47*gh.* 31*p.* This result however does not refer to mean sunrise at Laṅkā, but to the beginning of the mean solar year. In order to reduce the result to Laṅkā time, we must find the correction: 4500 =  $-6\text{gh. } 22\text{p.}$ , 81 years =  $+ 2\text{gh. } 45\text{p.}$ , K. Y. 4581 =  $-3\text{gh. } 37\text{p.}$  Sunrise at Laṅkā preceded the beginning of the mean solar year by 3*gh.* 37*p.* Hence the Samkrānti occurred  $47\text{gh. } 31\text{p.} + 3\text{gh. } 37\text{p.} = 51\text{gh. } 8\text{p.}$  after mean sunrise at Laṅkā according to the second *Ārya Siddhānta*.

**55. Intercalary months.**—If we know the age of the moon at the beginning and end of a solar month, we can decide by the rules in § 31, whether there was an intercalated month or not. We compute the *tithi* at the time of the two Samkrāntis which

<sup>30</sup> It may be remarked that the minutes and seconds of the mean motion of the sun nearly correspond to as many *ghaṭikās* and *pulās*.

form the beginning and the end of the solar month. As Table XX furnishes the elements on which the *tithi* depends for the time of the Samkrānti according to the *Sūrya Siddhānta*, the calculation for that *Siddhānta* will be easy. Let us compute the 2nd example in §31, Bhādrapada, in K. Y. 4343.

	Distance.	☾'s Anom.	☉'s Anom.	
4300 . . . . .	345° 24' 0"	276° 1' 30"	282° 43' 53"	
43 years . . . . .	309 27 14	0 36 36	.....	
4343 K. Y. . . . .	294 51 14	276 38 6	282 43 53	
Simha Samkr. . . . .	63 6 33	180 54 0	121 31 25	Eq. ☾ - 5° 0' 11"
	357 57 47	97° 32' 6"	44° 15' 18"	Eq. ☉ + 1 31 25
Sum of Eqs. . . . .	-3 28 46			Sum - 3° 28' 46"
Distance, ☾ - ☉ . . . . .	353° 29' 1"			

Accordingly new-moon was still to come.

K. Y. 4343 . . . . .	294° 51' 14"	276° 35' 6"	282° 43' 53"	
Kanyā Samk. . . . .	81 19 14	226 14 1	152 6 4	Eq. ☾ - 3° 3' 14"
	16 10 28	112° 52' 7"	74° 49' 58"	Eq. ☉ + 2 6 4
Sum of eqs. . . . .	-0 57 10			Sum - 0° 57' 10"
Distance ☾ - ☉ = 15° 13' 18"				

Accordingly new-moon had passed. It follows that there were two new-moons in solar Bhādrapada, and consequently there was an intercalary Bhādrapada.

If the calculation is to be based on another *Siddhānta*, we still make use of the elements for the Samkrānti as furnished by Table XX. The same calculation will show by what time the Samkrānti and by what time the new-moon preceded or followed the moment calculated. It will then be easy to decide the case. To give an example we now calculate the same dates according to the first *Ārya Siddhānta*.

	Dist.	☾'s An.	☉'s An.	
4300 (T. XIII) . . . . .	344° 24' 0"	274° 24' 42"	282° 0' 0"	
43 years (T. XV) . . . . .	309 22 56	0 15 27	.....	
4343 K. Y. . . . .	293 46 56	274 40 9	282 0 0	
Simha Samkr. (Tab. XX) . . . . .	63 6 33	180 54 0	121 31 25	Eq. ☾ - 4° 50' 0"
	356 53 29	105° 34' 9"	43° 31' 25"	Eq. ☉ + 1 27 5
Sum of Eqs. . . . .	-3 22 55			Sum - 3° 22' 55"
	353° 30' 34"			
Mean long. ☉ . . . . .	= 121° 31' 35"			
Eq. ☉ . . . . .	= - 1 27 5			
True long. ☉ . . . . .	= 120° 4' 30"			

From Table XXII (column ☉'s long.) we conclude that the Samkrānti had occurred 4gh. 30p. before the moment calculated, and from the same (column ☾ - ☉) that new moon will occur 32gh. later; consequently it fell in Bhādrapada. We now compute the next Samkrānti:—

	Dist.	☾'s an.	☉'s an.	
K. Y. 4343 . . . . .	293° 46' 56"	274° 40' 9"	282° 0 0	Eq. ☾ - 3° 9' 36"
Kanyā Samk. . . . .	81 19 14	226 14 1	152 6 4	Eq. ☉ + 2 3 57
	15 6 10	140° 54' 10"	74° 6' 4"	Sum = 1° 5' 41"
Sum of Eq. =	-1 5 41			
	14° 0' 29"			
Mean long. ☉ = 152° 6' 4"				
Eq. ☉ = 2 3 57				
True long. ☉ = 510° 2' 7"				



Samkrānti occurred 2*gh.* 7*p.* before the moment calculated, but new-moon more than a whole day; accordingly this new-moon too belonged to Bhādrapada, and as there were two new moons in Bhādrapada, there was an intercalary Bhādrapada according to the *Ārya Siddhānta* as well as the *Sūrya Siddhānta*.

56. The Special Tables may also be used for computing mean intercalations. For this purpose the subjoined Table, which is similar to that given in § 35, should be employed. To show its working, let us calculate by it the second example in § 35, mean Pausa, in 3741 K.Y., according to the *Brahma Siddhānta*.

	Dist.		
3700 K. Y.	227°	20'	0"
41 years	43	46	30
Mean Pausa	88	31	4
	359°	47'	34"

Accordingly mean new-moon occurred about 1 *gh.* later than the beginning of

Mean solar month.	Distance. ☾—☉
(Chaitra pr. y.)	(345° 56' 7")
Vaiśākha . .	0 0 0
Jyāishtha . .	11 3 53
Āshāḍha . .	22 7 46
Śrāvapa . .	33 11 39
Bhādrapada . .	44 15 32
Āśvina . .	55 19 25
Kārtika . .	66 23 18
Mārgaśira . .	77 27 11
Pausa . .	88 31 4
Māgha . .	99 34 57
Phālguna . .	110 38 50
Chaitra . .	121 42 43
(Vaiś. fol. yr.)	(132 46 36)

mean solar Pausa. At the end of the same solar month the distance will be larger by 11° 3' 53". It follows that the distance will come out 10° 51' 27" for the end of mean Pausa. By Table XXII it will be seen that this amount of difference corresponds to more than 58 *gh.* by which time accordingly new-moon preceded the end of Pausa. As there were two mean new-moons in mean solar Pausa, there was due a mean intercalary month, which by the common rule was Pausa; but by the rule of the *Brahma Siddhānta* itself quoted above (§ 10, note 7), the month would have been an intercalated mean Mārgaśira.

#### Corrections for true local time.

57. The calculations taught above yield the astronomical data in mean Lankā time, reckoned from mean sunrise at Lankā. The Hindus, however, actually employ true local time, reckoned from true sunrise at the place of the observer or computer. Therefore, in order to make the results square with the latter, we must apply to the result in Lankā time the following corrections.

58. *Correction for mean local time.*—Mean local time is reckoned from mean sunrise at the point on the Equator which has the same longitude with the place under consideration. This correction is found by the difference in longitude between Ujjain and the given place. The difference in minutes is at once the interval sought in *asus*, six of which make a *vinādī*. In Table XXV the interval between mean Lankā and local time is given for a considerable number of places. If the place is east of Lankā (*i.e.* Ujjain), the sign + is prefixed to the interval; if west, the sign —. The interval applied, according to its sign, to Lankā time gives mean local time.

Let it be proposed to find the true *tithi* for 4300 K. Y. 25th Bhādrapada at Anhilwād, on the basis of the first *Ārya Siddhānta*, corrected. Mean Anhilwād time differs from mean Lankā time by —40 *vin.*; therefore, the mean sun rises 40 *vin.* later on the meridian of Anhilwād than at Lankā. We combine these 38 *vin.* with 'Cor.' in

order to find the values of distance of sun and moon, &c., for mean sunrise on the meridian of Anhilwād.

	Dist.	☾'s.	an.	☉'s.	an.	gh.	p.
4300 K. Y. . . . .	344° 24' 0"	274° 24' 42"		282° 0' 0"		—19	35
28th Bhādrapada . .	28 36 45	169 44 44		147 50 25		+ 0	40
	13 0 45	84 9 6		69 50 25		—18	55
—18 gā. 55 p. . . .	—3 50 36	4 7 9		0 18 38			
At mean sunrise Anhilwād	9 10 9	80 1 57		69 31 47			

59. An element wanted for the further correction is the tropical longitude of the mean sun, which is equal to the sidereal longitude of the sun plus the *ayanāśās* for the year. The sidereal longitude of the mean sun is obviously equal to the mean anomaly of the sun for the date calculated minus the mean anomaly for the beginning of the century; here  $69^{\circ} 31' 47'' - 282^{\circ} = 147^{\circ} 31' 47''$ . The *ayanāśās* are  $3 \times (4300 - 3600) \div 200 = 10^{\circ} 30'$  (see § 39). Accordingly the tropical longitude of mean sun is  $147^{\circ} 31' 47'' + 10^{\circ} 30' = 158^{\circ} 1' 47''$  or  $5^{\circ} 8' 1' 47''$ .

60. *Correction for terrestrial latitude.*—This correction is combined with another which is necessitated by the obliquity of the ecliptic. Table XXVI gives the time in *asus* (6 *asus* = 1 *vinādī*) which each of the tropical signs takes in rising above the horizon on the parallel of latitude marked at the head of the vertical columns. We sum up the *asus* of the signs past, in this case 5 signs for  $24^{\circ}$  north, which is nearly the latitude of Anhilwād. Signs I—V inclusive give  $1353 + 1533 + 1829 + 2041 + 2057 = 8813$ . Now we have this proportion: as the 30 degrees of sign VI rise in 1987 *asus*,  $8^{\circ} 1' 7''$  rise in 532 *asus*. Adding this to 8813 we get 9345 *asus* which the part of the ecliptic, through which the mean sun has passed, takes up in rising. Converting the sun's tropical longitude into minutes, we find  $5^{\circ} 8' 21'' = 9482'$ ; this is the time in *asus* which an arc of the Equator equal to the mean longitude of the sun takes in rising. Subtracting the one from the other,  $9482 - 9345 = 137$ , we obtain the interval in *asus* between the rising of the mean sun assumed to move on the Equator and that on the ecliptic. When the sun is in one of the first six signs, I—VI, he rises earlier in a northern latitude than on the Equator; if in the last six signs, VII—XII, he rises later. In this case the sun, being in sign VI, rises earlier than calculated by 137 *asus*, which divided by 6 give the amount in *vinādīs*, viz. 23. Therefore, we subtract from the element *Dist.* &c., as found above, their increase in 23 *palas*—

	Dist. ☾—☉	☾'s.	an.	☉'s.	an.	
	9° 10' 9"	80° 1' 57"		69° 31' 47"		☾ an. 79° 57' eq. — 4° 56' 24"
Table XXII, 23p. —	0 4 40	0 5 0		0 0 22		☉ an. 69 31 eq. + 2 0 45
	9 5 29	79 56 57		69 31 25		Sum of equations — 2 55 39
Sum of Eq. —	2 55 39					
Dist. of ☉ & ☾ .	6° 9' 50"					

Thus we get  $6^{\circ} 9' 50''$  as the true distance of sun and moon at the true rising of the mean sun at Anhilwād.

61. *True Sunrise.*—In § 52 we have seen that the true longitude of the sun is derived from the mean longitude by adding the sun's equation with the sign changed; consequently the ☉'s true longitude is greater or less than his mean longitude by the amount of the equation, according as the sun's equation in Table XXIV has the sign —

or +. It is evident that the true sun rises later than the mean sun if the true longitude is greater than the mean, and *vice versa*. In the present case, the equation being additive, true sunrise precedes mean sunrise.

We have now to find in how much time the part of the ecliptic equal to the ☉'s equation rises on the given parallel.

Convert the ☉'s equation into minutes, *viz.* 121'; multiply this by the *asus* which the tropical sign, through which the sun is passing, takes in rising, 1987, and divide by 1800. The result 135 is the interval in *asus* between the rising of the true and the mean sun. Divide this by 6, the quotient 23 is the interval in *vinādīs*. The increase of distance for the interval thus found must be added to the corrected distance if the equation in Table XXIV is subtractive, or subtracted if the equation is additive. Here—

Distance	6°	9'	50"
—23 <i>vin.</i> —	0	4	40
True Dist.	6	5	10

This is the final result. It will be seen from Table XXII, that 26 *p.* (the time corresponding to an increase of distance = 5' 10") before true sunrise, the first *Kāraṇa* had ended.

It should, however, be remarked that if the interval between true sunrise and the end of a *tithi*, &c. is *very* small, say a few *palas*, the case must be regarded as doubtful; for, though our calculations materially agree with those of the Hindus, still an almanac-maker avails himself of abbreviations which in the end may slightly influence the result (*vide inf.*).

62. *Dates anterior to Bhāskara* (K. Y. 4251).—In the *Siddhānta Śiromani*, *Gold-dhyāya*, iv, 20, Bhāskara states that the ancient astronomers assumed that at Lañkā (or on the Equator) the zodiacal signs rise in the same time with 30 degrees of the equinoctial, or, in other words, that the *udayāsu* of all signs are 1800'. On this condition the entries in Table XXVI require a correction exhibited in column *Chara*, as explained at the foot of the table, *e.g.* the column 21° would, on this supposition, show the following figures—1483, 1538, 1694, 1906, 2062, 2127, instead of 1353, &c. It is obvious that in calculating dates anterior to Bhāskara's time, the *asus* in Table XXVI should be corrected in the way explained.

If we knew the Hindu estimate of the latitude and longitude of the place for which the calculation is to be made, the result would of course be the same as that arrived at by a Hindu calculator. As yet, however, we do not know the Hindu latitude and longitude of any place, but substitute for them their true values. It is obvious that the error in the Hindu estimate of the geographical site of a given place influences the result, from which our result, calculated on absolutely correct data, may differ considerably. Therefore, so long as we ignore the Hindu latitude and longitude of the places for which almanacs were constructed, our calculation, though theoretically correct, must yield discordant results. I may therefore be allowed to appeal to native astronomers to collect and furnish us with a list of the latitudes and longitudes of the principal places of India, as employed by ancient Joshīs.

#### *Examples of General Application.*

1. To find the European date corresponding to a given Hindu lunar one.

This may be effected by §§ 20-26. But we may calculate also by means of the column for 'Julian Calendar' in the tables. Thus in Ex. 1, § 26, we have Samv. 1233, Bhādrapada Sudi 13, Sunday, corresponding to K.Y. 4276, 3rd Āśvina, solar reckoning; and :—

	Fer.	Tithi.	C's An.	Jul. Cal.
K. Y. 4200	(1)	2·19	699	9
76 years	(5)	1·27	456	2
3rd Āśvina	(2)	8·83	661	20=14+8 Aug.
Sun	(1) eq.	0·03	814	31st Aug.

13·32, Bhādrapada sudi.

4276—3101=1175 A.D., 31st August, Sunday.

2. To convert a European date into a Hindu lunar date. Find (a) the corresponding Kaliyuga year by adding 3101 or 3100 as the case requires; (b) by § 21 find the date corresponding to the Julian day, and by § 23 compute the corresponding *tithi*; (c) the lunar month is of the same name as the solar month in which the new moon preceding the date falls, except when the date belongs to the dark fortnight and is to be interpreted according to the *Pūrṇimānta* scheme,—when the lunar month takes the name of the following solar month; (d) if the Vikrama era, beginning generally in Kārttika, is used, the lunar months Chaitra to Kārttika in Table III belong to the preceding year; and (e) if the date is in New Style, it must first be converted into Old Style.

Ex. 1. To find the Hindu date corresponding to 1st June 1891. 1st June 1891 corresponds to 20th May (O. S.), K. Y. 4992. By §21, 16+1+14 April=1st May for 0 Jyaishṭha. Hence 20th May O. S. corresponds to 19th Jyaishṭha of the Tables. Now by Tables I-III :—

	Fer.	Tithi.	C's An.	Jul. Cal.
K. Y. 4900 . .	(0)	7·41	783	15
92 . .	(4)	28·16	514	2
19 Jyaish. . .	(5)	17·83	706	3 = 19 + 14 April.
Mon. .	(2) eq.	0·42	3	20th May.

23·82 or 8·82 badi, i. e., badi 9.

The date belonging to the dark fortnight, about the 24th day of the moon's age, new moon must have occurred before 1st Jyaishṭha, or towards the end of Vaiśākha; hence in the *Amānta* scheme the date is Vaiśākha badi 9, K. Y. 4992 or Śaka 1813; but being before Kārttika, it is in Samvat 1947. In the *Pūrṇimānta* scheme it is Jyaishṭha badi 9.

Ex. 2. For 11th February 1878.

11th February is 30th January O. S. and this falling before Chaitra, the year K. Y. is 4978. 0 Phālguna=16+13 January=29th January. Hence 30th January=1st Phālguna. Then—

	Fer.	Tithi.	C's An.	Jul. Cal.
K. Y. 4900 . .	(0)	7·41	783	15
78 . .	(0)	22·87	949	1
1st Phālg. . .	(2)	7·88	996	14 = 1 + 13 Jan.
Mon. .	(2) eq.	0·00	728	30th Jan.

8·16 Māgha sudi.

Hence the 9th tithi sudi ended on Monday, 30th January O. S., or 11th February N. S., and new moon occurred about 23rd Māgha; hence the date in both schemes is Māgha sudi 9, Śaka 1799 or Samvat 1934.

## ON THE CONSTRUCTION OF THE TABLES.

63. Tables I and II are so constructed that the common and leap years are distributed in such a way that the end of the tabular year differs from the end of the corresponding mean solar year of the Hindus<sup>39</sup> by an interval (indicated by 'Cor.') rarely exceeding 60 *ghaṭikās*, but generally much less. As 100 solar years of the Hindus contain 36,526 days less about  $\frac{1}{8}$ th day, the centuries in table I contain 84 common and 26 leap years, except that in every eighth century there are only 25 leap years. The leap years in the century are so placed that 'Cor.' is kept under 30 *ghaṭikās*.

64. *Calculation of the 'correction.'*—As 'Cor.' is the fraction of the day by which the sum of the solar years is more or less than an integral number of days, this fraction depends on the length of the solar year; and the latter depends on the days in one *Yuga* according to the different *Siddhāntas*; that is, the sum of days in a *yuga* divided by the number of solar years in a *yuga* (*viz.* 4,320,000) gives the length of the solar year.<sup>40</sup> Thus:—

	Days in a yuga.	Length of a solar year.
<i>Sūrya Siddhānta</i> . . .	1,577,917,828	365·258756481 days or 365 d. 15 gh. 31·52 p.
<i>Ārya Siddhānta</i> . . .	1,577,917,500	365·258680555 „ 365 „ 15 „ 31·25 „
<i>2nd Ārya Siddhānta</i> . . .	1,577,917,542	365·258690278 „ 365 „ 15 „ 31·28 „
<i>Brahma Siddhānta</i> . . .	1,577,916,450	365·258437499 „ 365 „ 15 „ 30·37 „

From these data is derived the mean duration of 100, 1000 and 3000 years according to the different authorities. Thus according to the *Ārya Siddhānta*, 3000 years being 1,095,776d. 2gh. 30p., the 'Cor.' is + 2gh. 30 p. As the astronomical day in the *Sūrya Siddhānta* begins with mean midnight at Lankā, while common use makes it begin with mean sunrise at Lankā from the duration 1,095,776d. 16gh. 10p., we must retrench 15 *ghaṭikās* (the time between mean midnight and mean sunrise), the remainder + 1 gh. 10 p. is the required 'Cor.' as entered in the table. But according to the *Brahma Siddhānta*, 3,000 solar years contain 1,095,775d. 18gh. 45p. or about one day less than is given by the other *Siddhāntas*; 3000 K.Y. therefore began on the day preceding that entered in the tables, and the 'Cor.' was + 18gh. 45p.

65. *Calculation of the week day (Feria):—Kaliyuga* began with a Friday, or according to our notation the Feria was (6). Now as 3,000 solar years contain 1,095,776 days or 156,539 weeks + 3 days, 3000 K.Y. began on (6) + (3) = (9) or (2) = Monday. Again as a century of 36,526 days contains exactly 5,218 weeks, it follows that after the lapse of such a century the week-day will be found the same as at the beginning of it. But after a century of 36,525 days the week-day must retrograde by one day. In this way the Feriæ of Table I have been ascertained. In Table II, the week-day advances by one day after every common year (of 365 days), and by two days after a leap year (of 366 days). The advance of F. by 2 in Table II therefore shows that the preceding tabular year consists of 366 days.

66. *Verification of a date in the Tables.*—The *Kaliyuga* began on the 18th February 3102 B.C., after the 588,465th complete day of the Julian period. As 4,000 solar years

<sup>39</sup> The Hindu solar year is the *sidereal* year. The *tropical* year on which European Chronology is based is hardly ever used by the Hindus. So also, in Hindu astronomy the revolutions of the planets, &c., are *sidereal*, and not *tropical*. The precession of the equinoxes is taken into account in such cases as are affected by it, but it is neglected in all others.

<sup>40</sup> The European value of this *sidereal* year is 365·2563744 days, while the *tropical* year consists of 365·24224 days; and taking the precession of the equinoxes at 180 revolutions in a *yuga*, according to the *Sūrya Siddhānta*, the Hindu *tropical* year would be  $1,577,917,828 \div 4,320,180 = 365·243539667$  days.—J.B.

of the Hindus contain 1,461,035 days, they are equal to 40 centuries of Julian years plus 35 days. Therefore 4000 K.Y. began on 18th February + 35 days = 26th March.<sup>41</sup> The same date will be yielded by the tables if the 3rd Vaisākha or beginning of the mean solar year of 4000 K.Y. is calculated. We may also test the Julian date by calculating the *ahargana*, or civil days from the commencement of the Kaliyuga, by tables VI, VII, VIII, and adding 588,465, the result being the corresponding day of the Julian period, which can readily be converted into the corresponding day of the Julian Calendar by the usual tables.

67. *Construction of the Special Tables XIII—XXI.*—The Special Tables are based on the mean solar year, and not on the artificial year introduced in the General Tables. It is evident that 'Cor.' must denote the same interval of time in both sets of tables, but with a contrary sign, because in the General Tables, the artificial year being given, 'Cor.' serves to find the end of the solar year, and in the Special Tables the solar year being given, it serves to find the end of the artificial year, i.e. the interval between the end of the solar year and the beginning of the next preceding or following sunrise at Lankā.

68. *To calculate a given Tithi.*—As a *Tithi* is equal to the time required by the sun and moon to increase their distance by 12° of longitude, we require the following data: (1) the true longitude of the moon, (2) the true longitude of the sun. According to Hindu astronomy, true long.  $\epsilon$  = mean long.  $\epsilon$   $\pm$  equation of the  $\epsilon$ 's centre; and true long.  $\odot$  = mean long.  $\odot$   $\pm$  equation of the  $\odot$ 's centre. The equations of the sun and moon's centres depend on their mean anomalies. Now we have the equations: true distance  $\epsilon - \odot$  = true long.  $\epsilon$  - true long.  $\odot$  = mean long.  $\epsilon$  - mean long.  $\odot$   $\pm$  equation  $\epsilon$   $\pm$  equation  $\odot$ . The mean long.  $\epsilon$  - mean long.  $\odot$  is equal to the place of the moon in her synodical revolution. Hence it follows that the tables must enable us to calculate accurately—

- (1) the synodical motion of the moon,
- (2) the anomalistic motion of the moon,
- (3) the anomalistic motion of the sun.

Besides this we require tables furnishing the equation for (2) and (3).

69. The synodical motion of the moon (Tables XIII to XIX) in one solar year is evidently equal to the synodical revolutions of the moon in a *yuga* divided by the number of solar years in a *yuga*. The moon's synodical revolutions in a *yuga* are, in the *Sūrya Siddhānta* and *Ārya Siddhānta* 53,433,336;<sup>42</sup> *2nd Ārya Siddhānta* 53,433,334; *Brahma Siddhānta* 53,433,330. Dividing these figures by 4,320,000 and multiplying by 360°, we find the mean synodical motion in degrees for one solar year, viz. *Sūrya* and *Ārya Siddhānta*—rejecting complete revolutions or multiples of 360°, = 132° 46' 40.8" in 100 solar years: 317° 48', &c.

As the mean distance of the sun and moon at the beginning of the Kaliyuga was 0° (the longitude of both being supposed to have been 0°), the mean distance  $\epsilon - \odot$  at 3000 K.Y. was 174° as given in column headed 'Distance'  $\epsilon - \odot$  of Table XIII. From these data the value of the distance for centuries and for odd years can easily be computed; in a similar way the corresponding values for the other *Siddhāntas* have been computed.

<sup>41</sup> The Julian date advances by one day after each century of 36,526 days, but remains the same after a century of 36,525.

<sup>42</sup> Hence the synodical period of the S. S. is  $s = 1,577,917,828 d. \div 53,433,336 r. = 29.53058795$  days.—J.B.

70. The daily synodical motion of the moon<sup>43</sup> in degrees is, according to the *Sūrya Siddhānta*,  $12^{\circ} 11' 26'' \cdot 69817$ , as given in the translation of the *Sūrya Siddhānta* (*Journ. Am. Or. Soc.*) i, 34. This value is practically the same for the other *Siddhāntas* also, for the difference in a year amounts to 2 seconds only for the 2nd *Ārya Siddhānta*, and to 1 second every month for the *Brahma Siddhānta*. For the latter *Siddhānta* therefore we get the correct value, if we add to that furnished by Table XIV one second for each month elapsed since the beginning of the solar year.

71. The calculation of the *anomalistic motion* of the moon is similar to that of the synodical motion. The anomalistic revolutions of the moon in one yuga—are (1) *Sūrya Siddhānta* 57,265,133; <sup>44</sup> (2) *Ārya Siddhānta* 57,265,117; (3) 2nd *Ārya Siddhānta* 57,265,125·326; and (4) *Brahma Siddhānta* 57,265,194·142.

According to the *Sūrya Siddhānta*, the anomalistic motion in one solar year is  $92^{\circ} 5' 39 \cdot 9''$ ; and in 100 solar years,  $209^{\circ} 26' 30''$ , &c.

72. As the position of the moon's apogee at the beginning of the Kaliyuga was  $90^{\circ}$  according to the *Sūrya* and 1st *Ārya Siddhāntas*, the mean anomaly was  $270^{\circ}$ ; and as in 3000 solar years the increase of the anomaly, according to the *Sūrya Siddhānta*, is  $163^{\circ} 15'$ , the mean anomaly of the moon at 3000 K. Y. was  $73^{\circ} 15'$  as in the Special Table XIII for the *Sūrya Siddhānta*, in the column headed  $\epsilon$ 's Anom. From the above data the value of this element for the other periods is computed.

73. In calculating the mean anomaly of the moon for the 2nd *Ārya Siddhānta* and the *Brahma Siddhānta*, we must add to the increase of  $\epsilon$ 's an.  $236^{\circ} 9' 36''$  and  $234^{\circ} 30' 14''$  respectively as the anomaly of the moon at the beginning of the Kaliyuga; for the position of the moon's apogee at that epoch was according to the 2nd *Ārya Siddhānta*  $123^{\circ} 50' 24''$  and according to the *Brahma Siddhānta*  $125^{\circ} 29' 46''$ .

The daily increase of the moon's mean anomaly according to the *Sūrya Siddhānta* is  $13^{\circ} 3' 53'' \cdot 889$ ; and the other *Siddhāntas* yield nearly the same result. The difference accumulating to a few seconds in a year may be neglected, as it does not sensibly affect the calculation of the true place of the moon.

74. The *mean anomaly of the sun* is the sun's mean longitude minus the longitude of the sun's apogee. As the sun's mean longitude at the beginning of a mean solar year is  $0^{\circ}$  (or  $360^{\circ}$ ), we subtract long.  $\odot$ 's apogee from  $360^{\circ}$ , in order to find the sun's mean anomaly for the beginning of the mean solar year.

75. The long. of  $\odot$ 's apogee, according to the *Ārya Siddhānta*, is  $78^{\circ}$  and this quantity is regarded as constant.<sup>45</sup> Therefore the mean anomaly of the sun for the beginning of every mean solar year is  $282^{\circ}$  according to this *Siddhānta*.

The other *Siddhāntas*<sup>46</sup> attribute a slow motion to the sun's apogee, viz. :—

*The sun's apogee.*

	Revol. in a Kalpa.	Position at 0. K. Y.	Mean anom. $\odot$ at 0 K. Y.
<i>Sūrya Siddhānta</i> : . . . . .	387	$77^{\circ} 7' 48''$	$282^{\circ} 52' 12''$
2nd <i>Ārya Siddhānta</i> : . . . . .	461	$77^{\circ} 45' 36''$	$282^{\circ} 14' 24''$
<i>Brahma Siddhānta</i> : . . . . .	480	$77^{\circ} 45' 36''$	$282^{\circ} 14' 24''$

<sup>43</sup> This is found by dividing  $360^{\circ}$  by the synodical period; see preceding note.—J. B.

<sup>44</sup> Hence the anomalistic revolution takes place in  $g = 1577,917,828d. + 57,265,133 \text{ rev.} = 27,554,5999 \text{ days}$ ; and the daily motion  $= 360^{\circ} \div g = 13^{\circ} 3' 53'' \cdot 889$ .—J. B.

<sup>45</sup> In European astronomy the longitude increases by about  $11'' \cdot 25$  from the motion of the apsides.—J. B.

<sup>46</sup> *Sūrya Siddh.* N. S. I. 44.

The motion in seconds in one solar year, according to the *Sūrya Siddhānta*, is thus 0"1161; similarly for the *2nd Ārya Siddhānta* it is 0"1383, and for *Brahma Siddhānta* 0"144. Subtracting the amounts for 3000 years from the sun's mean anomaly for 0 K.Y., we find the same for 3000 K.Y., viz. (1) 282° 46' 24"; (2) 282° 7' 29"; (3) 282° 7' 12"; as entered in Table XIII in the column headed ☉'s an.

76. The tables for the equations of the centres of the sun and moon are calculated from the epicycles. Their dimensions are the following:—

	According to <i>Ārya S.</i>	<i>2nd Ārya S.</i>	<i>Brahma S.</i>
Epicycle of the moon . . . . .	31° 30'	31° 34'	31° 36'
Epicycle of the sun . . . . .	13 30	13 40	13 40

Now according to Hindu astronomy, sin. eq. : sin. an. :: minutes in the epicycle : minutes in the orbit.

In all these calculations the Hindu sines have to be used. Thus we find e.g. the eq.  $\epsilon$  for  $\epsilon$ 's an. = 45° (sin 45° = 2431), according to the first *Ārya Siddhānta*, 212'71 = 3° 32' 43"; according to the second *Ārya Siddh.* 213'65 = 3° 33' 39".

77. The epicycles of the moon and sun, according to the *Sūrya Siddhānta*, have circumferences of 32° and 14° respectively, and are assumed to contract at the odd quadrants by 20'. The amount of the contraction at any other point, say at anom.  $a$ , is  $\frac{20 \times \sin. a}{3438}$ ; hence the equation of the sun's centre for anomaly  $a$  is =  $\sin \frac{32}{360} a - \frac{20 \times \sin. a}{3438 \times 360 \times 60}$ , which formula will be found convenient for the calculation of the table. This has been done by Davies (*As. Res.* vol. II, p. 256); I have taken Davies' tables from Warren's *Kala Sankalita*, Tables XXII and XXIII.

78. The *General Tables* yield approximately correct results with the smallest amount of calculation; but they do not conform strictly to the data of any *Siddhānta*, but are based on the European tables of Largeteau<sup>47</sup> with this difference that while Largeteau expresses the mean distance of sun and moon,  $a$ , in 10,000th parts of the circle, these tables furnish the same element, called *tithi*, in 30th parts of the synodical revolution. But the mean anomaly of the moon is expressed in the same way in both. For 3200 K.Y. = 99 A.D. 18th March, Largeteau's tables give  $a$ =moon's age 2575, and  $b$ =857, for mean midnight at Paris. Reducing this for mean sunrise at Lañkā we must add the increments of  $a$  and  $b$  for 1<sup>h</sup> 6<sup>m</sup>, viz. 15 and 2, which give  $a$  = 2590 and  $b$  = 859. From  $a$  we subtract 200 (the sum of the equations of  $\epsilon$  and  $\odot$  at their maximum), multiply by 30, and divide by 10,000; which gives 7.17 the required *tithi* for 3200 K.Y. as in Table I. The value of  $b$  found above, 859,<sup>48</sup> is transferred to column  $\epsilon$ 's an. of Table I without further change. The same elements in Table II can easily be derived from Largeteau's Table for the years of the 9th century, attention being paid to the leap years.

<sup>47</sup> *Additions à la Connaissance des Temps*, 1846, pp. 1–29, containing *Tables pour le calcul des Syzygies éclipseques ou quelconques*; par M. C. L. Largeteau. These short tables are founded on those of Defambre for the sun and of Damoiseau for the moon, and take only the larger equations into account. M. Largeteau uses six quantities in his tables, but does not explain what each indicates; they are,— $a$  = moon's age (or distance from the sun) in 10,000ths of a lunation—300 (sum of negative equations);  $b$  = moon's mean anomaly (Hansen's  $g$ );  $c$  =  $2a - b$ ;  $d$  = sun's mean anomaly (Hansen's  $g$ );  $e$  = moon's distance from the Node or Hansen's  $g + \omega$ ; and  $f$  = sun's distance from Moon's Node or  $2e - 2a$  (that is Hansen's  $2g' + 2\omega$ ). The last four quantities are given in 1000th parts of the circumference. Similar handy tables, but sexagesimal, and with more equations were published in the seventh edition of the *Encyclopædia Britannica*, and others in Gummere's *Astronomy* (Philadelphia 1858).—J. B.

<sup>48</sup> If the degrees in 'Distance  $\odot - \odot$ ' Table XIII, &c., be multiplied by 30 we obtain this element  $a$  according to the different *Siddhāntas*; thus for K.Y. 3200 we have  $89^{\circ} 6' \times 30 = 2688$ ; or if we divide the same by 12, we have 7.47 *tithi*. Again for  $b$ , from Table XIII,  $132^{\circ} 10' \times 100 \div 36 = 367$ , and  $367 - 500 = 867$ , differing by about 3° from the European value. Hansen's *Tables de la Lune* give for the value of the *tithi* here, 7.1637 and for  $\odot$ 's anom. = 858.11.—J. B.



79. As the beginning of the mean solar year (*i.e.*, mean long.  $\odot=0$ ) always falls on the 2nd or 3rd Vaisākha of Table III, it is obvious that on any given date in that table the  $\odot$ 's mean long. and consequently the  $\odot$ 's mean anomaly and the equation dependent on the latter will be nearly the same for every year. Accordingly the equation  $\odot$  has been coupled with the *tithi* of the several solar days, so that only the equation of the moon's centre had to be exhibited in the table auxiliary to Table III. 'Sun from Node' of Tables VI, VII, VIII, denotes the distance of the *true* sun from the moon's node expressed in thousandth parts of the semi-circle. This element has been derived from Largeteau's tables<sup>a</sup> by coupling Largeteau's values with the equation of the sun's centre.

80. 'Jupiter's samvat' is the Jovian year, according to the *Sūrya Siddhānta* with *bija*, twelve of which make up one mean revolution of Jupiter. Hence the increase of this in one solar year is evidently equal to twelve times the revolutions of Jupiter in a *yuga* divided by the number of solar years in the *yuga*, *viz.* 1·0117. The increase for 100 solar years is 101·17, or, as 60 years make up one cycle, 41·17. In making these calculations according to the 2nd *Ārya Siddhānta* and *Brahma Siddhānta* the mean place of Jupiter at the beginning of the Kaliyuga is to be taken into account, *viz.* 357° 7' 12" according to the former, and 359° 27' 36" according to the latter *Siddhānta*.

81. The tables for finding *true local time* have been calculated according to the precepts of the *Siddhānta Śiromaṇi*, *Golādhyāya*, IV, 19-24, and *Sūrya Siddhānta*, III, 42ff.

82. The Longitudes and Latitudes of the principal places in India have been taken partly from Johnston's *Index Geographicus*, and partly from the list attached to the *Sāyana Pañchāṅga* of Bombay.

The longitude of Lankā *i.e.* Ujjain is 5<sup>h</sup> 3<sup>m</sup> 27<sup>s</sup> east of Greenwich.

83. The following is a list of all the data required from the *Siddhāntas*—

Elements.	<i>Sūrya Siddh.</i>	<i>Ārya Siddh.</i>	2nd <i>Ārya Siddh.</i>	<i>Brahma Siddh.</i>
Sun's revol. in a Yuga . . .	4,320,000	4,320,000	4,320,000	4,320,000
Civil days „ „ . . .	1,577,917,828	1,577,917,500	1,577,917,542	1,577,916,450
Lunar tithis „ „ . . .	1,603,000,080	1,603,000,080	1,603,000,000	1,602,999,000
Moon's synod. revol. in a Yuga . .	53,433,336	53,433,336	53,433,334	53,433,300
„ sider. „ „ . . .	57,753,336	57,753,336	57,753,234	57,733,300
„ anom. „ „ . . .	57,265,133	57,265,117	57,265,125·326	57,265,194·142
„ nodes „ „ . . .	—232,238 <sup>a</sup>	—232,226	—232,313·354	—232,311·168
„ apsides „ „ . . .	488,203	488,219	488,108·674	488,105·858
Jupiter's revol. „ „ . . .	364,220 <sup>a1</sup>	364,224	...	364,226·455
Revol. of $\odot$ 's apsis in a Kalpa . .	387	not stated.	461	480
Circumference of the $\odot$ 's epicycle .	14° & 13° 40'	13° 30'	13° 40'	13° 40'
„ „ „ 's „ „ . . .	32° & 31° 40'	31° 30'	31° 34'	31° 36'
Place of $\odot$ 's apsis at 0 K. Y. . .	77° 7' 48"	78°	77° 45' 36"	77° 45' 36"
„ „ „ „ 's „ „ . . .	90°	90°	123° 50' 24"	125° 29' 46"
„ Jupiter at 0 K. Y. . .	0°	0°	357° 7' 12"	329° 27' 36"

<sup>a</sup> Largeteau's *f*, or Hansen's  $2g' + 2\omega'$  is the mean value, independent of the Sun's equation of the centre, the correct period of which is 173·30998176 days; or, from the *Sūrya Siddhānta* elements it may be found thus:  $1577917828 \div 2(4320000 + 232238) = 173·3123167$  days.—J. B.

<sup>a1</sup> In the *Sūrya Siddhānta* with *bija*, this is—232,242 rev.; the apsides make 488,199 rev.; and Jupiter 364,228 rev. The modern value of the mean heliocentric motion of Jupiter in a Julian year being 30° 20' 46"·72, his motion in a *Yuga* of 4,320,000 true sidereal years would be only 364,195·406 revolutions; or, in the *yuga* of the *Sūrya Siddhānta*, 364,197,798 rev. and twelve times this divided by the years in a *yuga* gives 1·011938328 instead of 1·0117 as in § 78.—J. B.

<sup>a2</sup> With *bija* this becomes 364,212.

TABLE I.—For Centuries of the Kaliyuga.<sup>1</sup>

LUNI-SOLAR DATA.				CORRECTIONS FOR SOLAR DATES.				
Years K. Y.	Feris.	Tithi.	Moon's M. Anom.	Jul. Cal.	Ārya- Siddh.	Sārya- Siddh.	Brahma Siddh.	Siddh. Śirom.
					gk. p.	gk. p.	gk. p.	gk. p.
3000	2	13-97	685	-2	+ 2 30	+ 1 10	+18 45	
3100	2	10-57	272	-1	- 5 25	- 6 18	9 22	
3200	2	7-17	859	0	13 20	13 46	0 0	
3300	2	3-77	446	+1	21 15	21 13	- 9 23	
3400	2	0-37	34	2	30 10	28 41	18 45	
3500	1	25-96	585	2	+22 55	+23 52	+31 52	
3600	1	22-56	172	3	15 0	16 24	22 30	
3700	1	19-17	759	4	7 5	8 56	13 7	
3800	1	15-77	848	5	- 0 50	1 29	3 45	
3900	1	12-37	936	6	8 45	- 5 59	- 5 37	
4000	1	8-98	523	7	-16 40	-13 27	-14 59	
4100	1	5-58	111	8	24 35	20 54	24 22	-22 41
4200	1	2-19	699	9	32 30	28 22	33 44	30 41
4300	0	27-78	251	9	+19 35	+24 10	+16 53	+21 27
4400	0	24-38	840	10	11 40	16 43	7 31	13 35
4500	0	20-99	428	11	+ 3 45	+ 9 15	- 1 52	+ 5 45
4600	0	17-60	15	12	- 4 10	1 47	11 14	3 6
4700	0	14-20	605	13	12 5	- 5 40	20 37	9 58
4800	0	10-81	194	14	20 0	13 8	29 59	17 49
4900	0	7-41	783	15	27 55	20 36	39 22	25 40
5000	6	3-00	337	15	+24 10	+31 57	+11 16	+26 30

TABLE II.—continued.

FOR ODD YEARS—(50-99).				
Year.	Feris.	Tithi.	D's Anom.	Solar Cor. A. S.
			Jul. Cal.	gk. p.
50	0	13-30	794	1 - 3 58
51	1	24-11	41	1 +11 34
52	2	4-91	287	1 +27 5
53	4	16-73	570	1 -17 24
54	5	27-53	816	1 - 1 53
55	6	8-33	63	1 +13 39
56	0	19-13	309	1 +29 10
57	2	0-95	592	1 -15 19
58	3	11-75	838	1 + 0 12
59	4	22-55	85	1 +15 44
60	5	3-36	331	1 +31 15
61	0	15-17	614	1 -13 14
62	1	25-98	861	1 + 2 17
63	2	6-78	107	1 +17 49
64	3	17-58	353	1 +33 20
65	5	29-40	636	1 -11 9
66	6	10-20	883	1 + 4 12
67	0	21-00	129	1 +19 54
68	1	1-80	376	1 +35 25
69	3	13-62	658	1 - 9 4
70	4	24-42	905	1 + 6 27
71	5	5-22	151	1 +21 59
72	0	17-04	434	2 -22 30
73	1	27-84	680	1 - 6 59
74	2	8-65	927	1 + 8 32
75	3	19-45	173	1 +24 4
76	5	1-27	456	2 -20 25
77	6	12-07	702	1 - 4 54
78	0	22-87	949	1 +10 37
79	1	3-67	195	1 +26 9
80	3	15-49	478	2 -18 20
81	4	26-29	725	1 - 2 49
82	5	7-09	971	1 +12 42
83	6	17-90	217	1 +28 14
84	1	29-71	500	2 -16 15
85	2	10-52	747	1 - 0 44
86	3	21-32	993	1 +14 47
87	4	2-12	240	1 +30 19
88	6	13-94	522	2 -14 10
89	0	24-74	769	1 + 1 21
90	1	5-54	15	1 +16 52
91	2	16-34	262	1 +32 24
92	4	28-16	544	2 -12 5
93	5	8-96	791	1 + 3 26
94	6	19-77	37	1 +18 57
95	0	0-57	234	1 +34 29
96	2	12-39	566	2 -10 0
97	3	23-19	813	1 + 5 31
98	4	3-99	59	1 +21 2
99	5	14-79	306	1 +36 34

TABLE II.—Years of the century.

FOR ODD YEARS—(0-24).					FOR ODD YEARS—(25-49).				
Year.	Feris.	Tithi.	D's Anom.	Solar Cor. A. S.	Year.	Feris.	Tithi.	D's Anom.	Solar Cor. A. S.
			Jul. Cal.	gk. p.				Jul. Cal.	gk. p.
0	0	0	0	1 0 0	25	3	6-14	379	0 +28 01
1	1	10-80	246	0 +15 31	26	5	17-96	662	1 -16 28
2	2	21-60	493	0 +31 2	27	6	28-76	908	1 - 0 56
3	4	3-42	776	1 -13 26	28	0	9-57	155	1 +14 35
4	5	14-22	22	1 + 2 5	29	1	20-37	401	0 +30 6
5	6	25-03	269	0 +17 36	30	3	2-19	684	1 -14 23
6	0	5-83	515	0 +33 7	31	4	12-99	930	1 + 1 9
7	2	17-65	798	1 -11 20	32	5	23-79	177	1 +16 40
8	3	28-45	44	1 + 4 10	33	6	4-59	423	0 +32 11
9	4	9-25	291	0 +19 41	34	1	16-41	706	1 -12 18
10	5	20-05	537	0 +35 12	35	2	27-21	952	1 + 3 13
11	0	1-87	820	1 - 9 16	36	3	8-01	199	1 +18 45
12	1	12-67	66	1 + 6 15	37	4	18-82	445	0 +34 16
13	2	23-47	313	0 +21 46	38	6	0-63	728	1 -10 13
14	4	5-29	595	1 -22 43	39	0	11-44	974	1 + 5 19
15	5	16-09	842	1 - 7 11	40	1	22-24	221	1 +20 50
16	6	26-89	88	1 + 8 20	41	2	3-04	467	0 +36 21
17	0	7-70	335	0 +23 51	42	4	14-86	750	1 - 8 8
18	2	19-51	618	1 -20 37	43	5	25-66	997	1 + 7 24
19	3	0-32	864	1 - 5 6	44	6	6-46	243	1 +22 55
20	4	11-12	110	1 +10 25	45	1	18-28	526	1 -21 33
21	5	21-92	357	0 +25 56	46	2	29-08	772	1 - 6 3
22	0	3-74	640	1 -18 33	47	3	9-88	19	1 + 9 23
23	1	14-54	886	1 - 3 1	48	4	20-68	265	1 +25 0
24	2	25-34	133	1 +12 30	49	6	2-50	548	1 -19 29

<sup>1</sup> Year Kaliyuga = Vikrama + 3044 = Śaka + 3179 = A.D. + 3101.

TABLE III.—For days of the year.

O. Chaitra of preceding year.				1. Vaisākha (Mādhava).				2. Jyāishtha (Sukra).				3. Āshādhā (Suchi).				4. Śrāvāṇa (Nabhas).				5. Bhādrapad (Nabhasya).				6. Āsvina (Isha).			
Solar } Ā. S.—29 <sup>th</sup> 31 <sup>p</sup>				—8 <sup>th</sup> 53 <sup>p</sup>				—13 <sup>th</sup> 21 <sup>p</sup>				+10 <sup>th</sup> 51 <sup>p</sup>				—12 <sup>th</sup> 31 <sup>p</sup>				+15 <sup>th</sup> 41 <sup>p</sup>				+17 <sup>th</sup> 51 <sup>p</sup> Ā. S.			
Corr. } S. S.—28 30				—10 14				—14 9				+11 7				—10 12				+17 57				+19 80 S. S.			
Date.	Fer.	Tithi.	Ā's An.	Fer.	Tithi.	Ā's An.	Fer.	Tithi.	Ā's An.	Fer.	Tithi.	Ā's An.	Fer.	Tithi.	Ā's An.	Fer.	Tithi.	Ā's An.	Fer.	Tithi.	Ā's An.	Fer.	Tithi.	Ā's An.	Date.		
0	2	26-49	802	4	26-96	891	0	28-49	16	3	0-06	141	0	2-66	303	3	4-24	428	6	5-78	553	0					
1	3	27-50	839	5	27-97	927	1	29-50	52	4	1-07	177	1	3-68	339	4	5-26	464	0	6-80	589	1					
2	4	28-52	875	6	28-99	964	2	0-52	89	5	2-09	214	2	4-70	375	5	6-28	500	1	7-82	625	2					
3	5	29-53	912	0	0-00	0	3	1-54	125	6	3-11	250	3	5-72	411	6	7-29	536	2	8-83	661	3					
4	6	0-55	948	1	1-02	36	4	2-56	161	0	4-13	286	4	6-74	448	0	8-31	573	3	9-85	698	4					
5	0	1-56	984	2	2-04	73	5	3-58	198	1	5-15	323	5	7-76	484	1	9-33	609	4	10-87	734	5					
6	1	2-58	20	3	3-06	109	6	4-59	234	2	6-17	359	6	8-77	520	2	10-35	645	5	11-88	770	6					
7	2	3-59	56	4	4-07	145	0	5-61	270	3	7-19	395	0	9-79	557	3	11-36	682	6	12-90	807	7					
8	3	4-61	92	5	5-09	181	1	6-63	306	4	8-21	432	1	10-81	593	4	12-38	718	0	13-91	843	8					
9	4	5-62	129	6	6-10	218	2	7-65	343	5	9-23	468	2	11-83	629	5	13-40	754	1	14-93	879	9					
10	5	6-64	165	0	7-12	254	3	8-67	379	6	10-24	504	3	12-85	665	6	14-42	790	2	15-95	916	10					
11	6	7-65	202	1	8-14	290	4	9-68	415	0	11-26	540	4	13-87	702	0	15-44	827	3	16-96	952	11					
12	0	8-67	238	2	9-16	327	5	10-70	452	1	12-28	577	5	14-89	738	1	16-45	863	4	17-98	988	12					
13	1	9-68	272	3	10-17	363	6	11-72	488	2	13-30	613	6	15-91	774	2	17-47	899	5	19-00	24	13					
14	2	10-70	310	4	11-19	399	0	12-74	524	3	14-32	649	0	16-92	811	3	18-49	936	6	20-01	61	14					
15	3	11-71	347	5	12-21	436	1	13-76	561	4	15-34	686	1	17-94	847	4	19-51	972	0	21-03	97	15					
16	4	12-73	383	6	13-22	472	2	14-78	597	5	16-36	722	2	18-96	883	5	20-53	8	1	22-04	133	16					
17	5	13-75	419	0	14-24	508	3	15-80	633	6	17-38	758	3	19-98	919	6	21-54	45	2	23-06	170	17					
18	6	14-76	455	1	15-26	544	4	16-81	669	0	18-40	794	4	21-00	956	0	22-56	81	3	24-08	206	18					
19	0	15-78	492	2	16-28	581	5	17-83	706	1	19-41	831	5	22-02	992	1	23-58	117	4	25-09	242	19					
20	1	16-79	528	3	17-29	617	6	18-85	742	2	20-43	867	6	23-04	28	2	24-59	153	5	26-11	278	20					
21	2	17-81	564	4	18-31	653	0	19-87	778	3	21-45	903	0	24-05	65	3	25-61	190	6	27-12	315	21					
22	3	18-83	601	5	19-33	690	1	20-89	815	4	22-47	940	1	25-07	101	4	26-63	226	0	28-14	351	22					
23	4	19-84	637	6	20-34	726	2	21-91	851	5	23-49	976	2	26-09	137	5	27-65	262	1	29-16	387	23					
24	5	20-86	673	0	21-36	762	3	22-93	887	6	24-51	12	3	27-11	174	6	28-66	299	2	0-17	424	24					
25	6	21-87	710	1	22-38	798	4	23-94	923	0	25-53	48	4	28-13	210	0	29-68	335	3	1-19	460	25					
26	0	22-89	746	2	23-40	835	5	24-96	960	1	26-55	85	5	29-15	246	1	0-70	371	4	2-50	496	26					
27	1	23-90	782	3	24-41	871	6	25-98	996	2	27-57	121	6	0-16	282	2	1-71	407	5	3-22	532	27					
28	2	24-92	819	4	25-43	907	0	27-00	32	3	28-59	157	0	1-18	319	3	2-73	444	6	4-23	569	28					
29	3	25-94	855	5	26-45	944	1	28-02	69	4	29-60	194	1	2-20	355	4	3-75	480	0	5-25	605	29					
30	...	...	...	6	27-47	980	2	29-04	105	5	0-62	230	2	3-22	391	5	4-77	516	1	6-26	641	30					
31	...	...	...	...	...	...	...	...	...	6	1-64	266	...	...	...	...	...	...	...	...	...	...	...				

Mina.  
0 = 26 Feb. C. Year.  
0 = 27 Feb. L. Yr.

Mesha.  
= 14 Mar.

Vriśha.  
0 = 14 Apr.

Mithuṇa.  
0 = 15 May.

Karkṛaṇ.  
0 = 16 June.

Siṃha.  
0 = 17 July.

Kanyā.  
0 = 17 Aug.

Phalgunā of preceding year.		
Date.	Tithi.	An.
13	6	9-24 185
14	0	10-26 222
15	1	11-27 258
16	2	12-28 294
17	3	13-30 331
18	4	14-31 367
19	5	15-33 403
20	6	16-34 439
21	0	17-36 476
22	1	18-37 512
23	2	19-38 548
24	3	20-44 585
25	4	21-46 621
26	5	22-43 657
27	6	23-44 694
28	0	24-41 730
29	1	25-47 766

AUXILIARY TABLE III.

Ā's Equation of the centre : to be applied to the Tithi.

Argument: Ā's Anom.	Eq. +	Argument: Ā's Anom.	Eq. +	Argument: Ā's Anom.	Eq. +	Argument: Ā's Anom.	Eq. +
0 or 500	0-42	130 or 370	0-72	500 or 1,000	0-42	630 or 870	0-11
10 490	-44	140 360	-74	510 990	-39	640 860	-10
20 480	-47	150 350	-76	520 980	-37	650 850	-08
30 470	-50	160 340	-77	530 970	-34	660 840	-07
40 460	-52	170 330	-78	540 960	-31	670 830	-05
50 450	-55	180 320	-79	550 950	-28	680 820	-04
60 440	0-57	190 310	0-80	560 940	0-26	690 810	0-03
70 430	-59	200 300	-81	570 930	-24	700 800	-02
80 420	-62	210 290	-82	580 920	-22	710 790	-02
90 410	-64	220 280	-83	590 910	-19	720 780	-01
100 400	-66	230 270	-83	600 900	-17	730 770	-00
110 390	-68	240 or 260	-83	610 890	-15	740 or 760	-00
120 or 380	0-70	250	0-83	620 or 880	0-13	750	0-00

TABLE III—continued.

7. Kārttika (Ūja). Sol. } A. S. -14 <sup>th</sup> . 47 <sup>th</sup> . Corr. } S. S. -14 7				8. Mārgaśīra (Sahas). -20 <sup>th</sup> . 40 <sup>th</sup> . -20 34				9. Pausa (Sahasya). +9 <sup>th</sup> . 44 <sup>th</sup> . +8 55				10. Māgha (Tapas). +30 <sup>th</sup> . 37 <sup>th</sup> . +28 0				11. Phālgua (Tapasya). -1 <sup>st</sup> . 77 <sup>th</sup> . -5 8				12. Chaitra (Madhu). -13 <sup>th</sup> . 4 <sup>th</sup> . -15 53				13. Vaiśākha of following year. +5 <sup>th</sup> . 20 <sup>th</sup> . A. S. +6 38 S. S.			
Date.	Per.	Tithi.	C's An.	Per.	Tithi.	C's An.	Per.	Tithi.	C's An.	Per.	Tithi.	C's An.	Per.	Tithi.	C's An.	Per.	Tithi.	C's An.	Per.	Tithi.	C's An.	Date.					
0	2	7-28	678	4	7-71	766	5	7-10	819	6	6-47	871	1	6-86	960	3	7-29	49	5	7-75	138	0					
1	3	8-29	714	5	8-73	803	6	8-11	855	0	7-48	908	2	7-88	996	4	8-31	85	6	8-77	174	1					
2	4	9-31	750	6	9-74	839	0	9-12	891	1	8-50	944	3	8-89	33	5	9-32	121	0	9-79	210	2					
3	5	10-32	787	0	10-75	875	1	10-14	928	2	9-51	980	4	9-90	69	6	10-33	158	1	10-80	246	3					
4	6	11-33	823	1	11-77	912	2	11-15	964	3	10-52	16	5	10-92	105	0	11-35	194	2	11-82	283	4					
5	0	12-35	859	2	12-78	948	3	12-16	0	4	11-53	53	6	11-93	142	1	12-36	230	3	12-84	319	5					
6	1	13-37	895	3	13-79	984	4	13-18	37	5	12-55	89	0	12-95	178	2	13-38	267	4	13-85	355	6					
7	2	14-39	932	4	14-81	20	5	14-19	73	6	13-56	125	1	13-96	214	3	14-39	303	5	14-87	391	7					
8	3	15-40	968	5	15-82	57	6	15-20	109	0	14-57	162	2	14-97	250	4	15-41	339	6	15-89	428	8					
9	4	16-42	4	6	16-83	93	0	16-21	145	1	15-59	198	3	15-99	287	5	16-42	375	0	16-90	464	9					
10	5	17-43	41	0	17-85	129	1	17-23	182	2	16-60	234	4	17-00	323	6	17-44	412	1	17-92	500	10					
11	6	18-44	77	1	18-86	166	2	18-24	218	3	17-61	271	5	18-01	359	0	18-45	448	2	18-94	537	11					
12	0	19-46	113	2	19-87	202	3	19-25	254	4	18-63	307	6	19-03	396	1	19-47	484	3	19-95	573	12					
13	1	20-47	149	3	20-89	238	4	20-26	291	5	19-64	343	0	20-04	432	2	20-49	521	4	20-97	609	13					
14	2	21-49	186	4	21-90	274	5	21-28	327	6	20-65	379	1	21-06	468	3	21-50	557	5	21-99	645	14					
15	3	22-50	222	5	22-91	311	6	22-29	363	0	21-67	416	2	22-07	504	4	22-52	593	6	23-01	682	15					
16	4	23-51	258	6	23-93	347	0	23-30	400	1	22-68	452	3	23-09	541	5	23-53	629	0	24-02	718	16					
17	5	24-53	295	0	24-94	383	1	24-32	436	2	23-69	488	4	24-10	577	6	24-55	666	1	25-04	754	17					
18	6	25-54	331	1	25-95	420	2	25-33	472	3	24-71	525	5	25-12	613	0	25-56	702	2	26-06	791	18					
19	0	26-56	367	2	26-97	456	3	26-34	508	4	25-72	561	6	26-13	650	1	26-58	738	3	27-08	827	19					
20	1	27-57	403	3	27-98	492	4	27-36	545	5	26-73	597	0	27-14	686	2	27-59	775	4	28-09	863	20					
21	2	28-59	440	4	28-99	529	5	28-37	581	6	27-75	633	1	28-16	722	3	28-61	811	5	29-11	900	21					
22	3	29-60	476	5	0-01	565	6	29-38	617	0	28-76	670	2	29-17	758	4	29-63	847	6	0-13	936	22					
23	4	0-61	512	6	1-02	601	0	0-39	654	1	29-77	706	3	0-19	795	5	0-64	884	0	1-14	972	23					
24	5	1-63	549	0	2-03	637	1	1-41	690	2	0-78	742	4	1-20	831	6	1-66	920	1	2-16	9	24					
25	6	2-64	585	1	3-05	674	2	2-42	726	3	1-80	779	5	2-21	867	0	2-67	956	2	3-18	45	25					
26	0	3-66	621	2	4-06	710	3	3-43	762	4	2-81	815	6	3-23	904	1	3-69	992	3	4-20	81	26					
27	1	4-67	658	3	5-07	746	4	4-45	799	5	3-82	851	0	4-24	940	2	4-71	29	4	5-21	117	27					
28	2	5-68	694	4	6-09	783	5	5-46	835	6	4-84	887	1	5-26	976	3	5-72	65	5	6-23	154	28					
29	3	6-70	730	...	...	...	...	...	...	0	5-85	924	2	6-27	13	4	6-74	101	6	7-25	190	29					
30	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	0	8-27	226	30					

Tulā Sank. 0-17 Sept.	Vṛ̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥̥
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Tulā Sank.  
0-17 Sept.Vriśchika.  
0-17 Oct.Dhanu.  
0-15 Nov.Makara.  
0-16 Dec.Kumbha.  
0-13 Jan.Mina.  
0-12 Feb.Mesha.  
0-14 Mar. C. Yr.  
0-13 Mar. L. Yr.

TABLE IV.

Increase of tithi and moon's anomaly in Ghāṭikā.

Gh.	Tithi.	An.	Gh.	Tithi.	An.	Gh.	Tithi.	An.	Gh.	Tithi.	An.
1	0-02	1	16	0-27	10	31	0-52	19	46	0-78	28
2	0-03	1	17	0-29	10	32	0-54	19	47	0-80	28
3	0-05	2	18	0-30	11	33	0-56	20	48	0-81	29
4	0-07	2	19	0-32	11	34	0-57	21	49	0-83	30
5	0-08	3	20	0-34	12	35	0-59	21	50	0-85	30
6	0-10	4	21	0-36	13	36	0-61	22	51	0-86	31
7	0-12	4	22	0-37	13	37	0-63	22	52	0-88	31
8	0-14	5	23	0-39	14	38	0-64	23	53	0-89	32
9	0-15	5	24	0-41	15	39	0-66	24	54	0-91	33
10	0-17	6	25	0-42	15	40	0-68	24	55	0-93	33
11	0-19	7	26	0-44	16	41	0-69	25	56	0-95	34
12	0-20	7	27	0-46	16	42	0-71	25	57	0-96	34
13	0-22	8	28	0-47	17	43	0-73	26	58	0-98	35
14	0-24	8	29	0-49	18	44	0-74	27	59	1-00	36
15	0-25	9	30	0-51	18	45	0-76	27	60	1-02	36

TABLE V.

Ending points of Zodiacal Signs.

	Rāṣi.	End.
Mesha .	.	30°
Vriśha .	.	60°
Mithuna .	.	90°
Karkatā .	.	120°
Simha .	.	150°
Kanyā .	.	180°
Tulā .	.	210°
Vriśchika .	.	240°
Dhanu .	.	270°
Makara .	.	300°
Kumbha .	.	330°
Mina .	.	360°

TABLE VI.—For Centuries of the Kalīyuga.

Cent. K. Y.	Abargana.	SUN FROM THE MOON'S NODE						Jupiter's Samvat. S. S. <sup>1</sup>
		Mod.	Ārya.	Sārya Siddh.		Brah.	Śiro.	
				Text.	With Binn.			
3000	1095 776	511	From 3700 Talla's corrections are applied.	...	...	...	...	35-10
3100	1132 302	268		...	...	...	...	16-27
3200	1168 828	23		...	...	...	...	57-44
3300	1205 354	778		...	...	...	...	38-61
3400	1241 880	535		...	...	...	...	19-78
3500	1278 405	284	...	...	...	...	...	0-95
3600	1314 931	40	42	...	...	...	...	42-12
3700	1351 457	796	798	...	...	796	...	23-29
3800	1387 983	551	553	...	...	552	...	4-46
3900	1424 509	307	309	...	...	307	...	45-63
4000	1461 035	62	64	...	...	64	...	26-80
4100	1497 591	819	820	824	...	820	818	7-97
4200	1534 087	573	575	577	...	576	574	49-14
4300	1570 612	323	325	323	...	326	324	30-31
4400	1607 138	79	81	76	...	82	80	11-48
4500	1643 664	834	836	828	...	838	836	52-65
4600	1680 190	590	592	580	587	588	592	33-82
4700	1716 716	345	347	333	343	350	348	14-99
4800	1753 242	100	103	86	98	106	104	56-16
4900	1789 768	856	858	838	852	862	860	37-33
5000	1826 293	605	608	590	601	612	610	18-50

TABLE VII.—continued.

Yr.	Abarg.	☉ from Node.	Jupiter's Samvat. <sup>1</sup>
50	18 263	378	50-5850
51	18 628	484	51-5967
52	18 993	590	52-6084
53	19 359	702	53-6201
54	19 724	808	54-6318
55	20 089	914	55-6435
56	20 454	20	56-6552
57	20 820	132	57-6669
58	21 185	238	58-6786
59	21 550	344	59-6903
60	21 915	450	0-7020
61	22 281	562	1-7137
62	22 646	668	2-7254
63	23 011	774	3-7371
64	23 376	880	4-7488
65	23 742	992	5-7605
66	24 107	98	6-7722
67	24 472	204	7-7839
68	24 837	310	8-7956
69	25 203	422	9-8073
70	25 568	528	10-8190
71	25 933	634	11-8307
72	26 299	746	12-8424
73	26 664	852	13-8541
74	27 029	958	14-8658
75	27 394	64	15-8775
76	27 760	176	16-8892
77	28 125	282	17-9009
78	28 490	388	18-9126
79	28 855	494	19-9243
80	29 221	606	20-9360
81	29 586	712	21-9477
82	29 951	818	22-9594
83	30 316	924	23-9711
84	30 682	36	24-9828
85	31 047	172	25-9945
86	31 412	248	27-0062
87	31 777	354	28-0179
88	32 143	466	29-0296
89	32 508	572	30-0413
90	32 873	678	31-0530
91	33 238	784	32-0647
92	33 604	896	33-0764
93	33 969	2	34-0881
94	34 334	108	35-0999
95	34 699	214	36-1116
96	35 065	326	37-1232
97	35 430	432	38-1349
98	35 795	538	39-1466
99	36 160	644	40-1583

TABLE VII.—For years of a Century.

Yr.	Abarg.	☉ from Node.	Jupiter's Samvat. <sup>1</sup>	Yr.	Abarg.	☉ from Node.	Jupiter's Samvat. <sup>1</sup>
0	0	0	0	25	9 131	686	25-2925
1	365	106	1-0117	26	9 497	798	26-3042
2	730	212	2-0234	27	9 862	904	27-3159
3	1 096	324	3-0351	28	10 227	10	28-3276
4	1 461	430	4-0468	29	10 592	116	29-3393
5	1 826	526	5-0585	30	10 958	228	30-3510
6	2 191	642	6-0702	31	11 323	334	31-3627
7	2 557	754	7-0819	32	11 688	440	32-3744
8	2 922	860	8-0936	33	12 053	546	33-3861
9	3 287	966	9-1053	34	12 419	658	34-3978
10	3 652	72	10-1170	35	12 784	764	35-4095
11	4 018	184	11-1287	36	13 149	870	36-4212
12	4 383	290	12-1404	37	13 514	976	37-4329
13	4 748	396	13-1521	38	13 880	88	38-4446
14	5 114	508	14-1638	39	14 245	194	39-4563
15	5 479	614	15-1755	40	14 610	300	40-4680
16	5 844	720	16-1872	41	14 975	406	41-4797
17	6 209	826	17-1989	42	15 341	518	42-4914
18	6 575	938	18-2106	43	15 706	624	43-5031
19	6 940	44	19-2223	44	16 071	730	44-5148
20	7 305	150	20-2340	45	16 437	842	45-5265
21	7 670	256	21-2457	46	16 802	948	46-5382
22	8 036	368	22-2574	47	17 167	54	47-5499
23	8 401	474	23-2691	48	17 532	160	48-5616
24	8 766	580	24-2808	49	17 898	272	49-5733

<sup>1</sup> These values are those of the *Sārya Siddhānta* with the *hija* or correction, viz. for 364,212 revolutions in a *yuga*. For this value without *hija* (364,220 rev.) multiply the year K. Y. by 2 and divide by 80,000, and deduct the result from the tabular value for the *Ārya Siddhānta* value (364,224 rev.), divide the year K. Y. by 80,000, and deduct the fraction from the tabular value.

TABLE VIII.—*For months and days.*

CHAITRA OF PRECEDING YEAR.					II. JYĀISHṬHA.				IV. ŚRĀVAṆA.				
Day.	Ah.	N.	°s long.	Jup.	Ah.	N.	°s long.	Jup.	Ah.	N.	°s long.	Jup.	Day.
0	33	799	329° 29'	59-9086	28	152	29° 10'	0-0776	91	527	89° 15'	0-2521	0
1	32	804	330° 29'	59-9114	29	157	30° 13'	0-0803	92	533	90° 12'	0-2548	1
2	31	810	331° 29'	59-9141	30	163	31° 11'	0-0831	93	539	91° 9'	0-2576	2
3	30	816	332° 29'	59-9169	31	170	32° 8'	0-0859	94	544	92° 6'	0-2604	3
4	29	822	333° 29'	59-9197	32	176	33° 6'	0-0886	95	550	93° 3'	0-2631	4
5	28	827	334° 28'	59-9224	33	181	34° 3'	0-0914	96	556	94° 0'	0-2659	5
6	27	833	335° 28'	59-9252	34	187	35° 1'	0-0942	97	562	94° 57'	0-2687	6
7	26	839	336° 28'	59-9280	35	193	35° 58'	0-0969	98	568	95° 54'	0-2715	7
8	25	844	337° 27'	59-9308	36	199	36° 56'	0-0997	99	574	96° 52'	0-2742	8
9	24	850	338° 27'	59-9335	37	204	37° 54'	0-1023	100	580	97° 48'	0-2770	9
10	23	855	339° 26'	59-9363	38	210	38° 51'	0-1053	101	587	98° 45'	0-2798	10
11	22	861	340° 26'	59-9391	39	217	39° 48'	0-1080	102	593	99° 42'	0-2825	11
12	21	867	341° 25'	59-9418	40	223	40° 46'	0-1108	103	598	100° 39'	0-2853	12
13	20	873	342° 25'	59-9446	41	229	41° 43'	0-1136	104	604	101° 36'	0-2881	13
14	19	878	343° 25'	59-9474	42	234	42° 40'	0-1163	105	610	102° 33'	0-2909	14
15	18	884	344° 24'	59-9501	43	240	43° 38'	0-1191	106	616	103° 30'	0-2936	15
16	17	890	345° 24'	59-9529	44	246	44° 35'	0-1219	107	622	104° 27'	0-2964	16
17	16	896	346° 23'	59-9557	45	252	45° 32'	0-1246	108	628	105° 25'	0-2992	17
18	15	901	347° 22'	59-9585	46	258	46° 30'	0-1274	109	634	106° 22'	0-3019	18
19	14	907	348° 21'	59-9612	47	264	47° 27'	0-1302	110	640	107° 19'	0-3047	19
20	13	913	349° 20'	59-9640	48	270	48° 24'	0-1330	111	646	108° 17'	0-3074	20
21	12	919	350° 19'	59-9668	49	276	49° 21'	0-1357	112	652	109° 14'	0-3102	21
22	11	925	351° 18'	59-9694	50	282	50° 18'	0-1385	113	658	110° 12'	0-3130	22
23	10	930	352° 17'	59-9723	51	288	51° 15'	0-1413	114	664	111° 9'	0-3158	23
24	9	936	353° 16'	59-9751	52	294	52° 13'	0-1440	115	670	112° 6'	0-3185	24
25	8	942	354° 15'	59-9778	53	300	53° 10'	0-1468	116	676	113° 4'	0-3213	25
26	7	948	355° 14'	59-9806	54	306	54° 6'	0-1496	117	682	114° 1'	0-3241	26
27	6	953	356° 13'	59-9834	55	312	55° 3'	0-1523	118	688	114° 58'	0-3269	27
28	5	959	357° 12'	59-9862	56	318	56° 1'	0-1551	119	694	115° 56'	0-3296	28
29	4	965	358° 11'	59-9889	57	324	56° 57'	0-1579	120	699	116° 43'	0-3324	29
30					58	330	57° 55'	0-1607	121	705	117° 50'	0-3352	30

I. VAIŚĀKHA.					III. ĀSHĀṬHA.				V. BHĀDRAPADA.					
Day.	Ah.	N.	°s long.	Jup.	Day.	Ah.	N.	°s long.	Jup.	Day.	Ah.	N.	°s long.	Jup.
0	3	971	359° 10'	59-9917	59	335	58° 51'	0-1634	122	712	118° 48'	0-3379	0	
1	2	976	0° 9'	59-9944	60	341	59° 50'	0-1662	123	718	119° 45'	0-3407	1	
2	1	982	1° 8'	59-9972	61	348	60° 47'	0-1690	124	723	120° 42'	0-3435	2	
3	0	988	2° 6'	0-0000	62	354	61° 44'	0-1717	125	729	121° 40'	0-3462	3	
4	1	994	3° 5'	0-0028	63	360	62° 41'	0-1745	126	735	122° 37'	0-3490	4	
5	2	0	4° 3'	0-0056	64	365	63° 38'	0-1773	127	741	123° 35'	0-3518	5	
6	3	5	5° 2'	0-0083	65	371	64° 35'	0-1800	128	747	124° 33'	0-3546	6	
7	4	11	6° 0'	0-0111	66	377	65° 32'	0-1828	129	752	125° 30'	0-3573	7	
8	5	17	6° 59'	0-0138	67	383	66° 30'	0-1856	130	758	126° 28'	0-3601	8	
9	6	23	7° 57'	0-0166	68	389	67° 26'	0-1884	131	765	127° 26'	0-3629	9	
10	7	28	8° 56'	0-0194	69	395	68° 23'	0-1911	132	771	128° 24'	0-3656	10	
11	8	34	9° 54'	0-0222	70	401	69° 20'	0-1939	133	776	129° 22'	0-3684	11	
12	9	40	10° 51'	0-0249	71	407	70° 17'	0-1967	134	782	130° 20'	0-3712	12	
13	10	46	11° 49'	0-0277	72	413	71° 14'	0-1994	135	788	131° 17'	0-3739	13	
14	11	52	12° 48'	0-0305	73	419	72° 11'	0-2022	136	794	132° 15'	0-3767	14	
15	12	57	13° 46'	0-0332	74	425	73° 8'	0-2050	137	800	133° 13'	0-3795	15	
16	13	64	14° 44'	0-0360	75	431	74° 4'	0-2077	138	806	134° 11'	0-3823	16	
17	14	70	15° 42'	0-0388	76	437	75° 1'	0-2105	139	812	135° 10'	0-3850	17	
18	15	76	16° 40'	0-0416	77	443	75° 58'	0-2133	140	818	136° 8'	0-3878	18	
19	16	81	17° 37'	0-0443	78	449	76° 55'	0-2160	141	824	137° 6'	0-3906	19	
20	17	87	18° 35'	0-0471	79	455	77° 52'	0-2188	142	829	138° 4'	0-3933	20	
21	18	93	19° 33'	0-0499	80	461	78° 49'	0-2216	143	835	139° 2'	0-3961	21	
22	19	99	20° 31'	0-0526	81	467	79° 46'	0-2244	144	841	140° 0'	0-3989	22	
23	20	104	21° 29'	0-0554	82	473	80° 43'	0-2271	145	847	140° 58'	0-4016	23	
24	21	110	22° 27'	0-0582	83	479	81° 40'	0-2299	146	852	141° 56'	0-4044	24	
25	22	116	23° 25'	0-0609	84	485	82° 37'	0-2327	147	859	142° 55'	0-4072	25	
26	23	122	24° 22'	0-0637	85	491	83° 34'	0-2354	148	865	143° 53'	0-4100	26	
27	24	128	25° 19'	0-0665	86	497	84° 31'	0-2382	149	871	144° 52'	0-4127	27	
28	25	134	26° 17'	0-0693	87	503	85° 28'	0-2410	150	876	145° 50'	0-4155	28	
29	26	140	27° 14'	0-0720	88	509	86° 24'	0-2438	151	882	146° 48'	0-4183	29	
30	27	146	28° 12'	0-0748	89	515	87° 21'	0-2465	152	888	147° 47'	0-4210	30	
31					90	520	88° 18'	0-2493					31	

TABLE VIII—continued.

VI. ĀṢVINA.					VIII. MĀṆḌASIRA.				X. MĀGHA.				XII. CHAITRA.				
Day.	Ah.	N.	Os long.	Jup.	Ah.	N.	Os long.	Jup.	Ah.	N.	Os long.	Jup.	Ah.	N.	Os long.	Jup.	Day.
0	153	894	148° 45'	0-4238	214	244	209° 20'	0-5928	272	568	268° 29'	0-7534	332	905	329° 13'	0-9196	0
1	154	900	149° 43'	0-4266	215	250	210° 21'	0-5955	273	573	269° 30'	0-7562	333	910	330° 13'	0-9224	1
2	155	905	150° 41'	0-4293	216	255	211° 22'	0-5983	274	579	270° 31'	0-7590	334	916	331° 13'	0-9252	2
3	156	911	151° 40'	0-4321	217	261	212° 23'	0-6011	275	585	271° 33'	0-7617	335	922	332° 13'	0-9279	3
4	157	917	152° 38'	0-4349	218	267	213° 23'	0-6039	276	591	272° 34'	0-7645	336	927	333° 13'	0-9307	4
5	158	923	153° 37'	0-4377	219	272	214° 24'	0-6063	277	596	273° 36'	0-7673	337	933	334° 12'	0-9335	5
6	159	928	154° 36'	0-4404	220	277	215° 25'	0-6094	278	601	274° 37'	0-7701	338	939	335° 12'	0-9363	6
7	160	934	155° 34'	0-4432	221	283	216° 26'	0-6122	279	607	275° 38'	0-7728	339	945	336° 12'	0-9390	7
8	161	941	156° 33'	0-4460	222	289	217° 27'	0-6149	280	613	276° 39'	0-7756	340	950	337° 11'	0-9418	8
9	162	947	157° 31'	0-4487	223	295	218° 28'	0-6177	281	618	277° 41'	0-7784	341	956	338° 11'	0-9446	9
10	163	953	158° 30'	0-4515	224	300	219° 29'	0-6205	282	624	278° 42'	0-7811	342	961	339° 11'	0-9473	10
11	164	958	159° 29'	0-4543	225	306	220° 30'	0-6232	283	629	279° 43'	0-7839	343	967	340° 11'	0-9501	11
12	165	964	160° 28'	0-4570	226	312	221° 31'	0-6260	284	634	280° 44'	0-7867	344	973	341° 10'	0-9529	12
13	166	970	161° 27'	0-4598	227	318	222° 32'	0-6288	285	640	281° 46'	0-7894	345	979	342° 10'	0-9556	13
14	167	976	162° 26'	0-4626	228	323	223° 33'	0-6316	286	646	282° 47'	0-7922	346	984	343° 9'	0-9584	14
15	168	981	163° 25'	0-4654	229	328	224° 35'	0-6343	287	652	283° 48'	0-7950	347	990	344° 8'	0-9612	15
16	169	987	164° 24'	0-4681	230	334	225° 36'	0-6371	288	657	284° 49'	0-7978	348	996	345° 8'	0-9640	16
17	170	993	165° 23'	0-4709	231	340	226° 37'	0-6399	289	663	285° 50'	0-8005	349	1002	346° 7'	0-9667	17
18	171	999	166° 22'	0-4737	232	346	227° 38'	0-6426	290	668	286° 51'	0-8033	350	1008	347° 6'	0-9695	18
19	172	1005	167° 21'	0-4764	233	351	228° 39'	0-6454	291	674	287° 52'	0-8061	351	1014	348° 5'	0-9723	19
20	173	1011	168° 20'	0-4792	234	356	229° 40'	0-6482	292	680	288° 53'	0-8088	352	1020	349° 5'	0-9750	20
21	174	1017	169° 19'	0-4820	235	362	230° 41'	0-6509	293	685	289° 54'	0-8116	353	1026	350° 4'	0-9778	21
22	175	1023	170° 18'	0-4847	236	368	231° 42'	0-6537	294	690	290° 55'	0-8144	354	1032	351° 3'	0-9806	22
23	176	1029	171° 18'	0-4875	237	373	232° 43'	0-6565	295	696	291° 56'	0-8171	355	1038	352° 2'	0-9833	23
24	177	1035	172° 18'	0-4903	238	378	233° 44'	0-6593	296	702	292° 57'	0-8199	356	1044	353° 1'	0-9861	24
25	178	1041	173° 17'	0-4931	239	384	234° 45'	0-6620	297	708	293° 58'	0-8227	357	1050	354° 0'	0-9889	25
26	179	1047	174° 16'	0-4958	240	390	235° 46'	0-6648	298	712	294° 59'	0-8255	358	1056	354° 59'	0-9917	26
27	180	1053	175° 16'	0-4986	241	396	236° 47'	0-6676	299	718	296° 0'	0-8282	359	1062	355° 58'	0-9944	27
28	181	1059	176° 16'	0-5014	242	401	237° 48'	0-6703	300	724	297° 1'	0-8310	360	1068	356° 57'	0-9972	28
29	182	1065	177° 15'	0-5041					301	730	298° 2'	0-8338	361	1074	357° 56'	1-0000	29
30	183	1071	178° 15'	0-5069													30

VII. KĀṢṬIRA.					IX. PAURNA.				XI. PHALGUNA.				XIII. VAMĀKRA OF THE FOLLOWING YEAR.				
Day.	Ah.	N.	Os long.	Jup.	Ah.	N.	Os long.	Jup.	Ah.	N.	Os long.	Jup.	Ah.	N.	Os long.	Jup.	Day.
0	184	74	179° 15'	0-5097	243	406	238° 50'	0-6731	302	736	299° 3'	0-8365	362	77	358° 55'	1-0027	0
1	185	79	180° 15'	0-5124	244	412	239° 51'	0-6759	303	741	300° 2'	0-8393	363	83	359° 54'	1-0055	1
2	186	85	181° 15'	0-5152	245	418	240° 52'	0-6786	304	746	301° 3'	0-8421	364	88	0° 53'	1-0083	2
3	187	90	182° 15'	0-5180	246	423	241° 54'	0-6814	305	752	302° 4'	0-8448	365	94	1° 51'	1-0110	3
4	188	96	183° 14'	0-5208	247	429	242° 55'	0-6842	306	758	303° 5'	0-8476	366	100	2° 50'	1-0138	4
5	189	102	184° 14'	0-5235	248	434	243° 57'	0-6870	307	763	304° 5'	0-8504	367	106	3° 48'	1-0166	5
6	190	107	185° 14'	0-5263	249	440	244° 58'	0-6897	308	769	305° 6'	0-8532	368	111	4° 47'	1-0194	6
7	191	113	186° 14'	0-5291	250	445	245° 59'	0-6925	309	775	306° 7'	0-8559	369	117	5° 45'	1-0221	7
8	192	119	187° 14'	0-5318	251	451	247° 1'	0-6953	310	781	307° 7'	0-8587	370	123	6° 44'	1-0249	8
9	193	125	188° 14'	0-5346	252	457	248° 2'	0-6980	311	786	308° 8'	0-8615	371	129	7° 42'	1-0277	9
10	194	130	189° 14'	0-5374	253	463	249° 4'	0-7008	312	791	309° 9'	0-8642	372	134	8° 41'	1-0304	10
11	195	136	190° 14'	0-5401	254	468	250° 5'	0-7036	313	797	310° 9'	0-8670	373	140	9° 39'	1-0332	11
12	196	142	191° 14'	0-5429	255	473	251° 7'	0-7063	314	803	311° 10'	0-8698	374	146	10° 37'	1-0360	12
13	197	148	192° 14'	0-5457	256	479	252° 8'	0-7091	315	809	312° 10'	0-8725	375	152	11° 35'	1-0387	13
14	198	153	193° 14'	0-5485	257	485	253° 9'	0-7119	316	814	313° 10'	0-8753	376	158	12° 33'	1-0415	14
15	199	159	194° 14'	0-5512	258	490	254° 10'	0-7147	317	820	314° 10'	0-8781	377	164	13° 31'	1-0443	15
16	200	165	195° 14'	0-5540	259	495	255° 11'	0-7174	318	826	315° 11'	0-8809	378	170	14° 29'	1-0471	16
17	201	171	196° 14'	0-5568	260	501	256° 13'	0-7202	319	831	316° 11'	0-8836	379	176	15° 27'	1-0498	17
18	202	176	197° 14'	0-5595	261	507	257° 14'	0-7230	320	836	317° 11'	0-8864	380	181	16° 25'	1-0526	18
19	203	181	198° 14'	0-5623	262	513	258° 15'	0-7257	321	842	318° 12'	0-8892	381	187	17° 23'	1-0554	19
20	204	187	199° 15'	0-5651	263	518	259° 17'	0-7285	322	848	319° 12'	0-8919	382	193	18° 21'	1-0581	20
21	205	193	200° 15'	0-5678	264	523	260° 18'	0-7313	323	854	320° 12'	0-8947	383	199	19° 19'	1-0609	21
22	206	199	201° 15'	0-5706	265	529	261° 20'	0-7340	324	859	321° 12'	0-8975	384	204	20° 17'	1-0637	22
23	207	204	202° 16'	0-5734	266	535	262° 21'	0-7368	325	865	322° 12'	0-9002	385	210	21° 15'	1-0664	23
24	208	210	203° 16'	0-5762	267	540	263° 22'	0-7396	326	871	323° 12'	0-9030	386	216	22° 13'	1-0692	24
25	209	216	204° 17'	0-5789	268	545	264° 24'	0-7424	327	877	324° 13'	0-9058	387	222	23° 11'	1-0720	25
26	210	222	205° 17'	0-5817	269	551	265° 25'	0-7451	328	882	325° 13'	0-9086	388	228	24° 9'	1-0748	26
27	211	227	206° 18'	0-5844	270	557	266° 27'	0-7479	329	887	326° 13'	0-9113	389	234	25° 6'	1-0775	27
28	212	233	207° 19'	0-5872	271	563	267° 28'	0-7507	330	893	327° 13'	0-9141	390	240	26° 3'	1-0803	28
29	213	238	208° 20'	0-5900					331	899	328° 13'	0-9169	391	246	27° 1'	1-0831	29
30													392	252	27° 59'	1-0858	30

TABLE IX.—For Nakshatras and Yogas.

No.	Nakshatra.	Index.	Yoga.
1	Āśvini . . . . .	0° 0' — 13° 20'	Vishkambha.
2	Bharinī* . . . . .	13° 20' — 26° 40'	Prīti.
3	Kṛittikā . . . . .	26° 40' — 40° 0'	Ayushmat.
4	Rohini* . . . . .	46° 0' — 53° 20'	Saubhāgya.
5	Mṛigaśīras . . . . .	53° 20' — 56° 40'	Sobhana.
6	Ārdṛā* . . . . .	66° 40' — 80° 0'	Atigandha.
7	Punarvasu . . . . .	80° 0' — 93° 20'	Sukarman.
8	Pushya* . . . . .	93° 20' — 106° 40'	Dhṛiti.
9	Āśleshā . . . . .	106° 40' — 120° 0'	Śūla.
10	Maghā* . . . . .	120° 0' — 133° 20'	Gandha.
11	Pūrva-Phalgunī . . . . .	133° 20' — 146° 40'	Vṛiddhi.
12	Uttara-Phalgunī . . . . .	146° 40' — 160° 0'	Dhruva.
13	Hastā* . . . . .	160° 0' — 173° 20'	Vyāghāta.
14	Chitrā . . . . .	173° 20' — 186° 40'	Harshana.
15	Svātī* . . . . .	186° 40' — 200° 0'	Vajra.
16	Viśākhā . . . . .	200° 0' — 213° 20'	Siddhi.
17	Anurādhā* . . . . .	213° 20' — 226° 40'	Vyatipāta.
18	Jyeshthā . . . . .	226° 40' — 240° 0'	Variyas.
19	Mūla* . . . . .	240° 0' — 253° 20'	Parigha.
20	Pūrva-Ashādhā . . . . .	253° 20' — 266° 40'	Siva.
21	Uttara-Ashādhā* . . . . .	266° 40' — 280° 0'	Siddha.
22	Śravana† . . . . .	280° 0' — 293° 20'	Śādhya.
23	Śravishtā or Dhanishthā* . . . . .	293° 20' — 306° 40'	Śubha.
24	Satabhishaj or Satatāraka . . . . .	306° 40' — 320° 0'	Sukla.
25	Pūrva-Bhādrapadā . . . . .	320° 0' — 333° 20'	Brahman.
26	Uttara-Bhādrapadā* . . . . .	333° 20' — 346° 40'	Indra.
27	Revati . . . . .	346° 40' — 360° 0'	Vaidhṛiti.

TABLE XI.—For differences of Nakshatras and Yogas.

Nakshatra.	Δ	Yoga.
gh. p.		gh. p.
0 46	10'	0 42
1 31	20'	1 25
2 17	30'	2 7
3 2	40'	2 49
3 48	50'	3 32
4 33	1°	4 14
9 7	2°	8 28
13 40	3°	12 42
18 13	4°	16 56
22 47	5°	21 10
27 20	6°	25 25
31 53	7°	29 39
36 26	8°	33 53
41 0	9°	38 7
45 33	10°	42 21
50 7	11°	46 35
54 40	12°	50 49
59 13	13°	55 3
60 44	13° 20'	56 28

TABLE X.—Ending points of the Nakshatras according to Garga and the Brahma Siddhānta and the presiding Divinities of the Nakshatras.

No.	Garga.	Brahma.	Deity.
1	13° 20'	13° 10' 35"	Āśvin.
2	20° 0'	19° 45' 32"	Yama.
3	33° 20'	32° 56' 27"	Agni.
4	53° 20'	52° 42' 20"	Prajāpati.*
5	66° 40'	65° 52' 55"	Soma.
6	73° 20'	72° 28' 12"	Rudra.
7	93° 20'	92° 14' 5"	Aditi.
8	106° 40'	105° 24' 40"	Bṛihaspati.
9	113° 20'	111° 59' 57"	Sarpāh.
10	126° 40'	125° 10' 32"	Pitarah.
11	140° 0'	135° 21' 7"	Bhaga &
12	160° 0'	158° 7' 0"	Aryaman.
13	173° 20'	171° 17' 35"	Savitṛi.
14	186° 40'	185° 25' 10"	Tvashtṛi.
15	193° 20'	191° 3' 27"	Vāyu.
16	213° 20'	210° 49' 20"	Indrāgni.
17	226° 40'	223° 59' 55"	Mitra.
18	233° 20'	230° 35' 12"	Indra.
19	246° 40'	243° 45' 47"	Nirṛiti.
20	260° 0'	256° 56' 22"	Āpaḥ.
21	280° 0'	276° 42' 15"	Viśvedevāh.
Abhijit		280° 56' 30"	Brahma.
22	293° 20'	294° 7' 5"	Vishnu.
23	306° 40'	307° 17' 40"	Vasavah.
24	313° 20'	313° 52' 57"	Varuna.
25	326° 40'	327° 3' 32"	Aja Ekapād.
26	346° 40'	346° 49' 25"	Ahi Budhnya.
27	360° 0'	360° 0' 0"	Pūshan.

\* The Nakshatra Abhijit is sometimes inserted between Nos. 21 and 22; its extent is 276° 40' — 281° 40'.

† According to the *Mahābhārata* the deity of 4 is Brahma, of 8 Prajāpati, and Abhijit is omitted.

TABLE XII.—Equation of Jupiter's true to his mean place, at or near conjunction.

Arg.* (§ 48)	Eq.	Arg.* (§ 48)
2-73	0-14	3-73
2-40 or 3-06	0-14	8-40 or 9-06
2-06 3-40	0-13	8-06 9-40
1-73 3-73	0-12	7-73 9-73
1-40 4-06	0-11	7-40 10-06
1 06 4-40	0-09	7-06 10-40
0-73 4-73	0-07	6-73 10-73
0-40 5-06	0-05	6-40 11-06
0-06 5-40	0-03	6-06 11-40
11-73 5-73	0-00	5-73 11-73

\* If the equation falls in the left side, the equation is additive; if in the left, it is subtractive.



## SPECIAL TABLES.

TABLE XIII.—Sun and moon's places for centuries.

ŚĪRYA SIDDHĀNTA.						ĀRYA SIDDHĀNTA. <sup>1</sup>					
Cent. K. Y.	Dist. ☾—☉	☾'s Anomaly.		☉'s Anom.	Cor.	Cent. K. Y.	Dist. ☾—☉	☾'s Anomaly.		Cor.	
		Uncorrected.	With <i>Bija</i> .					Uncorrected.	Corrected.		
3000	174° 0'	73° 17' 0"	...	252° 46' 21"	<i>gh. p.</i> — 1 10	3000	174° 0'	69° 15' 0"	...	— 2 30	
3100	131 48	282 43 30	...	282 46 12	+ 6 18	3100	131 48	278 33 30	...	+ 5 25	
3200	89 36	132 10 0	...	282 46 0	+ 13 46	3200	89 36	127 52 0	...	+ 13 20	
3300	47 24	341 36 30	...	282 45 49	+ 21 13	3300	47 24	337 10 30	...	+ 21 15	
3400	5 12	191 3 0	...	282 45 37	+ 28 41	3400	5 12	186 29 0	...	+ 30 10	
3500	323 0	40 29 30	...	282 45 25	— 23 52	3500	323 0	35 47 30	...	— 22 55	
3600	230 48	249 56 0	...	282 45 14	— 16 24	3600	230 48	245 6 0	245° 6' 0"	— 15 0	
3700	238 36	99 22 30	...	282 45 2	— 8 56	3700	238 36	94 24 30	95 0 6	— 7 5	
3800	196 24	308 49 0	...	282 44 51	— 1 29	3800	196 24	303 43 0	304 54 12	+ 0 50	
3900	154 12	158 15 30	...	282 44 39	+ 5 59	3900	154 12	153 1 30	154 48 18	+ 8 45	
4000	112 0	7 42 0	9° 2' 0"	282 44 28	+ 13 27	4000	112 0	2 20 0	4 44 24	+ 16 40	
4100	69 48	217 8 30	218 30 30	282 44 16	+ 20 54	4100	69 48	211 38 30	214 36 30	+ 24 35	
4200	27 36	66 35 0	67 59 0	282 44 4	+ 28 22	4200	27 36	60 57 0	64 30 36	+ 32 30	
4300	345 24	276 1 30	277 27 30	282 43 53	— 24 16	4300	344 24	270 15 30	274 24 42	— 19 35	
4400	303 12	125 25 0	126 56 0	282 43 41	— 16 43	4400	301 52	119 34 0	124 18 48	— 11 40	
4500	261 0	334 54 30	336 24 30	282 43 30	— 9 15	4500	259 30	328 52 30	334 12 54	— 3 45	
4600	218 48	184 21 0	185 53 0	282 43 18	— 1 47	4600	217 8	178 11 0	184 7 0	+ 4 10	
4700	176 36	33 47 30	35 21 30	282 43 6	+ 5 40	4700	174 46	27 29 30	34 1 6	+ 12 5	
4800	134 24	243 14 0	244 50 0	282 42 55	+ 13 08	4800	132 24	236 48 0	243 55 12	+ 20 0	
4900	92 12	92 40 30	94 48 30	282 42 43	+ 20 36	4900	90 2	86 6 30	94 49 18	+ 27 55	
5000	50 0	302 7 0	303 47 0	282 42 31	— 31 57	5000	47 40	295 25 0	303 43 24	— 24 10	

TABLE XIII.—continued.

BRAHMA SIDDHĀNTA.					SIDDHĀNTA ŚĪROMANI.				
Cent. K. Y.	Dist. ☾—☉	☾'s Anom.	☉'s Anom.	Cor.	Cent. K. Y.	Dist. ☾—☉	☾'s Anom.	☉'s Anom.	Cor.
3000	165° 0'	53° 2' 22"	282° 7' 12"	<i>gh. p.</i> — 18 45	3000	164° 30'	52° 17' 22"	281° 22' 12"	Same as for <i>Brahma Siddhanta</i> ; but the day to be taken in Table XVI is 1 in advance of that found by the General Table.
3100	122 30	262 59 26	282 6 58	— 9 22	3100	121 59	262 12 56	281 20 28	
3200	80 0	112 56 36	282 6 43	+ 0 0	3200	79 25	162 8 30	281 18 43	
3300	37 30	322 53 35	282 6 29	+ 9 23	3300	36 57	322 4 5	281 16 59	
3400	355 0	172 56 39	282 6 14	+ 18 45	3400	354 26	171 59 39	281 15 14	
3500	212 30	22 47 43	282 6 0	— 31 52	3500	311 55	21 55 13	281 13 30	
3600	270 0	232 44 47	282 5 46	— 22 30	3600	269 24	231 50 47	281 11 46	
3700	227 30	82 41 52	282 5 31	— 13 07	3700	226 53	81 46 22	281 10 1	
3800	185 0	292 38 56	282 5 17	— 3 45	3800	184 22	291 41 56	281 8 17	
3900	142 30	142 36 0	282 5 2	+ 5 37	3900	141 51	141 37 30	281 6 32	
4000	100 0	52 33 4	282 4 45	+ 14 59	4000	99 20	351 33 4	281 4 48	
4100	57 30	262 30 0	282 4 34	+ 24 22	4100	56 49	201 28 39	281 3 4	
4200	15 0	52 27 13	282 4 19	+ 33 14	4200	14 18	51 24 13	281 1 19	
4300	332 30	262 24 17	282 4 5	— 16 53	4300	331 47	261 19 47	280 59 35	
4400	290 0	112 21 21	282 3 50	— 7 31	4400	289 16	111 15 21	280 57 50	
4500	247 30	322 18 26	282 3 36	+ 1 52	4500	246 45	321 10 56	280 56 6	
4600	205 0	172 15 30	282 3 22	+ 11 14	4600	204 14	171 6 30	280 54 22	
4700	162 30	22 12 34	282 3 7	+ 26 37	4700	161 43	21 2 4	280 52 37	
4800	120 0	232 9 35	282 2 53	+ 29 59	4800	119 12	230 57 38	280 50 53	
4900	77 30	82 6 43	282 2 35	+ 39 22	4900	76 41	80 53 13	280 49 8	
5000	35 0	292 3 47	282 2 24	— 11 16	5000	34 10	290 48 47	280 47 24	

<sup>1</sup>☉'s An.=282° throughout.

TABLE XIV.—*Sūrya Siddhānta: Years of the Century.*

Yr.	Dist. ☾—☉	☾'s ANOMALY.						Cor.	Yr.	Dist. ☾—☉	☾'s ANOMALY.						Cor.
		Without Bija.			With Bija.						Without Bija.			With Bija.			
0	0° 0' 0"	0° 0' 0"	0° 0' 0"	0° 0' 0"	0° 0' 0"	0° 0' 0"	0° 0' 0"	gh. p. 0 0	50	158° 54' 0"	254° 43' 15"	254° 44' 15"	254° 44' 15"	254° 44' 15"	gh. p. + 3 44		
1	132 46 41	92 5 40	92 5 41	92 5 41	92 5 41	92 5 41	92 5 41	-15 32	51	201 40 41	16 48 55	16 49 56	16 49 56	16 49 56	-11 47		
2	265 33 22	184 11 20	184 11 22	184 11 22	184 11 22	184 11 22	184 11 22	-31 3	52	64 27 22	108 54 35	108 55 37	108 55 37	108 55 37	-27 19		
3	38 20 3	276 17 0	276 17 3	276 17 3	276 17 3	276 17 3	276 17 3	+13 25	53	197 14 2	201 0 15	201 1 18	201 1 18	201 1 18	+17 10		
4	171 6 43	8 22 40	8 22 44	8 22 44	8 22 44	8 22 44	8 22 44	-2 6	54	330 0 43	293 5 55	293 6 59	293 6 59	293 6 59	+1 38		
5	303 53 24	100 28 20	100 28 26	100 28 26	100 28 26	100 28 26	100 28 26	-17 38	55	102 47 24	25 11 34	25 12 41	25 12 41	25 12 41	-13 54		
6	76 40 5	192 33 59	192 34 7	192 34 7	192 34 7	192 34 7	192 34 7	-33 9	56	235 34 5	117 17 14	117 18 22	117 18 22	117 18 22	-29 25		
7	209 26 46	284 39 39	284 39 48	284 39 48	284 39 48	284 39 48	284 39 48	+11 19	57	8 20 46	200 22 54	200 23 3	200 23 3	200 23 3	+15 3		
8	342 13 26	16 45 19	16 45 29	16 45 29	16 45 29	16 45 29	16 45 29	-4 12	58	141 7 26	301 25 34	301 26 44	301 26 44	301 26 44	0 28		
9	115 0 7	108 50 59	108 51 10	108 51 10	108 51 10	108 51 10	108 51 10	-19 44	59	273 54 7	33 34 14	33 35 25	33 35 25	33 35 25	-16 0		
10	247 46 48	200 56 39	200 56 51	200 56 51	200 56 51	200 56 51	200 56 51	-35 15	60	46 40 48	125 39 54	125 41 6	125 41 6	125 41 6	-31 31		
11	20 33 29	293 2 19	293 2 32	293 2 32	293 2 32	293 2 32	293 2 32	+9 13	61	179 27 29	217 44 34	217 45 47	217 45 47	217 45 47	+12 57		
12	153 20 10	25 7 59	25 8 13	25 8 13	25 8 13	25 8 13	25 8 13	-6 18	62	312 14 10	309 51 14	309 52 28	309 52 28	309 52 28	-2 34		
13	286 6 50	117 13 39	117 13 54	117 13 54	117 13 54	117 13 54	117 13 54	-21 50	63	85 0 50	41 56 54	41 58 9	41 58 9	41 58 9	-18 6		
14	58 53 31	209 19 19	209 19 35	209 19 35	209 19 35	209 19 35	209 19 35	+22 39	64	217 47 31	134 2 34	134 3 50	134 3 50	134 3 50	-33 37		
15	191 40 12	301 24 59	301 25 17	301 25 17	301 25 17	301 25 17	301 25 17	+7 7	65	350 34 12	226 8 14	226 9 32	226 9 32	226 9 32	+10 51		
16	324 26 53	33 30 38	33 30 58	33 30 58	33 30 58	33 30 58	33 30 58	-8 24	66	123 20 53	318 13 53	318 15 13	318 15 13	318 15 13	-4 41		
17	97 13 34	125 36 18	125 36 39	125 36 39	125 36 39	125 36 39	125 36 39	-23 56	67	256 7 37	50 19 33	50 20 54	50 20 54	50 20 54	-20 12		
18	230 0 14	217 41 58	217 42 20	217 42 20	217 42 20	217 42 20	217 42 20	+20 32	68	28 54 14	142 25 13	142 26 35	142 26 35	142 26 35	-35 44		
19	2 46 55	309 47 38	309 48 1	309 48 1	309 48 1	309 48 1	309 48 1	+5 1	69	161 40 55	234 30 53	234 32 16	234 32 16	234 32 16	+8 45		
20	135 33 36	41 53 18	41 53 42	41 53 42	41 53 42	41 53 42	41 53 42	-10 30	70	294 27 36	326 36 33	326 37 57	326 37 57	326 37 57	-6 47		
21	268 20 17	133 58 58	133 59 23	133 59 23	133 59 23	133 59 23	133 59 23	-26 2	71	67 14 17	58 42 13	58 43 38	58 43 38	58 43 38	-22 18		
22	41 6 58	226 4 38	226 5 4	226 5 4	226 5 4	226 5 4	226 5 4	+16 26	72	200 0 58	150 47 53	150 49 19	150 49 19	150 49 19	+22 10		
23	173 53 38	318 10 18	318 10 45	318 10 45	318 10 45	318 10 45	318 10 45	+2 55	73	332 47 38	242 53 33	242 55 0	242 55 0	242 55 0	+6 39		
24	306 40 19	50 15 58	50 16 26	50 16 26	50 16 26	50 16 26	50 16 26	-12 37	74	105 34 19	334 59 13	335 0 41	335 0 41	335 0 41	-8 53		
25	79 27 0	142 21 38	142 22 8	142 22 8	142 22 8	142 22 8	142 22 8	-28 8	75	238 21 0	67 4 53	67 6 23	67 6 23	67 6 23	-24 24		
26	212 13 41	234 27 17	234 27 49	234 27 49	234 27 49	234 27 49	234 27 49	+16 20	76	11 7 41	159 10 32	159 12 4	159 12 4	159 12 4	+20 4		
27	345 0 22	326 32 57	326 33 30	326 33 30	326 33 30	326 33 30	326 33 30	+0 49	77	143 54 22	251 16 12	251 17 45	251 17 45	251 17 45	+4 33		
28	117 47 3	58 38 37	58 39 11	58 39 11	58 39 11	58 39 11	58 39 11	-14 43	78	276 41 2	343 21 52	343 23 26	343 23 26	343 23 26	-10 52		
29	250 33 43	150 44 17	150 44 52	150 44 52	150 44 52	150 44 52	150 44 52	-30 14	79	49 27 43	75 27 32	75 29 7	75 29 7	75 29 7	-26 30		
30	23 20 24	242 49 57	242 50 33	242 50 33	242 50 33	242 50 33	242 50 33	+14 14	80	182 14 24	167 33 12	167 34 48	167 34 48	167 34 48	+17 58		
31	156 7 5	334 55 37	334 56 14	334 56 14	334 56 14	334 56 14	334 56 14	-1 17	81	315 1 5	259 38 52	259 40 29	259 40 29	259 40 29	+2 27		
32	288 53 46	67 1 17	67 1 55	67 1 55	67 1 55	67 1 55	67 1 55	-16 49	82	87 47 46	351 44 32	352 46 10	352 46 10	352 46 10	-13 5		
33	61 40 26	159 6 57	159 7 36	159 7 36	159 7 36	159 7 36	159 7 36	-32 20	83	220 34 26	83 50 12	83 51 51	83 51 51	83 51 51	-28 36		
34	194 27 7	251 12 37	251 13 17	251 13 17	251 13 17	251 13 17	251 13 17	+12 8	84	353 21 7	175 55 52	175 57 32	175 57 32	175 57 32	+15 52		
35	327 13 48	343 18 17	343 18 59	343 18 59	343 18 59	343 18 59	343 18 59	-3 13	85	126 7 48	268 1 32	268 3 14	268 3 14	268 3 14	+0 21		
36	100 0 29	75 23 56	75 24 40	75 24 40	75 24 40	75 24 40	75 24 40	-18 55	86	258 54 29	0 7 11	0 8 55	0 8 55	0 8 55	-15 11		
37	232 47 10	167 29 36	167 30 21	167 30 21	167 30 21	167 30 21	167 30 21	-34 26	87	31 41 10	92 12 51	92 14 36	92 14 36	92 14 36	-30 42		
38	5 33 50	259 35 16	259 36 2	259 36 2	259 36 2	259 36 2	259 36 2	+10 2	88	164 27 50	184 18 31	184 20 17	184 20 17	184 20 17	+13 46		
39	138 20 31	351 40 56	351 41 43	351 41 43	351 41 43	351 41 43	351 41 43	-5 29	89	297 14 31	276 24 11	276 25 58	276 25 58	276 25 58	-1 45		
40	271 7 12	83 46 36	83 47 24	83 47 24	83 47 24	83 47 24	83 47 24	-21 1	90	70 1 12	8 29 51	8 31 39	8 31 39	8 31 39	-17 17		
41	43 53 53	175 52 16	175 53 5	175 53 5	175 53 5	175 53 5	175 53 5	-36 32	91	202 47 53	100 35 31	100 37 20	100 37 20	100 37 20	-32 19		
42	176 40 34	267 57 56	267 58 46	267 58 46	267 58 46	267 58 46	267 58 46	+7 56	92	335 34 37	192 41 11	192 43 1	192 43 1	192 43 1	+11 49		
43	309 27 14	0 3 36	0 4 27	0 4 27	0 4 27	0 4 27	0 4 27	-7 35	93	108 21 14	284 46 51	284 48 42	284 48 42	284 48 42	+3 52		
44	82 13 55	92 9 16	92 10 8	92 10 8	92 10 8	92 10 8	92 10 8	-23 7	94	241 7 55	16 52 31	16 54 23	16 54 23	16 54 23	-19 23		
45	215 0 36	184 14 56	184 15 50	184 15 50	184 15 50	184 15 50	184 15 50	+21 22	95	13 54 36	108 58 11	108 0 5	108 0 5	108 0 5	-34 55		
46	347 47 17	276 20 35	276 21 31	276 21 31	276 21 31	276 21 31	276 21 31	+5 50	96	146 41 17	201 3 50	201 5 46	201 5 46	201 5 46	+9 34		
47	120 33 58	8 26 15	8 27 12	8 27 12	8 27 12	8 27 12	8 27 12	-9 41	97	279 27 58	293 9 30	293 11 27	293 11 27	293 11 27	-5 58		
48	253 20 38	100 33 55	100 34 53	100 34 53	100 34 53	100 34 53	100 34 53	-25 13	98	52 14 38	25 15 10	25 17 8	25 17 8	25 17 8	-21 29		
49	26 7 19	192 39 35	192 40 34	192 40 34	192 40 34	192 40 34	192 40 34	+19 16	99	185 1 19	117 20 50	117 22 49	117 22 49	117 22 49	-37 1		
50	158 54 0	284 43 15	284 44 15	284 44 15	284 44 15	284 44 15	284 44 15	+3 44	100	317 48 0	209 26 30	209 28 30	209 28 30	209 28 30	+7 28		

TABLE XV.—*Ārya Siddhānta (with Lalla's corrections) : Years of the century.*

Yr.	Distance ☾—☉.	☾'s Anom.	Cor.	Yr.	Distance ☾—☉.	☾'s Anom.	Cor.
0	0° 0' 0"	0° 0' 0"	<i>gh. v.</i> 0 0	50	158° 49' 0"	284° 57' 3"	<i>gh. v.</i> + 3 58
1	132 46 35	92 5 56	—15 31	51	291 35 35	17 2 59	—11 34
2	265 33 10	184 11 53	—31 2	52	64 22 10	109 8 56	—27 5
3	38 19 44	276 17 49	+13 26	53	197 8 34	201 14 52	+17 24
4	171 6 19	8 23 46	—2 5	54	329 55 19	293 20 48	+ 1 53
5	303 52 54	100 29 42	—17 36	55	102 41 55	25 26 45	—13 39
6	76 39 29	192 35 39	—33 7	56	235 28 29	117 32 41	—29 10
7	209 26 4	284 41 35	+11 21	57	8 15 4	209 38 37	+15 19
8	342 12 38	16 47 32	—4 10	58	141 1 38	301 44 34	— 0 12
9	114 59 13	108 53 28	—19 41	59	273 49 13	33 50 31	—15 44
10	247 45 48	200 59 25	—35 12	60	46 34 48	125 56 28	—31 15
11	20 32 23	293 5 21	+9 16	61	179 21 23	218 2 24	+13 14
12	153 18 58	25 11 18	—6 15	62	312 7 58	310 8 20	— 2 17
13	286 5 32	117 17 14	—21 46	63	84 54 32	42 14 17	—17 49
14	58 52 7	209 23 10	+22 43	64	217 41 7	134 20 13	—30 20
15	191 38 42	301 29 7	+7 11	65	350 27 42	226 26 10	+11 9
16	324 25 17	33 35 3	—8 20	66	123 14 17	318 32 7	— 4 12
17	97 11 52	125 41 0	—23 51	67	256 0 52	50 38 3	—19 54
18	229 58 26	17 46 56	+29 37	68	8 47 26	142 43 59	—35 25
19	2 45 1	309 52 53	+5 6	69	161 34 1	234 49 55	+ 9 4
20	135 31 36	41 58 49	—10 25	70	294 20 36	326 55 52	— 6 27
21	268 18 11	134 4 46	—25 56	71	67 7 11	59 1 48	—21 59
22	41 4 46	226 10 42	+18 33	72	199 53 46	151 7 44	+22 30
23	173 51 20	318 16 39	+3 1	73	332 40 20	243 13 41	+ 6 59
24	306 37 55	50 22 35	—12 30	74	105 26 55	325 19 38	— 8 32
25	79 24 30	142 28 31	—28 1	75	238 13 30	67 25 34	—24 4
26	212 11 5	234 34 29	+16 28	76	11 0 5	159 31 30	+20 25
27	344 57 40	326 40 24	+0 56	77	143 46 40	251 37 27	+ 4 54
28	117 44 14	58 46 20	—14 35	78	276 33 14	343 43 23	—10 37
29	250 30 49	150 52 16	—30 6	79	49 19 49	75 49 20	—26 9
30	23 17 24	242 58 14	+14 23	80	182 6 24	167 55 17	+18 20
31	156 3 59	335 4 10	—1 9	81	314 52 53	259 1 13	+ 2 49
32	288 50 34	67 10 6	—16 40	82	87 39 34	352 7 9	—12 42
33	61 38 8	159 16 3	—32 11	83	220 26 8	84 13 6	—28 14
34	194 23 43	251 21 59	+12 18	84	253 12 43	176 10 2	+16 15
35	327 10 18	343 27 55	—3 13	85	125 59 18	268 24 59	+ 0 44
36	99 56 53	75 33 53	—18 45	86	258 45 53	0 30 55	—14 47
37	232 43 28	167 39 49	—34 16	87	31 32 28	92 36 51	—30 19
38	5 30 2	259 45 45	+10 13	88	164 19 2	184 42 49	+14 10
39	138 16 37	351 51 42	—5 19	89	297 5 37	276 48 45	— 1 21
40	271 3 12	83 57 38	—20 50	90	69 52 12	8 54 41	—16 52
41	43 49 47	176 3 34	—36 21	91	202 38 47	101 0 37	—32 24
42	176 36 22	268 9 31	+8 8	92	335 25 22	193 6 34	+12 5
43	309 22 56	0 15 27	—7 24	93	108 11 56	285 12 30	— 3 26
44	82 9 31	92 21 23	—22 55	94	240 58 31	17 18 27	—18 57
45	214 56 6	184 27 20	+21 33	95	13 45 6	109 24 24	—34 29
46	347 42 41	276 33 16	+6 3	96	146 31 41	201 30 20	+10 0
47	120 29 16	8 39 12	—9 28	97	279 18 16	293 36 17	— 5 31
48	253 15 50	100 45 9	—25 0	98	52 4 50	25 42 13	—21 2
49	26 2 25	192 51 6	+19 29	99	184 51 25	117 48 9	—36 34
50	158 49 0	284 57 3	+ 3 58	100	317 38 0	209 54 6	+ 7 55

TABLE XVI.—*Brahma Siddhānta*.—Years of the century.<sup>1</sup>

Yr.	Distance ☾—☉	☾'s Anom.	Cor.	Yr.	Distance ☾—☉	☾'s Anom.	Cor.
0	0° 0' 0"	0° 0' 0"	gh. p. 0 0	50	158° 45' 0"	284° 58' 32"	gh. p. + 4 41
1	132 46 30	92 5 58	—15 30	51	291 31 30	16 4 30	—10 49
2	265 33 0	184 11 56	—31 1	52	64 18 0	109 10 28	—26 19
3	38 19 30	276 17 55	+13 29	53	197 4 30	201 16 26	+18 10
4	171 6 0	8 23 53	—2 2	54	329 51 0	293 22 25	+2 40
5	303 52 30	100 29 51	—17 32	55	102 37 30	25 28 23	—12 51
6	76 39 0	192 35 49	—33 2	56	235 24 0	117 34 21	—28 21
7	209 25 30	284 41 47	+11 27	57	8 10 30	209 40 19	+16 9
8	342 12 0	16 47 45	—4 3	58	140 57 0	301 46 17	+0 38
9	114 58 30	108 53 43	—19 33	59	273 43 30	33 52 16	—14 52
10	247 45 0	200 59 42	—35 3	60	46 30 0	125 58 15	—30 22
11	20 31 30	293 5 40	+9 26	61	179 16 30	217 4 13	+14 7
12	153 18 0	25 11 38	—6 4	62	312 3 0	310 10 11	—1 23
13	286 4 30	117 17 37	—21 35	63	84 49 30	42 16 9	—16 54
14	58 51 0	209 23 36	+22 55	64	217 36 0	134 22 8	—32 24
15	191 37 30	301 29 33	+7 24	65	350 22 30	226 28 6	+12 6
16	324 24 0	33 35 31	—8 6	66	123 9 0	318 34 4	—3 25
17	97 10 30	125 41 29	—23 36	67	255 55 30	50 40 2	—18 55
18	229 57 0	217 47 28	+20 53	68	8 42 0	142 46 0	—34 25
19	2 43 30	309 53 26	+5 23	69	161 28 30	234 51 58	+10 4
20	135 30 0	41 59 25	—10 7	70	294 15 0	326 57 57	—5 26
21	268 16 30	134 5 23	—25 38	71	67 1 30	59 3 55	—20 57
22	41 3 0	226 11 21	+8 52	72	199 48 0	151 9 53	+23 33
23	73 49 30	318 17 20	+3 21	73	332 34 30	243 15 51	+8 3
24	306 36 0	50 23 18	—12 9	74	105 21 0	335 21 50	—7 25
25	79 22 30	142 29 16	—27 39	75	238 7 30	67 27 48	—22 58
26	212 9 0	234 35 14	+16 51	76	10 54 0	159 33 46	+21 32
27	344 55 30	326 41 12	+1 20	77	143 40 30	251 39 44	+6 1
28	117 42 0	58 47 10	—14 10	78	276 27 0	343 45 43	—9 29
29	250 28 30	150 53 9	—29 41	79	49 13 30	75 51 41	—25 0
30	23 15 0	242 59 7	+14 49	80	182 0 0	167 57 39	+19 30
31	156 1 30	335 5 5	—0 42	81	314 46 30	260 3 38	+4 0
32	288 48 0	67 11 3	—16 12	82	87 33 0	352 9 36	—11 31
33	61 34 30	159 17 2	—31 42	83	220 19 30	84 15 34	—27 1
34	194 21 0	251 23 0	+12 57	84	353 6 0	176 21 33	+17 29
35	327 7 30	343 28 58	—2 43	85	125 52 30	268 27 31	+1 58
36	99 54 0	75 34 57	—18 13	86	258 39 0	0 33 29	—13 32
37	232 40 30	167 40 55	—33 44	87	31 25 30	92 39 27	—29 3
38	5 27 0	259 46 53	+10 46	88	164 12 0	184 45 25	+15 27
39	138 13 30	351 52 51	—4 45	89	297 58 30	276 51 23	—0 3
40	271 0 0	83 58 50	—22 15	90	69 45 0	8 57 22	—15 34
41	43 46 30	176 4 48	—35 45	91	202 31 30	101 3 20	—31 4
42	176 33 0	268 10 46	+8 44	92	335 18 0	193 9 18	+13 26
43	309 19 30	0 16 45	—6 46	93	108 4 30	255 15 17	—2 5
44	82 6 0	92 22 43	—22 16	94	240 51 0	17 21 15	—17 35
45	214 52 30	184 28 41	+22 13	95	13 37 30	109 27 13	—33 6
46	347 39 0	276 34 39	+6 44	96	146 24 0	201 33 11	+11 24
47	120 25 30	8 40 37	—8 47	97	279 10 30	293 39 9	—4 6
48	253 12 0	100 46 35	—24 18	98	52 57 0	25 45 7	—19 37
49	25 58 30	192 52 34	+20 12	99	184 43 30	117 51 6	—35 7
50	158 45 0	284 58 32	+4 41	100	317 30 0	209 57 4	+9 22

<sup>1</sup> For the *Siddhānta Śiromani*, correct the values in this table by means of Table XIX.

TABLE XVIII<sup>1</sup>.—Second Ārya Siddhānta.—Years of the century.

Yr.	Distance ☾—☉.	☾'s Anom.	Cor.	Yr.	Distance ☾—☉.	☾'s Anom.	Cor.
			gh. p.				gh. p.
0	0° 0' 0"	0° 0' 0"	0 0	50	158° 53' 30"	285° 5' 34"	+ 3 56
1	132 46 40	92 6 7	—15 31	51	291 40 10	16 11 41	—11 36
2	265 33 20	184 12 13	—31 2	52	64 26 50	109 17 47	—27 7
3	38 20 0	276 18 20	+13 26	53	197 13 30	201 23 54	+17 22
4	171 6 40	8 24 26	—2 5	54	330 0 10	293 30 0	+ 1 51
5	303. 53 21	100 30 33	—17 36	55	102 46 51	25 36 7	—13 41
6	76 40 1	192 36 40	—33 7	56	235 33 31	117 42 14	—29 12
7	209 26 41	254 42 47	+11 21	57	8 20 11	209 48 21	+15 17
8	342 13 21	16 48 54	—4 10	58	141 6 51	301 52 28	—0 14
9	115 0 1	108 55 0	—19 41	59	273 53 31	33 58 34	—15 46
10	247 46 42	201 1 7	—35 12	60	46 40 12	126 6 40	—31 17
11	20 33 22	293 7 13	+ 9 16	61	179 27 52	218 12 47	+13 12
12	153 20 2	25 13 20	—9 15	62	312 13 32	310 18 53	—2 19
13	286 6 42	117 19 27	—21 46	63	85 0 12	42 25 0	—17 51
14	58 53 22	209 25 33	+22 43	64	217 46 52	134 31 6	—30 22
15	191 40 3	301 31 40	+ 7 10	65	350 33 33	226 37 13	+11 7
16	324 26 43	33 37 47	—8 21	66	123 20 13	318 43 20	—4 14
17	97 13 23	125 43 54	—23 52	67	256 6 53	50 49 27	—19 56
18	230 0 3	217 50 1	+20 36	68	28 53 33	142 55 34	—35 27
19	2 46 43	309 56 7	+ 5 5	69	161 40 13	235 1 40	+ 9 2
20	135 33 24	42 2 13	—10 26	70	294 26 54	327 7 47	—6 29
21	268 20 4	134 8 20	—25 57	71	67 13 34	59 13 54	—22 1
22	41 6 44	226 14 26	+18 32	72	200 0 14	151 20 0	+22 28
23	173 53 24	318 20 33	+ 3 0	73	332 46 54	243 26 7	+ 6 57
24	306 40 4	50 26 39	—12 31	74	105 33 34	335 32 13	—8 34
25	79 26 45	142 32 46	—28 2	75	238 20 15	67 38 20	—24 7
26	212 13 25	234 38 53	+16 27	76	11 6 55	159 44 27	+20 22
27	345 0 5	326 45 0	+ 0 55	77	143 53 35	251 50 34	+ 4 51
28	117 46 45	58 51 7	—14 36	78	276 40 15	343 56 41	—10 40
29	250 33 25	150 57 13	—30 7	79	49 26 55	76 2 47	—26 12
30	23 20 6	243 3 20	+14 21	80	182 13 36	168 8 54	+18 18
31	156 6 46	335 9 27	—7 10	81	315 0 16	260 15 1	+ 2 47
32	288 53 26	67 15 33	—16 41	82	87 46 56	352 21 7	—12 46
33	61 40 6	159 21 40	—32 12	83	220 33 36	84 27 14	—28 17
34	194 26 46	251 27 56	+12 17	84	353 20 16	176 33 20	+16 12
35	327 13 27	343 34 3	—3 14	85	126 6 57	268 39 27	+ 0 41
36	100 0 7	75 40 10	—18 46	86	258 53 37	0 45 34	—14 50
37	232 46 47	167 46 17	—34 17	87	41 40 17	92 51 41	—30 22
38	5 33 27	259 52 24	+10 12	88	164 26 57	184 57 48	+14 7
39	138 20 7	351 58 20	—5 20	89	297 13 37	277 3 54	—1 24
40	271 6 48	84 4 27	—20 51	90	70 0 18	9 10 1	—16 55
41	43 53 28	176 10 34	—36 22	91	202 46 58	101 16 8	—32 27
42	176 40 8	268 16 40	+ 8 7	92	335 33 38	193 22 14	+12 2
43	309 26 48	0 22 47	—7 25	93	108 20 18	285 28 21	—3 28
44	82 13 28	92 28 53	—22 56	94	241 7 58	17 34 27	—19 0
45	215 0 9	184 35 0	+21 31	95	13 53 39	109 40 34	—34 32
46	347 46 49	276 41 7	+ 6 1	96	146 40 19	201 46 41	+ 9 57
47	120 33 29	8 47 14	—9 30	97	279 26 59	293 52 48	—5 34
48	253 20 9	100 53 21	—25 2	98	52 13 39	25 58 55	—21 5
49	26 6 49	192 59 27	+29 27	99	185 0 19	118 5 1	—36 37
50	158 53 30	285 5 34	+3 56	100	317 47 0	210 11 8	+ 7 51

<sup>1</sup> Table XVII for Centuries is on the next page.

TABLE XVII.—*Second Ārya Siddhānta:*  
*For centuries.*

Cent. K. Y.	Distance C—O.	C's Anom.	O's Anom.	Cor.
3000	173° 30'	61° 43' 21"	282° 7' 29"	$\frac{gh. p.}{-4 15}$
3100	131 17	271 54 32	282 7 15	+ 3 37
3200	89 4	122 5 39	282 7 1	+11 28
3300	46 51	332 16 47	282 6 48	+19 20
3400	4 38	182 27 54	282 6 34	+27 11
3500	322 25	32 39 2	282 6 20	-24 57
3600	280 12	242 50 10	282 6 6	-17 06
3700	237 59	93 1 17	282 5 52	- 9 14
3800	195 46	303 12 25	282 5 39	- 1 23
3900	153 33	153 23 32	282 5 25	+ 6 29
4000	111 20	3 34 40	282 5 11	+14 20
4100	69 7	213 45 48	282 4 57	+22 12
4200	26 54	63 56 55	282 4 43	+30 03
4300	344 41	274 8 3	282 4 30	-22 05
4400	302 28	124 19 10	282 4 16	-14 14
4500	260 15	334 30 18	282 4 2	- 6 22
4600	218 2	184 41 26	282 3 48	+ 1 29
4700	175 49	34 52 33	282 3 34	+ 9 21
4800	133 36	245 3 41	282 3 21	+17 12
4900	91 23	95 14 48	282 3 7	+25 04
5000	49 10	305 25 56	282 2 53	-27 05

TABLE XIX.—*Siddh. Śiromaṇi*

Quantities to be sub- tracted from <i>Brahma</i> <i>Siddhānta</i> values.		
Yr.	Dist. C—O.	C & O's Anom.
5 0' 3"	0' 5"	
10 0 6	0 4	
15 0 9	0 14	
20 0 12	0 18	
25 0 15	0 23	
30 0 18	0 27	
35 0 21	0 32	
40 0 24	0 36	
45 0 27	0 41	
50 0 30	0 45	
55 0 33	0 50	
60 0 36	0 54	
65 0 39	0 59	
70 0 42	1 3	
75 0 45	1 8	
80 0 48	1 12	
85 0 51	1 17	
90 0 54	1 21	
95 0 57	1 26	
100 1 0	1 30	

TABLE XXI.—*For days of the  
Solar Year.*

CHAITRA OF PRECEDING YEAR.				
Day.	Ah.	C—O.	C's Anom.	Long. O
0	—33	317° 42' 19"	286° 51' 21"	327° 28' 31"
1	—32	329 53 46	301 55 15	328 27 39
2	—31	342 5 12	314 59 9	329 26 47
3	—30	354 16 39	328 3 3	330 25 55
4	—29	6 28 5 341	6 57	331 25 4
5	—28	18 39 32	354 10 51	332 24 12
6	—27	31 50 59	7 14 45	333 23 20
7	—26	43 2 26	20 18 39	334 22 28
8	—25	55 13 53	33 22 33	335 21 36
9	—24	67 25 19	46 26 26	336 20 44
10	—23	79 36 56	59 30 20	337 19 53
11	—22	91 48 13	72 34 14	338 19 1
12	—21	103 59 39	85 38 8	339 18 9
13	—20	116 11 6	98 42 2	340 17 17
14	—19	128 22 33	111 45 56	341 16 25
15	—18	140 33 59	124 49 50	342 15 33
16	—17	152 55 26	137 53 44	343 14 41
17	—16	164 66 53	150 57 38	344 13 49
18	—15	177 8 19	164 2 32	345 12 57
19	—14	189 19 46	177 5 25	346 12 6
20	—13	201 31 13	190 9 29	347 11 14
21	—12	213 42 40	203 13 13	348 10 22
22	—11	225 54 6	216 17 7	349 9 30
23	—10	238 5 33	229 21 1	350 8 38
24	—9	250 17 0	242 24 55	351 7 46
25	—8	262 28 26	255 28 49	352 6 55
26	—7	274 39 53	268 32 43	353 6 3
27	—6	286 51 20	281 36 37	354 5 11
28	—5	299 2 47	294 40 31	355 4 19
29	—4	311 14 13	307 44 24	356 3 27

## 1. VAIŚAKHA.

0	—3	323° 25' 40"	320° 48' 18"	357° 2' 35"
1	—2	335 37 7	333 52 12	358 1 44
2	—1	347 48 33	346 56 6	359 0 52
3	0	0 0 0	0 0 0	0 0 0
4	1	12 11 27	13 3 54	0 59 8
5	2	24 22 53	26 7 48	1 58 16
6	3	36 34 20	39 11 42	2 57 25
7	4	48 45 47	52 15 36	3 56 33
8	5	60 57 13	65 19 29	4 55 41
9	6	73 8 40	78 23 23	5 54 49
10	7	85 20 7	91 27 17	6 53 57
11	8	97 31 34	104 31 11	7 53 5
12	9	109 43 0	117 35 5	8 52 14
13	10	121 54 27	130 38 59	9 51 22
14	11	134 5 54	143 42 53	10 50 30
15	12	146 17 20	156 46 47	11 49 38
16	13	158 28 47	169 50 41	12 48 46
17	14	170 40 14	182 54 35	13 47 54
18	15	182 51 40	195 58 28	14 47 3
19	16	195 3 7	209 2 22	15 46 11
20	17	207 14 34	222 6 16	16 45 19
21	18	219 26 1	235 10 10	17 44 27
22	19	231 37 27	248 14 4	18 43 35
23	20	243 48 54	261 17 58	19 42 43
24	21	256 0 21	274 21 52	20 41 51
25	22	268 11 47	287 25 46	21 40 59
26	23	280 23 14	300 29 40	22 40 7
27	24	292 34 41	313 33 34	23 39 16
28	25	304 46 7	326 37 27	24 38 24
29	26	316 57 34	339 41 21	25 37 32
30	27	329 9 1	352 45 15	26 36 40

TABLE XX.—*Samkrānti.*

Samkrānti.	True O's Long.	Distance C—O.	C's Anom.	Mean Long. O	Date.
<i>Mīna-Samkrānti</i>	330°	313° 30' 9"	295° 4' 8"	327° 56' 35"	0 Chaitra $\frac{g. p.}{31 30}$
<i>Mesha-Samkrānti</i>	0	333 32 22	331 38 30	357 51 38	0 Vaiś. 49 56
<i>Vṛiṣha-S.</i>	30	350 39 25	15 48 10	28 20 59	0 Jyāish. 45 51
<i>Mithuṇa-S.</i>	60	13 42 13	66 19 7	59 19 7	1 Āśvādha 11 7
<i>Karkatā-S.</i>	90	39 28 36	119 44 23	90 30 28	0 Śrā. 49 48
<i>Simha-S.</i>	120	63 6 33	180 54 0	121 31 25	1 Bhādr. 17 57
<i>Kanyā-S.</i>	150	84 19 15	226 14 1	152 6 41	1 Āśvina. 19 25
<i>Tulā-S.</i>	180	82 25 14	263 56 46	182 6 16	0 Kārtt. 45 53
<i>Vṛiśchika-S.</i>	210	96 49 57	294 29 25	211 34 4	0 Mārg. 39 26
<i>Dhanu-S.</i>	240	96 21 17	319 47 39	240 38 0	1 Pausha. 8 55
<i>Makara-S.</i>	270	93 45 49	342 50 1	269 31 46	1 Māgha. 28 0
<i>Kumbha-S.</i>	300	92 45 15	7 34 5	298 33 11	0 Phālg. 54 52
<i>Mīna-S.</i>	330	96 17 33	37 7 35	327 56 41	0 Chaitra 44 7
<i>Mesha-S. foll.</i>	360	106 19 33	73 44 42	357 51 41	1 Vaiś. 5 20

TABLE XXI.—*For days of the Solar Year—continued.*

2. JYĀISHṬHA.				4. ŚRĀVANA.				6. ĀSVINA.					
Day.	Ahar.	Distance (—○).	(°'s Anom.	Long.○	Ahar.	Distance (—○).	(°'s Anom.	Long.○	Ahar.	Distance (—○).	(°'s Anom.	Long.○	Day.
0	28	341° 20' 28"	5° 49' 9"	27° 35' 48"	91	29° 21' 30"	108° 54' 45"	89° 41' 23"	153	65° 11' 5"	208° 56' 26"	150° 47' 49"	0
1	29	353 31 54	18 53 3	28 34 56	92	41 32 56	121 58 39	90 40 31	154	77 22 32	223 0 20	151 46 57	1
2	30	5 43 21	31 56 57	29 34 5	93	53 44 23	135 2 33	91 39 39	155	89 34 58	235 4 14	152 46 6	2
3	31	17 54 48	45 0 51	30 33 13	94	65 55 50	148 6 27	92 38 47	156	101 45 25	248 8 8	153 45 14	3
4	32	30 6 14	58 4 45	31 32 21	95	78 7 16	161 10 20	93 37 56	157	113 56 52	261 12 2	154 44 22	4
5	33	42 17 41	71 8 39	32 31 29	96	90 13 43	174 14 14	94 37 4	158	126 8 19	274 15 56	155 43 30	5
6	34	54 29 8	84 12 33	33 30 37	97	102 30 10	187 18 8	95 36 12	159	138 19 45	287 19 50	156 42 38	6
7	35	66 40 34	97 16 26	34 29 46	98	114 41 37	200 22 2	96 35 20	160	150 31 12	300 23 44	157 41 47	7
8	36	78 52 1	110 20 20	35 28 54	99	126 53 3	213 25 46	97 34 28	161	162 42 39	313 27 38	158 40 55	8
9	37	91 3 23	123 24 14	36 28 2	100	139 4 30	226 29 59	98 33 37	162	174 54 5	326 31 32	159 40 3	9
10	38	103 14 55	136 28 8	37 27 10	101	151 15 56	239 33 43	99 32 45	163	187 5 32	339 35 26	160 39 11	10
11	39	115 26 21	149 32 2	38 26 18	102	163 27 22	252 37 37	100 31 53	164	199 16 59	352 39 20	161 38 19	11
12	40	127 37 48	162 35 56	39 25 27	103	175 38 51	265 41 31	101 31 1	165	211 28 25	5 43 13	162 37 28	12
13	41	139 49 15	175 39 50	40 24 35	104	187 50 17	278 45 25	102 30 9	166	223 39 52	18 47 7	163 36 36	13
14	42	152 0 41	188 43 44	41 23 43	105	200 1 44	301 49 18	103 29 18	167	235 51 19	31 51 1	164 35 44	14
15	43	164 12 8	201 47 38	42 22 51	106	212 13 11	314 53 12	104 28 26	168	248 2 46	44 54 55	165 34 52	15
16	44	176 23 35	214 51 32	43 21 59	107	224 24 37	327 57 6	105 27 36	169	260 14 12	57 58 49	166 34 0	16
17	45	188 35 1	227 55 25	44 21 7	108	236 36 4	341 1 0	106 26 42	170	272 25 39	71 2 43	167 33 9	17
18	46	200 46 28	240 59 19	45 20 16	109	248 47 31	354 4 56	107 25 50	171	284 37 8	84 6 37	168 32 17	18
19	47	212 57 55	254 3 13	46 19 24	110	260 58 57	7 8 49	108 24 59	172	296 48 32	97 10 31	169 31 25	19
20	48	225 9 22	267 7 7	47 18 32	111	273 10 24	20 12 42	109 24 7	173	308 59 59	110 14 25	170 30 33	20
21	49	237 20 48	280 11 1	48 17 40	112	285 21 50	33 16 36	110 23 15	174	321 11 26	123 19 19	171 29 41	21
22	50	249 32 15	293 14 55	49 16 48	113	297 33 17	46 20 30	111 22 23	175	333 22 52	136 22 12	172 28 50	22
23	51	261 43 42	306 18 49	50 15 57	114	309 44 44	59 24 24	112 21 31	176	345 34 19	149 26 6	173 27 58	23
24	52	273 55 8	319 22 43	51 15 5	115	321 56 10	72 28 17	113 20 39	177	357 45 46	162 30 0	174 27 6	24
25	53	286 6 35	332 26 37	52 14 13	116	334 7 37	85 32 11	114 19 48	178	9 57 13	175 33 54	175 26 14	25
26	54	298 18 2	345 30 30	53 13 21	117	346 19 4	98 36 36	115 13 56	179	22 8 39	188 37 48	176 25 22	26
27	55	310 29 28	358 34 24	54 12 29	118	358 30 31	111 39 59	116 18 4	180	34 20 6	201 41 42	177 24 31	27
28	56	322 40 55	11 38 18	55 11 37	119	10 41 57	124 43 43	117 17 12	181	46 31 33	214 45 36	178 23 39	28
29	57	334 52 22	24 42 12	56 10 45	120	22 53 24	137 47 47	118 16 20	182	58 42 59	227 49 30	179 22 47	29
30	58	347 3 49	37 46 6	57 9 53	121	35 4 51	150 51 41	119 15 23	183	60 54 26	240 53 24	180 21 55	30
3. ĀSHĀḌHA.				5. BHĀDRAPADA.				7. KĀRTTIKA.					
0	50	359° 15' 15"	50° 50' 0"	58° 9' 2"	122	47° 16' 17"	163° 55' 35"	120° 14' 36"	184	73° 5' 53"	253° 57' 18"	181° 21' 3"	0
1	60	11 26 42	63 53 53	59 8 10	123	59 27 44	176 59 29	121 13 44	185	85 17 19	267 1 11	182 20 12	1
2	61	23 38 9	76 57 47	60 7 18	124	71 39 11	190 3 23	122 12 52	186	97 28 46	280 5 5	183 19 20	2
3	62	35 49 35	90 1 41	61 6 26	125	83 50 37	203 7 16	123 12 1	187	119 40 13	293 8 59	184 18 28	3
4	63	48 1 2	103 5 35	62 5 34	126	96 2 4	216 11 10	124 11 1	188	131 51 40	306 12 53	185 17 36	4
5	64	60 12 29	116 9 29	63 4 42	127	108 13 31	229 15 4	125 10 17	189	144 3 6	319 16 47	186 16 44	5
6	65	72 23 55	129 13 22	64 3 51	128	120 24 58	242 18 58	126 9 25	190	156 14 33	332 20 41	187 15 52	6
7	66	84 35 22	142 17 16	65 2 59	129	132 36 24	255 22 42	127 8 33	191	168 26 0	345 24 35	188 15 0	7
8	67	96 46 49	155 21 10	66 2 7	130	144 47 51	268 26 46	128 7 42	192	180 37 26	358 28 29	189 14 8	8
9	68	108 58 16	168 25 4	67 1 15	131	156 59 18	281 30 40	129 6 50	193	192 48 53	11 32 23	190 13 16	9
10	69	121 9 42	181 28 58	68 0 23	132	169 10 44	294 34 34	130 5 58	194	205 0 20	24 36 17	191 12 24	10
11	70	133 21 9	194 32 52	68 59 32	133	181 22 11	307 38 28	131 5 6	195	217 11 46	37 40 10	192 11 33	11
12	71	145 32 36	207 36 46	69 58 40	134	193 33 38	320 42 22	132 4 14	196	229 23 13	50 44 4	193 10 40	12
13	72	157 44 2	220 40 34	70 57 48	135	205 45 4	333 46 15	133 3 23	197	241 34 40	63 47 58	194 9 49	13
14	73	169 55 29	233 44 34	71 56 56	136	217 56 31	346 50 9	134 2 31	198	253 46 7	76 51 52	195 8 57	14
15	74	182 6 56	246 48 28	72 56 4	137	230 7 58	359 54 3	135 1 39	199	265 57 33	89 55 46	196 8 3	15
16	75	194 18 22	259 52 21	73 55 13	138	242 19 26	12 57 57	136 0 47	200	278 9 0	102 59 38	197 7 14	16
17	76	206 29 49	272 56 15	74 54 21	139	254 30 52	26 1 51	136 59 55	201	290 20 27	116 3 32	198 6 23	17
18	77	218 41 16	286 0 9	75 53 29	140	266 42 18	39 5 45	137 59 4	202	302 31 53	129 7 26	199 5 30	18
19	78	230 52 43	299 4 3	76 52 37	141	278 53 45	52 9 39	138 58 12	203	314 43 20	142 11 20	200 4 39	19
20	79	243 4 9	312 7 57	77 51 45	142	291 5 11	65 13 33	139 57 20	204	326 54 47	155 15 14	201 3 47	20
21	80	255 15 36	325 11 52	78 50 53	143	303 16 38	78 17 27	140 56 28	205	339 6 13	168 19 7	202 2 55	21
22	81	267 27 3	338 15 46	79 50 1	144	315 28 5	91 21 21	141 55 36	206	351 17 40	181 23 1	203 2 3	22
23	82	279 38 29	351 19 40	80 49 9	145	327 39 31	104 25 14	142 54 44	207	3 29 7	194 26 55	204 1 11	23
24	83	291 49 56	4 23 34	81 48 17	146	339 50 58	117 29 8	143 53 53	208	15 40 34	207 30 49	205 0 19	24
25	84	304 1 23	17 27 28	82 47 25	147	352 2 25	130 33 2	144 53 1	209	27 52 0	220 34 43	205 59 27	25
26	85	316 12 50	30 31 21	83 46 34	148	4 13 52	143 36 56	145 52 9	210	40 3 27	233 38 37	206 58 38	26
27	86	328 24 16	43 35 15	84 45 42	149	16 25 18	156 40 50	146 51 17	211	52 14 54	246 42 31	207 57 44	27
28	87	340 35 43	56 39 9	85 44 50	150	28 36 45	169 44 44	147 50 25	212	64 26 20	259 46 25	208 56 52	28
29	88	352 47 10	69 43 3	86 43 58	151	40 48 12	182 48 38	148 49 33	213	76 37 47	272 50 19	209 56 0	29
30	89	4 58 36	82 46 57	87 43 6	152	52 59 38	195 52 32	149 48 41					30
31	90	17 10 3	95 50 51	88 42 75									31

TABLE XXI.—For the days of the Solar Year—continued.

8. MĀRGŚIRA.					10. MĀGHA.					12. CHAITRA.				
Day.	Ahar.	Distance (—○).	☾'s Anom.	Long.○	Ahar.	Distance (—○).	☾'s Anom.	Long.○	Ahar.	Distance (—○).	☾'s Anom.	Long.○	Day.	
0	214	88° 49' 14"	285° 54' 13"	210° 55' 8"	272	75° 53' 2"	323° 40' 18"	268° 5' 2"	332	87° 19' 44"	27° 34' 12"	327° 13' 12"	0	
1	215	101 0 40	298 58 6	211 54 16	273	88 4 29	336 44 12	269 4 10	333	99 31 11	40 38 6	328 12 20	1	
2	216	113 12 7	312 2 0	212 53 25	274	100 15 55	349 48 6	270 3 18	334	111 42 38	53 42 0	329 11 28	2	
3	217	125 23 34	325 5 54	213 52 33	275	112 27 22	2 52 0	271 2 26	335	123 54 4	66 45 53	330 10 37	3	
4	218	137 35 2	338 9 48	214 51 41	276	124 38 49	15 55 53	272 1 34	336	136 5 31	79 49 47	331 9 45	4	
5	219	139 46 27	351 13 40	215 50 49	277	136 50 16	28 59 47	273 0 42	337	148 16 58	92 53 41	332 8 53	5	
6	220	161 57 54	4 17 36	216 49 57	278	149 1 43	42 3 41	273 59 51	338	160 28 24	105 57 35	333 8 1	6	
7	221	174 9 21	17 21 30	217 49 5	279	161 13 9	55 7 35	274 58 59	339	172 39 51	119 1 29	334 7 9	7	
8	222	186 20 47	40 25 24	218 48 13	280	173 24 36	68 11 29	275 58 7	340	184 51 18	132 5 23	335 6 18	8	
9	223	198 32 14	53 29 18	219 47 22	281	185 36 3	81 15 33	276 57 15	341	197 2 44	145 9 17	336 5 26	9	
10	224	210 43 41	66 33 12	220 46 30	282	197 47 30	94 19 17	277 56 23	342	209 14 11	158 13 11	337 4 34	10	
11	225	222 55 7	79 37 5	221 45 38	283	209 58 56	107 23 11	278 55 32	343	221 25 38	171 17 5	338 3 42	11	
12	226	235 6 34	92 40 59	222 44 46	284	222 10 23	120 27 5	279 54 40	344	233 37 4	184 20 59	339 2 50	12	
13	227	247 18 1	105 44 53	223 43 54	285	234 21 46	133 30 58	280 53 48	345	245 48 31	197 24 52	340 1 59	13	
14	228	259 29 28	118 48 47	224 43 3	286	246 33 16	146 34 52	281 52 56	346	257 59 58	210 28 46	341 1 7	14	
15	229	271 40 54	121 52 41	225 42 11	287	258 44 43	159 38 46	282 52 4	347	270 11 25	223 32 40	342 0 15	15	
16	230	283 52 21	134 56 35	226 41 19	288	270 56 10	172 42 40	283 51 13	348	282 22 51	236 36 34	343 59 23	16	
17	231	296 3 48	148 0 29	227 40 27	289	283 7 36	185 46 34	284 50 21	349	294 34 18	249 40 28	344 58 31	17	
18	232	308 15 14	161 4 23	228 39 35	290	295 19 3	198 50 28	285 49 29	350	306 45 45	262 44 22	345 57 39	18	
19	233	320 26 41	174 8 17	229 38 44	291	307 30 30	211 54 22	286 48 37	351	318 57 11	275 48 16	346 56 48	19	
20	234	332 38 8	187 12 10	230 37 52	292	319 41 56	224 58 16	287 47 45	352	331 8 33	288 52 10	347 55 56	20	
21	235	344 49 34	200 16 4	231 37 0	293	331 53 23	238 2 10	288 46 53	353	343 20 5	301 56 3	348 54 13	21	
22	236	357 1 1	213 19 58	232 36 8	294	344 4 50	251 6 4	289 46 1	354	355 31 31	314 59 57	349 53 21	22	
23	237	9 12 28	226 23 52	233 35 16	295	356 16 17	264 9 57	290 45 9	355	7 42 58	328 3 51	349 53 21	23	
24	238	21 23 55	239 27 45	234 34 24	296	8 27 43	277 13 51	291 44 17	356	19 54 25	341 7 45	350 52 29	24	
25	239	33 35 21	252 31 39	235 33 33	297	20 39 10	290 17 45	292 43 25	357	32 5 52	354 11 39	351 51 37	25	
26	240	45 46 48	265 35 33	236 32 41	298	32 50 37	303 21 39	293 42 34	358	44 17 18	7 15 32	352 50 45	26	
27	241	57 58 15	278 39 27	237 31 49	299	45 2 3	316 25 33	294 41 42	359	56 28 45	20 23 26	353 49 53	27	
28	242	70 9 41	291 43 21	238 30 57	300	57 13 30	329 29 27	295 40 51	360	68 40 11	33 27 20	354 49 1	28	
					301	69 24 56	342 33 21	296 39 59	361	80 51 38	46 31 14	355 48 9	29	
9. PAUSHA.					11. PHĀLGUNA.					13. VAISĀKHA OF THE FOLLOWING SOLAR YEAR.				
0	243	82° 21' 8"	304° 47' 15"	239° 30' 5"	302	81° 36' 23"	355° 37' 15"	297° 39' 7"	362	93° 3' 5"	59° 31' 8"	356° 47' 17"	0	
1	244	94 32 35	317 51 9	240 29 13	303	93 47 50	8 41 9	298 38 15	363	105 14 32	72 35 2	357 46 25	1	
2	245	106 44 15	330 55 3	241 28 21	304	105 59 16	21 45 3	299 37 23	364	117 25 58	85 38 56	358 45 34	2	
3	246	118 55 28	343 58 46	242 27 30	305	118 10 43	34 48 56	300 36 32	365	129 37 25	98 42 49	359 44 42	3	
4	247	131 6 55	357 2 50	243 26 38	306	130 22 10	47 52 50	301 35 40	366	141 48 52	111 46 43	360 43 50	4	
5	248	143 18 22	10 6 44	244 25 46	307	142 33 37	60 56 44	302 34 48	367	154 0 18	124 50 37	1 42 58	5	
6	249	155 29 48	23 10 38	245 24 54	308	154 45 3	74 0 38	303 33 56	368	166 11 45	137 54 31	2 42 6	6	
7	250	167 41 15	36 14 32	246 24 2	309	166 56 31	87 4 32	304 33 4	369	178 23 12	150 58 25	3 41 15	7	
8	251	179 52 42	49 18 26	247 23 10	310	179 7 57	100 8 26	305 32 13	370	190 34 38	164 2 19	4 40 23	8	
9	252	192 4 8	63 22 20	248 22 18	311	191 19 24	113 12 20	306 31 21	371	202 46 5	177 6 13	5 39 31	9	
10	253	204 15 35	75 26 14	249 21 27	312	203 30 51	126 16 14	307 30 29	372	214 57 32	190 10 7	6 38 39	10	
11	254	216 27 2	88 30 8	250 20 35	313	215 42 17	149 20 8	308 29 37	373	227 8 58	203 14 1	7 37 47	11	
12	255	228 38 58	101 34 1	251 19 43	314	227 53 43	152 24 2	309 28 45	374	239 20 25	216 17 55	8 36 56	12	
13	256	240 49 55	114 37 55	252 18 51	315	240 5 10	165 27 55	310 27 53	375	251 31 52	229 21 48	9 36 4	13	
14	257	253 1 22	127 41 49	253 17 59	316	252 16 37	178 31 49	311 27 1	376	263 43 18	242 25 42	10 35 12	14	
15	258	265 12 49	140 45 43	254 17 7	317	264 28 3	191 35 43	312 26 9	377	275 54 45	255 29 36	11 34 20	15	
16	259	277 24 15	153 49 37	255 16 16	318	276 39 30	204 39 37	313 25 17	378	288 6 12	268 33 30	12 33 28	16	
17	260	289 35 42	166 53 31	256 15 24	319	288 50 57	217 43 31	314 24 25	379	300 17 39	281 37 24	13 32 37	17	
18	261	301 47 9	179 57 25	257 14 32	320	301 2 24	230 47 25	315 23 34	380	312 29 5	294 41 18	14 31 44	18	
19	262	313 58 35	193 1 19	258 13 40	321	313 13 50	243 51 19	316 22 42	381	324 40 32	307 45 12	15 30 53	19	
20	263	326 10 2	206 5 13	259 12 48	322	325 25 17	256 55 13	317 21 50	382	336 51 59	320 49 6	16 30 3	20	
21	264	338 21 29	219 9 7	260 11 57	323	338 36 44	269 59 7	318 20 58	383	349 3 26	333 53 0	17 29 8	21	
22	265	350 32 55	232 13 0	261 11 5	324	349 48 10	283 3 1	319 20 6	384	1 14 52	346 56 54	18 28 17	22	
23	266	2 44 22	245 16 54	262 10 13	325	1 59 37	296 6 54	320 19 15	385	13 26 19	0 0 47	19 27 25	23	
24	267	14 55 49	258 20 48	263 9 21	326	14 11 4	309 10 48	321 18 23	386	25 37 46	13 4 11	20 26 33	24	
25	268	27 7 16	271 24 42	264 8 29	327	26 22 31	322 14 42	322 17 31	387	37 49 12	26 8 35	21 25 42	25	
26	269	39 18 42	284 28 36	265 7 37	328	38 33 57	345 18 36	323 16 39	388	50 0 39	39 12 29	22 24 50	26	
27	270	51 30 9	297 32 30	266 6 46	329	50 45 24	358 22 30	324 15 47	389	62 12 5	52 16 23	23 23 58	27	
28	271	63 41 36	310 36 24	267 5 53	330	62 56 51	1 26 24	325 14 56	390	74 23 32	65 20 17	24 23 6	28	
					331	75 8 17	14 30 18	326 14 4	391	86 34 59	78 24 10	25 22 14	29	
									392	99 36 25	91 28 4	26 21 22	30	



TABLE XXII.—For *Ghaṭikās* and *Palas*.

gh. pa.	C—O.			C's An.			Long O			gh. pa.	C—O.			C's An.			Long O		
	°	'	"	°	'	"	°	'	"		°	'	"	°	'	"	°	'	"
1	0	12	11	0	13	4	0	59		31	6	17	55	6	45	1	30	33	
2	0	24	23	0	26	8	1	58		32	6	30	6	6	58	5	31	32	
3	0	36	34	0	39	12	2	57		33	6	42	17	7	11	9	32	31	
4	0	48	46	0	52	16	3	56		34	6	54	29	7	24	13	33	31	
5	1	0	57	1	5	19	4	56		35	7	6	41	7	37	16	34	30	
6	1	13	9	1	18	23	5	55		36	7	18	52	7	50	20	35	29	
7	1	25	20	1	31	27	6	54		37	7	31	3	8	3	24	36	28	
8	1	37	32	1	44	31	7	53		38	7	43	15	8	16	28	37	27	
9	1	49	43	1	57	35	8	52		39	7	55	26	8	29	32	38	26	
10	2	1	54	2	10	39	9	51		40	8	7	38	8	42	36	39	25	
11	2	14	6	2	23	43	10	50		41	8	19	49	8	55	40	40	25	
12	2	26	17	2	36	47	11	50		42	8	32	1	9	8	44	41	24	
13	2	38	29	2	49	41	12	49		43	8	44	12	9	21	48	42	23	
14	2	50	40	3	2	55	13	48		44	8	56	24	9	34	52	43	22	
15	3	2	52	3	15	58	14	47		45	9	8	35	9	47	55	44	21	
16	3	15	3	3	29	2	15	46		46	9	20	46	10	0	59	45	20	
17	3	27	15	3	42	6	16	45		47	9	32	58	10	14	3	46	19	
18	3	39	26	3	55	10	17	44		48	9	45	9	10	27	7	47	19	
19	3	51	37	4	8	14	18	44		49	9	57	21	10	40	11	48	18	
20	4	3	49	4	21	18	19	43		50	10	9	32	10	53	15	49	17	
21	4	16	0	4	34	22	20	42		51	10	21	44	11	6	19	50	16	
22	4	28	13	4	47	26	21	41		52	10	33	55	11	19	23	51	15	
23	4	40	23	5	0	30	22	40		53	10	46	7	11	32	27	52	14	
24	4	52	35	5	13	34	23	39		54	10	58	18	11	45	30	53	13	
25	5	4	46	5	26	37	24	38		55	11	10	29	11	58	34	54	12	
26	5	16	58	5	39	41	25	38		56	11	22	41	12	11	38	55	12	
27	5	29	9	5	52	45	26	37		57	11	34	52	12	24	42	56	11	
28	5	41	20	6	5	49	27	36		58	11	47	4	12	37	46	57	10	
29	5	53	32	6	18	53	28	35		59	11	59	15	12	50	50	58	9	
30	6	5	45	6	31	57	29	34		60	12	11	27	13	3	54	59	8	

TABLE XXIII.—Names of *Jupiter's* cyclic years.

No.	Cyclic year.	No.	Cyclic year.
0	Vijaya.	30	Rudhīrodgārin.
1	Jaya.	31	Baktāksha.
2	Manmatha.	32	Krodhana.
3	Durmukha.	33	Kehaya.
4	Hemalamba.	34	Prabhava.
5	Vilamba.	35	Yibhava.
6	Yikārin.	36	Sukla.
7	Sārvari.	37	Pramoda.
8	Plava.	38	Prajāpati.
9	Subhakrit.	39	Angiraa.
10	Śobhana.	40	Śrimukha.
11	Krodhin.	41	Bhāva.
12	Viśvāvasu.	42	Yuvan.
13	Parābhava.	43	Dhātṛi.
14	Plavanga.	44	Isvara.
15	Kilaka.	45	Bahudhānya.
16	Samya.	46	Pramāthin.
17	Sādhāraṇa.	47	Vikrama.
18	Virodhakrit.	48	Bhṛīṣya.
19	Chitrabhāvin.	49	Chitrabhānu.
20	Pramādin.	50	Subhānu.
21	Ananda.	51	Tarapa.
22	Rākhaṣa.	52	Pārthiva.
23	Anala.	53	Vyaya.
24	Pingala.	54	Sarvajit.
25	Kālayukta.	55	Sarvadhārin.
26	Siddhārthin.	56	Virodhin.
27	Randra.	57	Vikṛita.
28	Durmati.	58	Khara.
29	Dundubhi.	59	Nandana.

TABLE XXIV.—(A) *Equation of the Moon's centre.*

Arg. C's Anomaly		EQUATION OF THE MOON'S CENTRE.										Arg. C's Anomaly	
C's Eq. —		Sūrya Siddh.		Ārya Siddh.		2nd Ārya Siddh.		Brah. & S. Śir.		C's Eq. +			
0° 0'	180° 0'	0° 0' 0"	Δ'	0° 0' 0"	Δ'	0° 0' 0"	Δ'	0° 0' 0"	Δ'	180° 0'	360° 0'		
3 45	176 15	0 19 59	5° 33	0 19 41	5° 25	0 19 44	5° 26	0 19 45	5° 27	183 45	356 15		
7 30	172 30	0 39 52	5° 30	0 39 17	5° 23	0 39 23	5° 24	0 39 25	5° 24	187 30	352 30		
11 15	168 45	0 59 31	5° 26	0 58 43	5° 18	0 58 50	5° 19	0 58 53	5° 19	191 15	348 45		
15 0	165 0	1 18 54	5° 17	1 17 52	5° 11	1 18 2	5° 12	1 18 7	5° 13	195 0	345 0		
18 45	161 15	1 37 53	5° 06	1 36 41	5° 02	1 36 53	5° 03	1 36 59	5° 03	198 45	341 15		
22 30	157 30	1 56 25	4° 54	1 55 3	4° 50	1 55 19	4° 52	1 55 26	4° 52	202 30	337 30		
26 15	153 45	2 14 29	4° 41	2 13 0	4° 37	2 13 17	4° 39	2 13 25	4° 40	206 15	333 45		
30 0	150 0	2 32 0	4° 27	2 30 25	4° 23	2 30 44	4° 25	2 30 53	4° 26	210 0	330 0		
33 45	146 15	2 48 48	4° 14	2 47 8	4° 10	2 47 29	4° 12	2 47 39	4° 13	213 45	326 15		
37 30	142 30	3 4 52	4° 02	3 3 8	4° 00	3 3 32	4° 02	3 3 43	4° 03	217 30	322 30		
41 15	138 45	3 20 8	3° 50	3 18 22	3° 46	3 18 47	3° 48	3 18 59	3° 49	221 15	318 45		
45 0	135 0	3 34 30	3° 38	3 32 43	3° 34	3 33 10	3° 35	3 33 23	3° 35	225 0	315 0		
48 45	131 15	3 48 1	3° 26	3 46 11	3° 22	3 46 40	3° 24	3 46 55	3° 25	228 45	311 15		
52 30	127 30	4 0 33	3° 14	3 58 46	3° 10	3 59 17	3° 12	3 59 31	3° 13	232 30	307 30		
56 15	123 45	4 12 3	3° 02	4 10 17	2° 58	4 10 48	3° 00	4 11 4	3° 02	236 15	303 45		
60 0	120 0	4 22 30	2° 50	4 20 43	2° 46	4 21 18	2° 48	4 21 34	2° 49	240 0	300 0		
63 45	116 15	4 31 46	2° 47	4 30 7	2° 43	4 30 35	2° 45	4 30 54	2° 46	243 45	296 15		
67 30	112 30	4 39 56	2° 38	4 38 13	2° 34	4 38 49	2° 36	4 39 6	2° 38	247 30	292 30		
71 15	108 45	4 46 50	2° 29	4 45 10	2° 25	4 45 46	2° 27	4 46 4	2° 29	251 15	288 45		
75 0	105 0	4 52 32	2° 21	4 50 52	2° 17	4 51 30	2° 19	4 51 49	2° 21	255 0	285 0		
78 45	101 15	4 56 59	2° 14	4 55 22	2° 10	4 56 9	2° 12	4 56 10	2° 14	258 45	281 15		
82 30	97 30	5 0 13	2° 06	4 58 37	2° 02	4 59 16	2° 04	4 59 34	2° 06	262 30	277 30		
86 15	93 45	5 2 9	2° 00	5 0 23	1° 56	5 1 1	1° 58	5 1 30	2° 00	266 15	273 45		
90 0	90 0	5 2 46	1° 58	5 1 9	1° 54	5 1 46	1° 56	5 2 7	2° 00	270 0	270 0		

TABLE XXIV—continued. (B) Equation of the Sun's centre.

Arg.: Anomaly. ○'s eq. +			Śārya Siddh.		Ārya Siddh.		2nd Ārya, Brah. & Siddh. S'ir.			Arg.: Anomaly. ○'s eq. —	
0° 0'	130° 0'	0° 0' 0"	Δ'	0° 0' 0"	Δ'	0° 0' 0"	Δ'	180° 0'	360° 0'		
3 45	176 15	0 8 44	2° 33	0 8 26	2° 25	0 8 32	2° 23	183 45	356 15		
7 30	172 30	0 17 24	2° 31	0 16 50	2° 23	0 17 3	2° 27	187 30	352 30		
11 15	168 45	0 25 58	2° 28	0 25 8	2° 21	0 25 28	2° 24	191 15	348 45		
15 0	165 0	0 34 24	2° 25	0 33 22	2° 20	0 33 47	2° 22	195 0	345 0		
18 44	161 15	0 42 38	2° 19	0 41 26	2° 15	0 41 57	2° 18	198 45	341 15		
22 30	157 30	0 50 40	2° 14	0 49 19	2° 10	0 49 55	2° 12	202 30	337 30		
26 15	153 45	0 58 29	2° 08	0 57 0	2° 05	0 57 42	2° 07	206 15	333 45		
30 0	150 0	1 6 3	2° 02	1 4 28	1° 59	1 5 15	2° 01	210 0	330 0		
33 45	146 15	1 13 18	1° 52	1 11 37	1° 51	1 12 31	1° 54	213 45	326 15		
37 30	142 30	1 20 13	1° 46	1 18 39	1° 43	1 19 27	1° 58	217 30	322 30		
41 15	138 45	1 26 47	1° 40	1 25 1	1° 37	1 26 4	1° 56	221 15	318 45		
45 0	135 0	1 32 57	1° 34	1 31 10	1° 31	1 32 17	1° 54	225 0	315 0		
48 45	131 15	1 38 44	1° 28	1 36 56	1° 25	1 38 9	1° 52	228 45	311 15		
52 30	127 30	1 44 5	1° 22	1 42 18	1° 19	1 43 34	1° 44	232 30	307 30		
56 15	123 45	1 48 59	1° 16	1 47 13	1° 13	1 48 32	1° 32	236 15	303 45		
60 0	120 0	1 53 26	1° 10	1 51 40	1° 9	1 53 3	1° 20	240 0	300 0		
63 45	116 15	1 57 22	1° 04	1 55 39	1° 06	1 57 5	1° 08	243 45	296 15		
67 30	112 30	2 0 50	0° 58	1 59 8	0° 53	2 0 37	0° 54	247 30	292 30		
71 15	108 45	2 3 46	0° 52	2 2 6	0° 49	2 3 7	0° 50	251 15	288 45		
75 0	105 0	2 6 11	0° 46	2 4 32	0° 45	2 6 4	0° 44	255 0	285 0		
78 45	101 15	2 8 4	0° 40	2 6 27	0° 39	2 8 1	0° 36	258 45	281 15		
82 30	97 30	2 9 26	0° 34	2 7 50	0° 37	2 9 25	0° 36	262 30	277 30		
86 15	93 45	2 10 15	0° 28	2 8 40	0° 22	2 10 15	0° 22	266 15	273 45		
90 0	90 0	2 10 31	0° 22	2 8 56	0° 07	2 10 31	0° 07	270 0	270 0		

TABLE XXV—continued.

PLACE.	N. Lat.	E. fr. Gr.	Time Diff. fr. Lankā
Dvārakā .	23° 16'	68 58'	gh. p. —1 11
Elura .	20 2	75 1	—0 6
Farrakhābād .	27 23	79 35	+0 49
Gayā .	24 46	85 2	+1 31
Ghāzipur .	25 35	83 34	+1 18
Girnār .	21 30	70 30	—0 52
Goa .	16 27	73 53	—0 19
Gorakhpur .	26 44	83 23	+1 17
Gurkhā .	27 52	84 28	+1 26
Gwalior .	26 12	78 7	+0 24
Haidarābād .	17 18	78 30	+0 28
Haidarabad (Sindh). .	25 24	68 18	—1 14
Hardā .	22 18	77 2	+0 13
Hardwār .	29 55	78 7	+0 24
Hushangābād .	22 43	77 39	+0 19
Indor .	22 41	75 46	+0 1
Jabalpur .	23 9	79 58	+0 44
Jagannāthapuri .	19 46	85 50	+1 41
Jaipur .	20 25	74 33	—0 10
Jambū .	32 44	74 49	—0 7
Jaypur .	26 56	75 52	+0 1
Jhānsi .	25 37	78 35	+0 29
Jodhpur .	26 19	73 2	—0 27
Jūnāgadh .	21 29	70 22	—0 53
Kalingapattam .	18 18	84 9	+1 23
Kalyan .	19 13	73 10	—0 25
Kanauj .	27 3	79 58	+0 41
Kanchi .	12 50	79 44	+0 39
Kanhpur .	26 28	80 19	+0 46
Katak .	20 28	85 53	+1 42
Khambāt (Cam- bay). .	22 18	72 32	—0 32
Khātmandu .	27 43	85 17	+1 36
Kochi (Cochin) .	9 56	76 15	+0 4
Kolāpur .	16 43	74 13	—0 15
Lahor .	31 33	74 16	—0 14
Lakhnau .	26 51	80 56	+0 52
Madhurā .	9 56	78 7	+0 23
Madras .	13 6	80 17	+0 46
Maisur .	12 18	76 40	+0 9
Mangalur .	12 52	74 50	—0 10
Māndavi .	22 56	69 24	—1 3
Mathurā .	27 28	77 41	+0 20
Mongir .	25 22	86 30	+1 58
Multān .	30 13	71 26	—0 43
Nāgpur .	21 8	79 5	+0 34
Nāsik .	20 0	73 44	—0 20
Pandharpur .	17 39	75 21	—0 4
Patiyālā .	30 20	76 5	+0 7
Pātua .	25 33	85 21	+1 35
Punā .	18 29	73 13	—0 18
Purniya .	25 46	87 51	+1 58
Rāmēvaram .	9 15	79 30	+0 36
Ratnagiri .	17 0	73 20	—0 34
Rewā .	24 32	81 18	+0 56
Sāgar .	23 51	78 42	+0 30
Sahet Māhet .	27 31	82 5	+1 2
Sambhalpur .	21 31	83 57	+1 21
Sātārā .	17 41	74 1	—0 17
Shirōj .	24 6	77 38	+0 19
Solāpur .	17 39	75 54	+0 2
Somnāthpattān .	22 4	71 26	—0 43
Śrinagar .	34 6	74 55	—0 8
Śrīrangapattānam .	12 24	76 41	+0 10
Surat .	21 10	72 32	—0 32
Tanjor .	10 45	79 7	+0 34
Thānā .	19 13	72 57	—0 28
Travankor .	9 10	76 50	+0 11
Trichinapalli .	10 47	78 43	+0 29
Trivandram .	8 30	76 56	+0 11
Udaypur .	24 37	73 43	—0 20
Ujjain .	23 9	75 43	0 0

TABLE XXV.—Latitudes and Longitudes of Places.

PLACE.	N. Lat.	LONGITUDE.	PLACE.	N. Lat.	LONGITUDE.
		E. fr. Gr.			E. fr. Gr.
Abu (Arbuda) .	24° 48'	72° 46'	Belgaum .	15° 50'	74° 31'
Agra .	27 10	77 59	Bhāgalpur .	25 13	86 59
Ahmadābād .	23 2	72 32	Bharatpur .	27 12	77 27
Ahmadnagar .	19 8	74 43	Bharoch .	21 44	73 58
Ajantā .	20 33	75 48	Bhelsa .	23 30	77 46
Ajmer .	24 28	74 37	Bhopal .	23 14	77 20
Aligadh .	27 53	78 5	Bijjanagar .	15 17	76 30
Allahābād .	25 25	81 51	Bijapur .	16 48	75 44
Amarāvati .	16 35	80 24	Bikaner .	28 1	73 18
Amritsar .	31 37	74 48	Bombay .	18 57	72 51
Anhilwād .	23 47	71 56	Bundi .	25 26	75 37
Arkat .	12 52	79 21	Burhanpur .	21 18	76 17
Aurangābād .	19 52	75 20	Calcutta .	22 36	88 23
Ayodhya—Audh .	26 48	82 8	Dehli .	28 37	77 12
Bādāmi .	16 56	75 40	Devagiri (Dhaul- tābād). .	19 54	75 14
Banāras .	25 20	83 0	Dhaka .	23 45	90 23
Banavāsi .	14 34	75 2	Dhārā .	22 35	75 16
Bangalor .	12 57	77 35	Dhārwa .	15 26	75 2
Bardhwan .	23 13	87 54	Dholpur .	26 40	77 53
Bārōdā .	22 16	73 9	Dhulia .	20 53	74 43
Bārāi .	18 13	75 40			

TABLE XXVI.—*Showing the times of rising (in Asus or sirths of vināḍī) in 10°–32° north latitude, or ullagna equivalents in Oblique Ascension.*

Sign.	LATITUDES.											
	10°	11°	12°	13°	14°	15°	16°	17°	18°	19°	20°	21°
I & XII .	1544	1531	1518	1506	1492	1478	1466 .	1452	1438	1425	1411	1396
II & XI .	1693	1681	1672	1660	1650	1639	1627	1616	1605	1593	1582	1570
III & X .	1893	1889	1885	1881	1876	1872	1867	1863	1857	1853	1848	1844
IV & IX .	1977	1981	1985	1989	1994	1998	2003	2007	2013	2017	2022	2026
V & VIII .	1897	1909	1918	1928	1940	1952	1963	1974	1985	1997	2008	2020
VI & VII .	1796	1809	1822	1854	1848	1862	1874	1888	1902	1915	1929	1944

Sign.	LATITUDES.											
	22°	23°	24°	25°	26°	27°	28°	29°	30°	31°	32°	Chara.
I & XII .	1382	1368	1353	1337	1322	1306	1290	1274	1257	1241	1224	+ 130
II & XI .	1558	1546	1533	1521	1508	1496	1483	1469	1455	1439	1424	+ 5
III & X .	1839	1833	1829	1823	1818	1812	1808	1801	1795	1789	1783	—135
IV & IX .	2031	2037	2041	2047	2052	2058	2063	2069	2075	2081	2087	—135
V & VIII .	2032	2044	2057	2069	2083	2094	2107	2121	2135	2151	2166	+ 5
VI & VII .	1958	1972	1987	2003	2018	2034	2050	2066	2083	2099	2116	+ 130

For the rule see above, §60.

In the column *Chara* are entered the *Asus* by which the equivalent in right ascension of the several signs differs from the minutes of each sign. This difference is combined with the ascensional difference in the above table. As the former difference, however, was first introduced by Bhāskara, the amount of *Chara* must be added to the equivalents in oblique ascension if the date calculated is previous to Bhāskara, A. D. 1150.

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## ERRATA AND CORRIGENDA

- Page 1, first footnote, *prefix the numeral* <sup>1</sup>.
- " 2, line 9, *after*—sheet, *add*—This practice agrees, however, with that observable on Grantha palm-leaf MSS. which I have used.
- " 5, transcript, line 3, *read*—(according to a suggestion made by Dr. Kern) *visaye savattha*.
- " 7, line 3, from bottom, *for*—“*We send greeting*” to . . . princes, *read*—“*In our whole territory [we send greeting] to the royal princes*.”
- " „ *dele note* <sup>10</sup>.
- " 8, line 16, *for*—*Khamdaḍha* *read*—*Khamdaḍha*.
- " 9, note <sup>36</sup>, *for*—*anuvartayettaya*, *read*—*anuvartaye tasya*.
- " 10, line 5, from bottom, *for*—*°sādhukenaḥ*, *read*—*°sādhukinaḥ*.
- " 12, transcript, line 2, *i.e.* श्रीसुखवत् *read*—*°वत्*.
- " „ line 15, *for*—1700 A.D. *read*—700 A.D.
- " 14, 3rd and 4th footnotes *to be numbered* <sup>14</sup> and <sup>15</sup>.
- " 15, line 3, *for*—*polden*, *read*—*golden*.
- " „ line 8, *delete* <sup>19</sup>.
- " „ 24, *for*—<sup>5</sup> *read*—<sup>19</sup>.
- " 17, „ 18, *before* *grahathani*, *insert*—*pravrajita*, which is visible above the line in a photograph furnished by the editor; see also M. Senart, *Jour. Asiat.* VIIIme Sér., tom. XI, p. 512, note.
- " „ 3rd line, from bottom, *for*—*Pujetava eva*, *read*—*Puje-[ta]v[iya]va*.
- " „ last line, *for*—*prakaraṇena*, *read*—*akarena*, which Dr. Burgess's new facsimile gives quite plainly.
- " note <sup>1</sup>, *for*—*Dasamskandha*, *read*—*Dasama-skandha*.
- " 18, line 4, *for*—*°bhatiyeva*, *read*—*bhatiya va*.
- " „ line 8, „ *ichh* „ *ichha*.
- " „ 14, „ (i) <sup>xx</sup> *yachha* <sup>o</sup> „ *istridhiya-chha* <sup>o</sup>.
- " „ 15, „ *nikay(a)* „ *nikaye*; and *add* <sup>xxx</sup> at the end of the line.
- " „ line 18, *insert* प्रव्रजित *before* यच्छति.
- " „ *dele notes* <sup>27</sup> and <sup>36</sup>.
- " 19, line 3, *for*—*प्रकरणेन*, *read*—*प्रकरणेन*.
- Page 19, line 6, *for*—*°भतियेव*, *read*—*भतिय व*.
- " „ „ 13, „ इ - - यच्छ <sup>o</sup> „ इच्छियच्छ <sup>o</sup>, and *for* *निकय*, *read*—*निकये*, and *add* — at the end of the line.
- " „ line 14, *for*—*दिपना*, *read*—*दिपन*.
- " „ „ 25, „—important point? *read*—reason? *Akarena* stands, as the reading *ākalana* of Kālsi shows, *for ākarena*; and *ākāro* means in Pāli ‘the reason.’
- " „ note <sup>40</sup>, first line, *for*—text, *read*—Kālsi version likewise.
- " 20, *dele note* <sup>40</sup>. *Vo* is a vicarious form for *va*, which occurs frequently in the Shāh-bāzgarhi version.
- " 22, note <sup>6</sup>, *for*—*Rājyachintākāri*, *read*—*°kārīn*.
- " 24, line 5, from bottom, *for* “*May God*,” *read*—“*May, O God*.”
- " 25, line 20, *for*—*जिवारतिव* *read*—*जितारतिव* <sup>o</sup>.
- " 26, „ 13, „ नासीद्वर्ष <sup>o</sup> „ °द्वर्ष <sup>o</sup>.
- " „ „ 25, „ मदीकट „ मदीकट.
- " 28, note <sup>34</sup>, „ स्मृति: „ स्मृति:
- " 31, line 1, „ वरीचने „ वरीचने.
- " „ „ 17, „ स्वयत्तनी „ स्वयत्तकृती.
- " 40, line 10, *read*—the vanquisher of the prince Chodagāṅga.
- " „ line 28, *read*—Chodagāṅga.
- " 43, „ 1, „ —the prowess of the prince Chodagāṅga; and *strike out* note 26.
- " 46, line 8, *read*—of Chodagāṅga's champions.
- " 47, „ 21, „ —Chodagāṅga.
- " 48, „ 24, „ —puṇpavantāv.
- " 49, „ 1, from the bottom, *read*—to Chodagāṅga's champions.
- " 53, sixth footnote, *prefix the numeral* <sup>6</sup>.
- " „ seventh „ *for*—*Dhurgabhata*, *read*—*Durgabhata*.
- " 55, text line 40, *for*—*अपूर्वज्ञी च*, *read*—*अपूर्वज्ञी च*.
- " 65, line 2, *read*—*jāta*.
- " 66, „ 22, „ —*saṃjñām*.
- " „ „ 32, „ —*surālay*.
- " 68, note <sup>4</sup>, *dele*—I would add . . . Bais nobles, and *add*—The rule refers to words beginning with *v*.
- " 69, line 7, *for*—*mahārādhirdja*, *read*—*mahārājādhirāja*.
- " „ note <sup>9</sup>, *for*—*महदारिका*, *read*—*मह* <sup>o</sup>.
- " 70, note <sup>10</sup>, *for*—‘*Yasomatt*’, *read*—‘*Yasomati*’.

- Page 72, line 19, *for*—सपदासुव्यातः *read*—सपदादा०.  
 " " " " " देव्यासुव्यातः " देव्यासुव्यातः.  
 " " " 25, " प्रविष्य० " द्रविष्य०.  
 " " line 28, *for*—वर्जनः *read*—वर्जनः.  
 " 73, " 10, " प्रति " प्रति.  
 " " note on line 10, *for*—सोमकुण्डिका० *read*—  
 सोमकुण्डिका०.  
 " 74, line 4, *for* „ excellent, *read*—chattels and  
 „ *dele* note<sup>26</sup>.  
 " 79, line 12, *for*—सौमिनच, *read*—सौमिन च.  
 " " 23, *for*—कलावप्य० *read*—कलावप्य०.  
 " 80, " 13, *for*—सुवः *read*—सुवैः.  
 " 81, " 3, *for*—कन्यकुल, *read*—कन्यकुल.  
 " 82, " 12, " Pātāla " Pātāla.  
 " 85, " 1, " Lallah " Lalla.  
 " 87, text line 23, *for*—विषयाया, *read*—विषयाया.  
 " " 34, *for*—राजर्ष- *read*—राजर्वै.  
 " 88, " 36, *for*—स्वाङ्गः *read*—स्वा.  
 " " 48, *for* [i<sup>x</sup>] *read* only [i<sup>r</sup>]  
 " 93, " beginning of 5th śloka, *for*—जय.  
*read*—जय.  
 " 95, line 30, *for*—Audhra, *read*—Andhra.  
 " 96, line 26, *for* Sātakani, *read*—Sātakani.  
 " 97, last line, *for*—tot hat, *read*—to that.  
 " 99, line 35, *for*—prahīptāvanam, *read*—pra-  
 kīptāvanam.  
 " 100, line 40, *after* 'hōd huka *dele* II.  
 " 101, " 22, *for*—Dombaka, *read*—Dom-  
 baka.  
 " 102, " 17, " naivete, *read*—naivete.  
 " " note<sup>13</sup>, *for*—But its meaning, &c. *read*—  
 Dr. Hultzsch, *ante*, page 85, note<sup>3</sup>, has  
 shown that the correct reading of the  
 Valabhi plate is Śrī-Nāga.  
 " 103, line 41, *for*—May 13th, *read*—May 14th.  
 " 104, " 12, " निरूपमानन्दक० *read*—नन्दक०.  
 " 106 " 6, " यन, *read*—येन.  
 " " 19, " विवज्जयामास, *read*—विवर्जयामास.  
 " 107, " 17, " सासनः *read*—सासनेः.  
 " 109, note<sup>66</sup>, *for*—darśanatoḥ, *read*—darśanataḥ.  
 " 111, last line but one, *for*—Śringārā, *read*—  
 Śringārā.  
 " 117, line 16, *for*—was, *read*—is.  
 " 119, last line but one, *for*—Sār- *read*—Sūri-  
 " " note<sup>5</sup>, *for*—सतानीय, *read*—सतानीय.  
 " 120, line 4, " Parśva- " Pārśva-  
 " " 13, " सुखसुखी " सुखसुखी.  
 Heading of the plate facing p. 121, *for*—Vaśovar-  
 man, *read*—Yaśovarman.  
 Page 128, line 18, *read*—[साजी].  
 " 129, " 15, " प्रसूयमान.  
 " 140, " 5, " निम्बिः.

- Page 141, line 5, *read*—च। सूचं.  
 " 143, " 16, " वनं.  
 " 146, " 20, " शूलिनः.  
 " 153, heading, *for*—INSCRIPTION No. III, *read*—  
 INSCRIPTION No. VIII.  
 " 155, note<sup>8</sup>, line 7, *for*—Śrīmad, *read*—Śrīmad.  
 " 156, 20th śloka, *for* सव्वत्तैव, *read* सव्वत्तैव.  
 " 160, text line 22, *for* बहुभिन्वसुवा, *read* बहुभिन्वसुवा।  
 " 166, " 17, " विमोपक.  
 " " 20, " विचारणा  
 " " 21, " विषयच.  
 " 170, transpose the first line of this page to the  
 bottom.  
 " 174, footnote<sup>43</sup>, *for*—actual representation, *read*—  
 actual representation.  
 " 181, line 31, *read*—वञ्चोदिना.  
 " 182, " 12, " कोतिः.  
 " 186, last line but one, *for*—वशाच *read*—वैशाच.  
 " 187, note<sup>11</sup> *for*—व्यवहारक *read*—व्यवहारक.  
 " 195, footnotes, last line but one, *prefix* <sup>1</sup> before  
 This.  
 " 198, line 4, *read*—विहंतं.  
 " 201, last footnote. *for*—<sup>5</sup> *read*<sup>51</sup>.  
 " 207, line 8, *for*—Batesvar *read*—Bagrārī.  
 " " 10, *for*—said to have been found<sup>2</sup> in  
 . . . . . Agra district, *read*—from the  
 banks of a lake at Bagrārī<sup>2</sup> close to  
 Mahobā in the Hamīrpur district.  
 " " footnote<sup>3</sup>, *for*—<sup>2</sup> I am somewhat doubtful  
 about this; *for* the, *read*—<sup>2</sup> Conf. Führer's  
*Archæological Survey Lists, N.-W. Prov.*  
 p. 334. This.  
 " 210, first footnote, *prefix* <sup>21</sup>.  
 " 221, note<sup>66</sup>, *for*—the Chola King Rajendra-  
 Chola, *read*—the Chola King Rājendra-Chola.  
 " 223, note<sup>7</sup>, *for*—published editions, *read*—pub-  
 lished editions.  
 " 224, line 2, *for* Navasādhāśakascharita *read*  
 Navasādhāśākacharita.  
 " 230, line 31, *delete*—and to Viṣṇu-Rāmeśvara.  
 " 232, note<sup>66</sup>, *add*—The story is confirmed by the  
 statement of Śrīpāla in verse 9 of the  
 Vāṇnagar Prasasti, below, p. 294.  
 " 234, note<sup>64</sup>, *delete*—From these, &c.  
 " " note<sup>68</sup>, *for*—ruds *read*—rude.  
 " " " <sup>61</sup>, " रीयं " रीयं.  
 " 245, note<sup>12</sup>, *add*—The lacuna may be filled up  
 by writing कलहरहित.  
 " 247, line 15, *for*—विषी<sup>0</sup> *read*—विष्वी<sup>0</sup>.  
 " 248, note<sup>38</sup>, *for*—Brāhmaṇ *read*—Brahman.  
 " " " <sup>36</sup>, *for*—in verse 13 line 12) *read*—  
 (in verse 13, line 12).

Page 249, note <sup>37</sup>, for—*दुवह*. read—*दुवह*.

„ 250, note <sup>39</sup>, for—*Sri* read—*Sri*.

„ 255, notes, line 4, for <sup>2</sup> read <sup>23</sup>.

„ „ „ insert <sup>24</sup> at the beginning of line 5.

„ 259, line 12, and p. 267, v. 49; see p. 353.

„ 287, note<sup>1</sup>, add—This inscription is identical with Gen. Sir A. Cunningham's No. 4, from Mahāban, *Arch. Sur. Rep.* vol. XX, pl. x.

„ 292, line 15, place the figure [१६] after this line, and delete the strokes in line 16, and note <sup>23</sup>. Line 16 ought to contain only the words—*चम गोहो दादा मानि*.

„ 293, line 13, for—*मार्गो सुद* read—*मार्गोसुद*.

„ 294, lines 31-34, for—against the King of Sindh . . . rulers, read—against Sindhurāja, i.e.—possibly the king of Sindh, but more probably Sindhurāja of Mālva.

„ 311, line 1, read *०४४*.

„ 312, „ 11 „ clans of the Brahmkshatriyas.

„ 317, to footnotes, lines 2 and 3 in first column, prefix the reference figures <sup>7</sup> and <sup>8</sup>.

„ 328, note <sup>18</sup>, for—*सैवरिते* read—*सैवरिते*.

„ 393, line 13, for (*sthāniya*), read—(*sthāntya*).

„ 394, „ 10, from bottom, read—inscription.

„ 394, „ 3, for—inscriptions read—inscription.

Page 394, footnote <sup>3</sup>, read—*or* Prosthya.

„ 395 note<sup>12</sup>, for—If this is correct, etc., read—The inscription apparently has to be read from below.

„ 396, footnote<sup>27</sup>, read—*प्रतिष्ठापितो*.

„ „ „ <sup>28</sup>, for—*Ayāga* read—*Āyāga*.

„ 397, „ <sup>32</sup>, for—*होळिये* read—*होळिये*.

„ 433, last line, for 510° read 150°.

„ 437, line 7, read 20 = 17 + 3 Aug.

„ „ „ 28, „ 33 = 19 + 14 April.

„ „ „ 29, „ 50 April = 20th May.

„ 442, last line, 5th col. of Table, read 359° 27' 36°.

„ 444, Table III, below 1st col., for 26 Feb. read 12 Feb. C. year, and for 27 Feb. L. Yr., read 13 Feb. L. Year.

„ „ Table III, below 7th col., read 0 = 17, Aug.

„ 449, footnote<sup>3</sup>, 2nd line, for—if in the left &c., read—if in the right, it is subtractive.

„ 455, Table XX, in Dist. ☾ — ☉, 7th line, for —84° &c., read—81° 19' 15", and 8th line for—82° &c., read—92° 25' 11'.

„ 456, against Ahar. 183 in Dist. ☾ — ☉, read —70° 54' 26"; against Ahar. 184, read—83°, &c., 185, read—95° &c., and against 186 read—107° 28' 46'.





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